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SECTARIANISM
AND
RELIGIOUS PERSECUTION
IN CHINA



Frontis piece.



Salvation.

中國各教派受苦史
SECTARIANISM
AND
RELIGIOUS PERSECUTION
IN
CHINA

A PAGE IN THE HISTORY OF RELIGIONS

BY
J. J. M. DE GROOT
TWO VOLUMES IN ONE

VOL. I

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TO
ALL MISSIONARIES OF EVERY CHRISTIAN CREED
LABOURING IN CHINA
289353

C O N T E N T S

Introduction	Page 1
Note on Orthography and Pronunciation of Chinese Words and Names	7

CHAPTER I

The Fundamental Principles of Confucianism regarding Heresy and Persecution	8
---	---

CHAPTER II

Historical Survey of the Persecution of Religions until the seventeenth Century	16
---	----

CHAPTER III

The Legislation on Convents and Religious Life	96
1. Officers for the Control of the Clergy	102
2. Rescripts concerning Convents and Temples	107
3. The issuing of Diplomas to the Clergy by the State	109
4. What the Clergy are to do and not to do	113
5. Rescripts regarding Lamaism	118
6. Rescripts for the Clergy living outside the Convents	120

CHAPTER IV

The Law against Heresy, and Sects	137
---	-----

CHAPTER V

Sectarianism	149
------------------------	-----

CHAPTER VI

The Sien-t'ien Sect	176
-------------------------------	-----

CHAPTER VII

The Lung-hwa Sect	Page 197
1. Its general Character, Deities, Meeting-places, Religious Ranks and Grades	199
2. Initiation, and higher Consecrations	204
3. Religious Meetings and Festivals	220
4. Religious Work at Home	224
5. Observances on behalf of the Dead	231

CHAPTER VIII

Supplementary Notices on Sectarianism and Heresy-hunting . . .	242
--	-----

INTRODUCTION.

The events of the last year of the 19th century have once more drawn the attention of the civilized world towards the Chinese empire, and have given birth to a stream of books, pamphlets, periodical and newspaper articles, in which various authors have tried to throw light upon the East Asiatic continent, often however, only helping to increase erroneous ideas already in circulation about it.

A chief point of attraction was Christianity established there by European and American missions, now subjected for the thousandth time to murderous attacks. Curiously enough, many people, nurtured in the bosom of our Christian nations, now sided with the persecutor. Several writers brought serious accusations against the missionaries. They reproached them openly with being the cause of the outrages not only upon themselves and the communities established by them, but upon foreigners in general. These writers, too ignorant to restrain their inordinate passion for writing, did not hesitate to lay the ensuing disasters to the account of the impolitic, even criminal actions of which the preachers of the foreign religions are supposed to have been persistently and systematically guilty. Giving their fancy full play, and looking at the faults of the missions through magnifying-glasses, rather than actuated by a love of truth, they have drawn up formal lists of the transgressions of the missions, collected from vague rumours, one-sided accounts of Chinese officials, and idle reports spread abroad by the press both in the East and in the West.

Indeed — so some argued — the government of China and its people are altogether tolerant on the point of religion; this is an established fact which even gray-headed sinologists do not gainsay. Therefore, when missionaries and their Christian communities, and with them foreigners in general, are attacked,

there can be but one reason for this, namely that the missions by their evil doings have exasperated the people and their rulers to such an extent and so persistently that their anger has boiled over. This then is the solution of the "foreign" question. Eureka!

The mission, an institution which in our social system has for centuries enjoyed full civic rights and the sympathy of tens of thousands of individuals, could not fail to suffer greatly from such sophistry. As a matter of fact, public opinion has for many years been prejudiced against it; for these erroneous notions have not only been proclaimed in superficial newspaper productions, which — fortunately for science and history — only enjoy an ephemeral existence; but they have also found their way into books and writings of a more serious calibre, thus taking a firm hold on the minds of the reading public. The mission, deserving of respect on account of its spirit of self-sacrifice for the good of its heathen fellow-creatures, on account of its endeavours to raise these less civilized elements of mankind to a higher standard, both morally and materially, and on account of what it has wrought for science and learning — this institution surely deserved a better treatment. However, we are not going to put ourselves forward as its champion. The task of its defence is safely left with the many eminent men belonging to it. But it appears to us that, as the relation of the Chinese empire with foreign countries and their missions is a subject of general interest to the world, it may be useful to look a little more closely at the standpoint taken by its government with regard to religions in general and their propagation. For, after all, it is this standpoint which determines the position of missions in China and rules the actions of the Powers in regard to the protection afforded to them and to the communities established by them, and it therefore plays an important part in the political relations and complications of foreign countries with China.

Such a study of the standpoint taken by the government of China necessarily resolves itself into a study of this one momentous question: Does that government recognize religious liberty? If not, why not?

The present work will be chiefly devoted to the consideration of this twofold problem, and it will be my endeavour to show that the favorable opinion entertained by the world at large about the tolerance and liberality of China on the point of religion, is purely chimerical. If I succeed in proving this, then the assertion that the persecutions of Christians in China are the

natural result of the misdoings of their leaders, and not in the first place due to the fanaticism of the other side, will revert to its proper miniature proportions.

It may sound strange, and yet it is true, that the problem of religious liberty, which is of such extreme importance to the mission and to the study of East Asiatic religion, has hitherto hardly been considered a topic worthy of serious discussion. For centuries the missions have, on various occasions, had painful experience of the fact that this vaunted liberty left much, very much, to be desired; and nevertheless, as far as my knowledge goes, nobody has ever yet attempted to trace the reasons for this intolerance; and this will justify my endeavour to do so in this work. A chimera has to be banished from our minds and to make room for the conviction that we approach a great deal nearer the truth by admitting the Chinese State to be the most intolerant, the most persecuting of all earthly governments; a State which on account of certain ancient dogmatic principles in the system of political philosophy whereon it is based, could not consistently do otherwise than brandish fire and sword in the face of every religious community or sect which, since the days of Confucius, has ventured to make its appearance in China; a State, in fact, which always follows this political line of action with the most scrupulous exactitude, and must *a fortiori* be hostile to Christianity and the despised "foreign devils" who introduced it.

For many years I also held the comfortable universal belief in China's religious liberty. I even expressed this belief in one of my earlier writings; the few lines written under the influence of that conviction I now openly withdraw. Since then I have learned to know better, and I hope, through the medium of this book, to succeed in convincing of error my fellow labourers in the field of Sinology, who as yet believe in that religious liberty. This work however has yet another object, namely to give my contribution from the vast, almost unexplored region of East Asiatic religious history, side by side with the result of some personal investigations carried on in China with reference to the native heathen sects which are charged by the State with heresy, and therefore persecuted rigorously; about the existence of which sects, their views and their aspirations, hardly anything has hitherto been brought to light.

China is not an empire of a day. Her polity, institutions and laws are for the most part very ancient, and based as far as possible, and with fanatic systematization, by the statesmen

of all ages upon the oldest principles traceable in so-called trustworthy classical documents. It is therefore impossible thoroughly to comprehend her polity, laws and institutions, and to appraise them at their right value, unless one can consider them in the light of their classical origin and historical development. The China of to-day is the same as the China of the past ages which saw her rise, and flourish and decay; and this truth applies to her political principles on the point of religions. My work then must be in the first place historical; but I cannot pretend to give more than an historical outline. For the history of religious persecution in China — into which a treatment of our problem necessarily resolves itself — is almost the history of her religions themselves; and to give a full account of these from native documents would be a labour too gigantic for one person, even if he could have access to them all.

As a matter of fact, the native sources we have drawn from, are only few in number. We might have used more, if we had not purposely restricted ourselves to those of authenticity, and, moreover, taken from the side of the persecutor. For it has been our object to avoid, as far as possible, the reproach of partiality by not placing ourselves on the side of the party which to us is the more sympathetic: that of the persecuted. We have preferred to let the arch-persecutor, called Imperial Government, describe itself, and to sketch it from its own writings, chiefly from official historical works, laws and decrees. In this manner it receives the full justice which Chinese sources give it, without of course, our being in danger of becoming partial to its cause. It is also especially important for us to become acquainted with the principles and motives which govern its spirit of persecution. These we find clearly and frankly exposed in the official books and documents. So, no one can portray the persecuting State better than it portrays itself therein: the more so, because, as is always the case with religious persecutors, this one in China was always fully persuaded of the righteousness of its cause, and therefore glories in its work of persecution. The methods of persecution, too, are best learned from those sources; but these do not so clearly show what were the effects produced, the human lives destroyed, the immeasurable woe entailed; — these things, evidently, the persecuting State does not deem worthy of notice, and it is as yet a question whether much has been recorded on this subject by the persecuted party. So far we have not found much.

To sketch ideas and principles from Chinese texts and to prove their existence from the latter, demands imperiously that these

texts be rendered as faithfully as possible. A free translation and, above all, paraphrasing, are apt to create misconceptions. The texts from which this work is built up, have therefore largely been given in almost verbal translation, always marked by inverted commas. The spirit, the ideas contained in these quotations have thus been left untouched as far as could be; but the readableness has thereby necessarily suffered, and for this we beg to apologize.

Leiden, July 1901.

NOTE
ON
THE ORTHOGRAPHY AND PRONUNCIATION
OF

THE CHINESE WORDS AND NAMES OCCURRING IN THIS WORK.

The vowels are pronounced as in German; but *a* is short when followed by *k*, *p*, *t* or *ng*, and *i* and *o* are short when followed by *k* or *ng*. The diphthong *ai* is pronounced like *te* in English *tie*, and *ao* like *ow* in *now*.

The consonants are pronounced as in English; but *g* is always hard, and *h* is never silent, except at the end of a word, where it indicates that the vowel preceding it is short and abrupt. When *h* follows *k*, *p* or *t*, it always represents a distinct aspiration; but after *t*, *ts* or *ch* the aspiration is indicated by the sign ^ˈ suspended above the line.

ch is always pronounced as in *chair*, *ng* as in *spring*, *sh* as in *shelf*.

CHAPTER I.

THE FUNDAMENTAL PRINCIPLES OF CONFUCIANISM REGARDING HERESY AND PERSECUTION.

The state-polity, institutions and laws of China, as I stated in the Introduction, are, and ever have been based systematically upon the most ancient data traceable in her writings. Hence it is absolutely impossible for us to understand these laws, polity, and institutions, and to value them at their true worth, unless we consider them in the light of their classical origin. The same rule applies to the state-polity with regard to religions. Our first business therefore must be to look into that remote antiquity, which, it may safely be said in addition, has throughout all ages been the basis on which the national convictions and institutions have been built in every department of politics, social life, philosophy and ethics. If we find that in those days formal distinction was made between true doctrine and heresy, and that persecution and extermination of heresy were preached, this in itself is a proof that the Chinese state, overruled as it always has been by a fanatical adhesion to the traditions and examples of the ancients, considering these the highest and holiest standard for government and morals — has simply maintained that ancient system of distinction, persecution and extermination, and throughout the history of the empire has carried it out into its minutest details and its extremest consequences.

All this has actually taken place. We must therefore first of all make ourselves familiar with the teaching of antiquity regarding heresy and the persecution of heretics. This will give us the key wherewith to decipher the enigmatical state-measures against heresy and heretics in the course of the ages. With its help, we shall understand the ideas and thoughts expressed in the Chinese texts from which our historical sketch of these persecutions will be drawn up; these texts will stand out clear as crystal where otherwise they would have remained veiled and obscure. Conversely, these texts become a chain of evidence for the reality of the classical principles of the doctrine of persecution, which we shall expose in this chapter. These principles all lead

up to the one point that philosophy and politics both absolutely forbid freedom of religion and religious doctrines. They have been promulgated by several writers in the course of ages with striking unanimity. From their several writings we have collected the chief points and traced their train of thought, which we offer to the reader in a condensed form in the following lines.

Since the early dawn of its existence, in so far as we can become acquainted therewith from the ancient writings, the Chinese nation has known but one never-failing expedient by which to ensure a long and prosperous life to man, namely by bringing all his actions into harmony with nature. Without the co-operation and blessing of the universe, of heaven and earth, no human existence, and least of all a flourishing one, could be conceived. Blessed therefore is the man who submits himself in all things to the powers of nature by conforming implicitly to its Tao 道 or way, course or progress, thus conducting himself in all things in harmony with heaven and earth; but woe to the presumptuous one who dares to do what, even most remotely, may be considered contrary to the Tao. This means collision with the supreme power, a collision generating evils of all sorts, and ending in ruin and destruction.

Thus, from the very beginning, the Tao represents all that is "correct and right" in the universe, i.e. ching 正 or twan 端; therefore it embraces also all correct and righteous dealings which are in conformity with the Tao, that is to say, the li 禮 or rules for private and social life, coupled with teh 德 or morality, together forming the fung-suh 風俗 or good manners and customs. In the eyes of China's sages, the Tao is the creator of all these good things, as it is in fact of all things whatsoever, produced within the boundaries of heaven and earth by the motions of the cosmos and its subdivisions. This Tao, the motion and motor of the universe, the course of the world, the all-creator, has no co-equal. Hence there is no room for any second set of moral rules by the side of the first. And if by any chance another set should arise from somewhere, this must necessarily be "not correct, not right", that is, puh ching 不正 or puh twan 不端, or, as the technical expression is, sié 邪 or yin 淫¹⁾ Doctrines of this kind are unorthodox, or so-called tso tao 左道, "left Tao", that is to say, doctrines inferior to the one true Tao.

1) Yin essentially means overflowing, excessive, something that surpasses its due limits. It comprises the idea of evil in general, which is the case also with the word sié.

The fact is, that this latter conclusion does not tally with the starting-point, according to which, without the operation of the one and only Tao, nothing can be created: in other words, heterodox things also originate from the Tao and therefore are, if rightly considered, orthodox; so that all that arises and all that is must necessarily be good. But this contradiction does not seem greatly to affect Chinese philosophy. It is satisfied with the theory that every thing which, in its own arbitrary opinion, does not proceed from the Tao, must be wrong and can produce neither happiness nor virtue, and that every true and right-minded statesman is therefore under the stringent obligation of destroying it, root and branch, wherever it exists and wherever it crops up. He has to nip it in the bud ere it has a chance of breeding confusion within the original and genuine li and teh, the only things which keep a man in thought, word, and deed, in perfect harmony with the course of the universe.

This theory having once been advanced as the highest fundamental wisdom, it only remained to settle what are the li and the teh, the true rules of life and of moral philosophy. This problem could never offer any difficulty to China's sages and politicians, for the holy ancestors had provided an ample solution. Had they not lived shortly after the creation of the universe? Had not some of them indeed had a share in its completion? Their thoughts, their conduct, their principles must therefore have been in perfect harmony with the course of the universe; their life was excellent and sound, at least sounder and more excellent than any human existence of which it has been vouchsafed to us, their descendants, to have any knowledge. It is therefore perfectly reasonable and strictly in accordance with common sense and discretion, to follow them exclusively in their thoughts, their doctrines and their actions. In other words, the ancient books which reveal to us all these matters, and which have been pronounced genuine by the unanimous judgment of the sages of all times, must be exalted into bibles of doctrine. These books shall be the basis of the lives and actions of all humanity; these books shall be the foundation-stones of the State and of society, and so the Tao which can never be too highly praised, will receive its fullest due.

This theory has been honored by all ages, and practised in its minutest details. The sacred books were known under the expressive name of king 經, "the warp", i. e. of human existence, the groundwork of the web of all knowledge, all words and actions. The warp presupposes a woof or wei 緯. Under this term a class of works are known in literature, based upon the king

and intended to explain and to complete these, to point out how they ought to influence all the details of social and family life. These together form the correct, orthodox literature, the source of all dogma, the only books which in the course of centuries have found supreme favour in the eyes of sages, scholars, and politicians. They are the foundation of all civilisation and learning; a thorough knowledge of their teaching is to this day the chief, nay the only requisite in the world-famed examinations which open the door to official preferment. All writings outside their scope are either neutral, and therefore beneath the notice of scholars and statesmen, only fit for certain anomalous minds in search of idle occupation; or else they breathe another spirit, are heterodox, morally corrupting, and dangerous to society and the State. The latter class must be exterminated at any cost, together with all usages and doctrines emanating from them.

The close relationship between the king and Confucius may be taken for granted. He is supposed to be the author of one of them, the *Ch'un ts'iu* 春秋; three others, the *Shu* 書, the *Shi* 詩, and the *Yih* 易, he is said to have edited either entirely or for the greater part. In the *Li ki* 禮記 his name and those of many of his disciples are so frequently mentioned, that this weighty work seems chiefly composed of data furnished by himself or treasured up concerning him. Of equal importance, excellence and sanctity with these five king are the four so-called *shu* 書 or books. Three of these, viz. the *Lun yü* 論語, the *Ta hioh* 大學, and the *Chung yung* 中庸, are ascribed to the great Master and his immediate disciples; the fourth contains the doctrines and opinions of China's "second sage" (亞聖), the well known Mencius, the greatest of the disciples of Confucius, and hence the chief promulgator of his views and doctrine. This set of nine Classics may be called the Confucian "fundamental code for society and the State, the only bible for religion, politics and ethics during almost twenty centuries, the treasury of dogma outside of which no truth ever was, or is, or will be. So, dogmatism, whatever may be said or written to the contrary, is one of the chief features in the political and social system of China.

Dogmatism is everywhere in this world the mother of heresy, intolerance and persecution. Could this be different in China? Certainly not. For here we find the school of Confucius, in close alliance with the State, which has entirely identified itself with its principles, imbued with a fanatical animosity against everything religious and ethical which cannot be traced back to

the Classics, an animosity revealing itself in exterminating all such teaching as lacks the stamp of having been built upon the foundation of these sacred writings. Crusades against such false doctrines could not possibly fail to crop up where the *Shu*, the holiest of the Classics, preached them. It did so in one of its most ancient and therefore most sacred parts, entitled: Counsels of Yü the Great (大禹謨), a collection of teachings on political wisdom and statesmanship from the holy founder of the Hsia dynasty, who lived in the 23rd century b.C. Since these Counsels were discovered under the Han dynasty, they have been kept in special honour as an extremely classical fragment of fundamental law for the State and government. "Hesitate not to put away all that is sié" ¹⁾, thus briefly and forcibly says that important document. Confucius in his own supreme person put his seal to this precept, for, according to the current opinion, it was he who edited these Counsels. And with his own mouth he condemned all that was not in conformity with the one infallible doctrine, in one single sentence which to this day is the high device of the heresy-hunting Imperial government: "The practice of that which swerves from the orthodox (i t'wan), oh, what harm it causes!" ²⁾

It was Mencius, however, born about 372 b.C., nearly a century after the death of Confucius, who first by both word and example laid upon all future ages the duty of persecuting heresy. Indeed, we read in the Classic which bears his name, that he violently attacked all heretics, and two men in particular had to bear the outbursts of his fury: Yang Chu 楊朱, a preacher of epicureanism of the worst kind; and Mih Tih 墨翟, advocate of universal philanthropy to be practised even at the expense of one's parents, and also of simplicity in the funeral rites. To wage war against their doctrines, which evidently had made alarming progress in his time, was the chief aim and object of the sage. Listen how he hurls the shafts of his indignation against them: "If their doctrines be not stopped, those of Confucius cannot possibly come to the front; the people will be led into error by that heretical language, and benevolence and righteousness will find the way blocked; then, as a consequence, man, imitating the beasts will devour man, the one tear the other to pieces". So hideous are the consequences of heresy! "I am alarmed by these matters",

1) 去邪勿疑.

2) 攻乎異端斯害也已. *Lun yü* II, 16.

our sage goes on to say in the same breath; "distressed about the doctrines of the Sages of the past, I oppose Yang and Mih, and drive away heretical (yin) doctrines, in order that no preachers of heresies (sié) may do their work. Do such men work on people's minds, they do harm to their business; if they influence their business, they harm the government. Should the Sages rise again, they would not alter these my words. . . . It is also my desire to render the minds of men orthodox (ching), and thus to make an end of heretical (sié) doctrines; I wish to raise an obstacle against criticism, and thus to banish heretical (yin) talk; — in this manner I carry on the work of the three Sages. Should I do so from a desire to criticise? No, I cannot do otherwise. He who can oppose Yang and Mih is a "disciple of the Sages" ¹).

Mencius then is the classical sage who tells us, categorically, what we are to understand by heresy: this is in fact everything that diverges from the teachings of the sages, and more particularly of three among them, who have been identified by commentators and scholars of all times as Yü the Great, above-mentioned; Cheu-kung 周公, "the prince of Cheu", brother and right hand man of the founder of the Cheu dynasty (12th cent. B.C.), who is the principal author of the *Yi* and of other classical writings; and lastly Confucius. It is certain that, to the Chinese, the True Doctrine has always been exactly what was deemed written or edited by that triad; and so Mencius has saved all posterity the slightest uncertainty for themselves as to what is hereby, and what is not. He also is the man, as we have read, who expressly declares heresies to be dangerous to the State or to the administration of government. Criticism of the holy scriptures he, necessarily, also declares to be of the evil one, for criticisms must inevitably end in heresies. This anti-heretic zeal

1) 楊墨之道不息、孔子之道不著、是邪說誣民充塞仁義也、仁義充塞、則率獸食人、人將相食。吾爲此懼、閑先聖之道距楊墨、放淫辭、邪說者不得作。作於其心害於其事、作於其事害於其政。聖人復起不易吾言矣。我亦欲正人心、息邪說距詖行、放淫辭、以承三聖者。豈好辯哉、予不得已也。能言距楊墨者聖人之徒也。 Section Teng-wen-kung 滕文公, II.

of his is always first on his programme, as the following quotation from his works shows. When one of his pupils asked him: "What do you call apprehending what others say?" he answered: "To realize of criticisms what points they leave obscure, of heretic (yin) reasonings how deeply they have sunk (into error), of "heretic (sié) language how far it departs (from the truth), and "of evasive words in how far they show that the argument is "exhausted" ¹).

Authoritative ancient writers, whose works are not included among the Classics, also waged war against all that was heterodox. In the front row stands the renowned Kwan I-wu 管夷吾, who departed this life in 645 b.C. As he is the oldest writer on politics whose works have been preserved, his sayings are considered the chief and primary source from which to supplement the political doctrines of the Classics. "They who govern the "people", he wrote, "must unanimously desire the orthodoxy (ching) of the people. And if this desire prevails in them, "they must not neglect to forbid also the lesser heterodoxies (sié), "for these produce the greater. Therefore, if these lesser heterodoxies are not forbidden, no effort will succeed in making the "greater ones harmless to the dynasty" ²).

In ancient, classical times, the bearers and promulgators of the Truc Doctrine were the so-called jü 儒, mentioned occasionally by Mencius himself, and also in other Classics. In the old *Cheu kwan* 周官, the book of the political and social institutions under the Cheu dynasty which reigned from the 12th till into the 3rd century before our era, they are mentioned under nine categories of persons forming the links which were supposed to join together the populations of the various feudal states. "The "fourth of these links", it says markedly, "are the jü, who exercise influence over the people by means of the Tao" ³), i. e. by means of the orthodox teachings founded on the course of the uni-

1) 何謂知言、曰、諛辭知其所蔽、淫辭知其所陷、邪辭知其所離、遁辭知其所窮。Section Kung-sun Ch'au 公孫丑. 1.

2) 凡牧民者欲民之正也。欲民之正則微邪不可不禁也、微邪者大邪之所生也。微邪不禁而求大邪之無傷國不可得也。Kwan-tszé 管子: „Kwan the Philosopher", ch. I, sect. 3.

3) 四曰儒、以道得民。Ch. II, sect. 大宰.

verse. Immediately preceding these, we find in the list the shī 師 or teachers, of whom the book declares "that they influence the people by their wisdom" ¹⁾. A long instruction to this caste is found in the *Li ki* ²⁾, under the title of 儒行: "The Conduct of the Jū", in the form of a private sermon successfully delivered by Confucius for the conversion of a prince of Lu, who seems to have had no very high opinion of the caste. This document is the canonical guide for every good Confucian scholar to this day. It teaches that he should be a compendium of virtues, above all things fearless, staunch to his principles, and a pattern of artificial perfection, qualities which with the greater portion of them must necessarily result in an over-dose of insolence, fanaticism and pharisaical self-conceit. It is plainly stated in this instruction, that to the scholar "the human race of to-day exists merely for him to live with, but that of antiquity is to identify himself with, and if he brings this into practice, succeeding generations will make him their model" ³⁾. Thus, in its earliest form, the genus scholar was depicted as still it is this day: as a caste thoroughly versed in the orthodox writings concerning the ancients or emanating from them; a caste upholding and propagating with fanatical tenacity the principles and doctrines expounded therein. China has at all times been abundantly blest with members of this caste. From their midst the government officials are recruited by means of the state-examinations to which classically drilled students flock by thousands. When they pass without being appointed for an office — and this is the case with the majority of those that pass — they form a class of notables of great distinction and influence, whose power is not only acknowledged by the authorities, but is systematically supported and strengthened by them; and they are expected by way of return to uphold the authority of the government among the people. It is therefore amongst the government officials and the literati that the fanatics are to be found for the one and only true Confucian doctrine of the Classics, which has been drummed into them by schoolmasters of their own calibre and convictions. They, and they alone, are the persecutors of heresy.

1) 三曰師、以賢得民。

2) Chap. 72 of the Palace edition of the Khienlung period, ordained in 1748, folio 38 and foll.

3) 儒有今人與居、古人與稽、今世行之、後世以爲楷。

The people deprived of all schooling are, of course, free from fanatic Confucianism. They have the privilege of supplying victims and martyrs for the blood-drenched altar of intolerance.

According to Chinese logic and the immutable Confucian doctrine, it is, after all, sure, as sure as any dogma can be, that the government must doom to death also all religious doctrines, customs and ethics which are not mentioned in the Classics, or bear no stamp of classical genuineness and soundness, or which the Classics mention with disapproval. The classical and only true religion consists in the worship of ancestors, of certain gods of agriculture, and of a great number of other national saints, rulers, sages and heroes of all times, apotheosized by emperors under every dynasty, of a host of faithful servants of the State, and male and female paragons of virtue and self-sacrifice; besides, it includes the worship of certain gods of nature, such as heaven and earth, the sun, the moon and the stars, wind, rain, clouds and thunder, fire, mountains and rivers. In its original form, scrupulously kept free from non-classical elements and ritual, it is to this day the Religion of the State, practised by the emperor and his ministers for their own good and the welfare of the people. And as for the people, their religion consists professedly only in the worship of their ancestors. Ever since the classical epoch, this religion has been exercised in the domestic circle, needing no religious corporations, no initiation, no doctrines, nor anything whatsoever that might stamp it as ecclesiastical or sectarian. All such things are therefore absolutely unclassical (puh king 不經) and anti-Confucian; they are incorrect and heterodox (puh ching, puh twan, i twan, sié, or yin), and "left Tao" (tso tao); and in the eyes of the State they have no right to exist. Hence it is that, armed with the sayings of the Great Yü, Confucius and Mencius, the State rages against them with strangulation, scourging and banishment, thus to keep the ancient religion free from pollution and innovations of any kind.

And now, guided by Chinese sources, we may pass on to consider the effect of the Confucian dogma of religious persecution through China's history from early times, until we reach this point in the problem, namely, what is the position of the dynasty now tottering on the throne, with regard to this principle of absolute intolerance?

CHAPTER II.

HISTORICAL SURVEY OF THE PERSECUTION OF RELIGIONS UNTIL THE SEVENTEENTH CENTURY.

Our sketch of the Confucian views regarding heresy, given in the preceding chapter, has practically answered the momentous question: which religions and sects, according to political principles, doctrine and dogma are liable to persecution and extermination? The answer was: All that are not Confucian in the sense there set forth.

Buddhism, the exotic religion which fixed itself on the soil of the Chinese empire about the beginning of the Christian era, that is to say, *after* the classical golden age, and which has inextricably taken root in the hearts of the people, is thus in the first place assigned for persecution, together with all the religious communities and sects it has given birth to. Mohammedanism, Nestorianism, Christianity, or by what other names the religions may be called which either ephemerally or for good have found their way into China, all share the same fate. And finally, all home-bred ideas and usages of native paganism and Taoism are proscribed, in so far as the Classics speak of them disapprovingly or ignore them.

No doubt some readers will take exception to this and say: How can this be, since from time immemorial it has been accepted as an axiom among us, that there are virtually three principal religions in China: Confucianism, Taoism, and Buddhism, and that these three live fraternally together in perfect harmony: are, in fact, one religion?

This is one of the many theories about the Far East, which have but one defect: that of being untrue, or at most half true. The theory is true to a certain extent when looked at from the side of the two persecuted religions, which desire nothing better than to identify themselves as nearly as possible with the Confucian rites and doctrines, and which strictly observe the worship of ancestors. But from the side of the persecutor, the Confucian State, there is no question of fraternization, unless Cainitic.

Buddhism has always had much more to suffer from the anathema of the State than Taoism. For Taoism being a native

product growing up side by side with Confucianism in the old halcyon days of perfect orthodoxy, has in a far greater measure than Buddhism become amalgamated with the religion of the State. Indeed, its great fundamental principle was the Tao or course of the universe, the origin of all good; identification with this Tao was its highest aim, and — as we saw in the first chapter, this was also the goal of Confucianism. So, as far as their ethical aspect is concerned, both systems had the same point of issue, and in the practical elaboration of their ethics there has arisen but very little divergence. Both recognize the same Pantheon. The divinities of Taoism are indeed the same old heathen gods whom Confucianism believes in and worships as classical (see p. 15). Besides, Taoism possesses, as an heirloom from classical antiquity, a worship of a selection of historical, semi-historical and fabulous national forefathers, which corresponds entirely to the ancient ancestor-worship, the keystone of Confucianism itself. It is true that the Classics are silent concerning almost all these deified ancestors, and that on this ground many pedantic disciples of Confucius profess a haughty disdain for them, until such time as they fancy they need their help and assistance, when they worship them and invoke them as any unlearned human being does. However, to condemn as heretical the old heathen religion merely on that ground, could only be done by an ultra-extremism, an extremism rather too strong for the majority of Confucianists. Not so, however, for the highest power in the State. We shall see from the second article of the Law against Heresy, reproduced in Chapter IV, that this power during the last six or seven centuries has fully authorised its mandarins to persecute all such native heathenism, and let their blows fall upon the worshippers of its gods, in season and out of season. It should, moreover, be stated that China's chronicles of all ages are full of instances of mandarins who gave the most brilliant proof of the integrity of their orthodoxy by destroying so-called yin szé 淫祀 or heretic sacrifices, breaking the images, demolishing the temples, and even having the priests beaten with sticks. We read of emperors sanctioning similar measures in their capital. Events of this kind are recorded often enough to justify the conclusion that they must have been of fairly common occurrence in the course of centuries.

These encroachments upon the liberty of the people's religion will be still better understood when we bear in mind, that to no son of China would it ever occur to question the supreme

authority wielded by the emperor and his proxies, the mandarins, not only over mankind, but also over the gods. For the gods or shen 神 are souls of intrinsically the same nature as those existing in human beings; why then, simply because they have no human bodies, should they be placed above the emperor, who is no less than a son of Heaven, that is to say, a magnitude second to none but Heaven or the Power above whom there is none — who governs the universe and all that moves and exists therein? Such absurdity could not possibly be entertained by Chinese reason. So it is a first article of China's political creed that the emperor, as well as Heaven, is lord and master of all the gods, and delegates this dignity to his mandarins, each in his jurisdiction. With them then rests the decision which of the gods are entitled to receive the people's worship, and which are not. It is the imperial government which deifies disembodied souls of men, and also divests them of their divine rank. Their worship, if established against its will or without its consent, can be exterminated at its pleasure, without revenge having to be feared from the side of the god for any such radical measure; for the power of even the mightiest and strongest god is as nought compared with that of the august Celestial Being with whose will and under whose protection the Son reigns supreme over everything existing below the empyrean, unless he forfeits this omnipotent support through neglect of his imperial duties.

This dogma is most highly classical, being preached by the *Shu*. Hence, with all that is contained in this oldest and holiest of all classical bibles for State and society, it is an immutable article in the canon of imperial rights for all ages. I-yin 伊尹, we read there, a most virtuous statesman of antiquity, played an important part in the overthrow of the Hia dynasty and the accession to the throne of the celebrated T'ang 湯, who founded a new house known by the name of Shang. That grandee spoke in the year 1753 before our era to T'ai-kiah 太甲, T'ang's grandson and successor, on his ascending the throne:

"Oh oh! it is so difficult to rely on Heaven, and its appointments to imperial dignity are precarious! If the emperor's virtues are stable and constant, Heaven protects his throne; but if his virtues are unstable, he loses his nine possessions, (the nine great divisions of the empire). The princes of the Hia dynasty were not able to practise virtues; they offended the gods and oppressed the people. So the Imperial Heaven protected them not, and its eye wandered over the myriads

"of regions to see if there were any one to whom the imperial appointment could be given; with a look of affection it sought an all-virtuous man, to make him *lord of the gods*. Only myself and Tang were possessed of perfect virtue, and could therefore obtain Heaven's affectionate favour; so it was he who received the glorious appointment to the imperial dignity, and thus became the owner of the people in the nine "possessions" ¹).

Bearing in mind what has just been said on page 17, that the laws of the State still empower the Chinese mandarin to abolish and persecute with blows all non-classical worship of Taoistic or pagan divinities that arouse their indignation; remembering, moreover, that fanatic attachment to classical orthodoxy is the main feature of the Chinese government to this day, it becomes almost a matter of course that violent measures against such divinities and their worshippers by no means belong merely to the past. It is clear from official documents of the highest order that they were employed in the century that has just passed away, so that we may safely infer that they are occasionally used to this very hour. In a great collection of imperial edicts of this dynasty, published under the government's auspices under the title of *Shing hiun* 聖訓 or Imperial Instructions, from which we shall often draw interesting material, we find *e. g.* a decree, dated the 6th of the 7th month of the year 1824 (July 30), of the following tenor:

"The Censor Li Fung-ch'ên proposes to Us in a memorial, to forbid severely the existence of heretical (yin) temples and heterodox (sié) doctrines. As the Canon of Sacrificial Worship of our Imperial House is based upon unalterable classical rescript, the guiding of the people into error by means of heterodoxy is at bottom a violation of the laws and prohibitions. Such is the case also with the temple of the five Wise Beings, erected by the rustic population of the Langka mountain, ten miles to the west of the city of Su-cheu (in Kiangsu), about which the said Censor memorializes. Already in the Khang hi

1) 嗚呼、天難謀、命靡常。常厥德、保厥位、厥德靡常、九有以亡。夏王弗克庸德、慢神虐民。皇天弗保、監于萬方、啟迪有命、眷求一德、俾作神主。惟尹躬暨湯咸有一德、克享天心、受天明命、以有九有之師。 Sect. 咸有一德 both possessed perfect virtue.

"period (1662—1722) that temple was demolished and the images hauled down to the ground; but for a long time the prohibitions have become effete, and sacrificing takes place as of old, while female mediums in the language of those gods promise the visitors fulfilment of their wishes in accordance with (the sum they have subscribed in) the books (for the repair and support of the temple). Thus those base practices were freely handed down, and Su-cheu is not the only department now where they occur. Strict orders must be issued to forbid them. So Sun Yuh-t'ing (Viceroy of Kiangnan, *i. e.* Kiangsu, Kiangsi and Nganhwui), and Han Wen-khi (the Governor of Kiangsu) must immediately send orders to their prefects to demolish and destroy all the heretic temples of the five Wise Beings, that stand within their borders, and no longer allow ignorant people to form associations for the object of sacrificing there. And with regard to those female mediums the district prefects shall issue proclamations, ordering the family-chiefs to keep them severely in restraint; and all those who set up heretical doctrines, in order to seduce ignorant people to burn incense and collect money, must be immediately sought for, arrested, and severely brought to justice — thus to bind good manners and customs (lung-suh) well together, and render the human minds orthodox (ching)"¹).

It is told us clearly enough in this edict, that simple intolerant orthodoxy constitutes a sufficient motive for such violent interference of the government with the worship of gods it feels displeased with. Occasionally, however, the government has, or pretends to have, other good reasons for such conduct. In the

1) 御史李逢辰奏請嚴禁淫祠邪說一摺。國家祀典自有常經、邪說誣民本干例禁。如該御史所奏蘇州府城西十里楞伽山土人立五通祠。前於康熙年間毀祠踣像、日久禁弛賽饗如故、及女巫假託神語按簿還願。陋習相沿、不獨蘇州一府爲然。不可不嚴行飭禁。著孫玉庭韓文綺卽飭所屬州縣將境內五通等淫祠概行撤毀、毋任愚民賽饗結會。其女巫等並著地方官出示曉諭責令該家長等嚴加管束、其一切創立邪說哄誘愚民燒香斂錢等事、隨時訪拏嚴加懲治、以維風俗而正人心。 Edicts of Suen Tsung, ch. 78.

first place, it entertains judicious paternal fears that worship of non-classical gods may cause novel ideas to arise, infecting rural simplicity with heterodoxy; nay, such worship may even entail the formation of religious associations, which, as we shall show in the latter half of this work, are proscribed categorically by the lords of the nation as hotbeds of heresy, corruption and even opposition, highly dangerous for both the State and society. Only if we view matters in this light, can the following curious edicts, bearing on the same subject, be thoroughly understood: ---

"In the 8th month of the 18th year of the Tao kwang period (Oct. 4, 1838) the Emperor gave the following edict to the Imperial Chancery. The Censor Pu Tsi-t'ung has presented to Us a memorial, referring to congregations of sects in Chang-khiu and other districts of Shantung province, in temples on the Ch'a-ya and the Poh-yun (White Cloud) mountains. Imperial orders were given to King Ngho-pu (the Governor) to examine into and try the case; and according to a report of this high officer, he has found out that there does exist in that Ch'a-ya mountain in Chang-khiu a temple dedicated to the Grandee of the Solitary Stone which is somewhat more than three feet high and broad; beside that building there stand a few straw huts, unfit to contain any considerable number of people. And in the Poh-yun mountain in Tszé-ch'wen there are temples at travellers-rests on the way to mount Tai, where likewise associations for incense-burning, existing among the people, practise their customs, thus handing down continuously a worship of gods and prayers for happiness; but no course of people takes place there either, nor is there any question of propagation, nor do any people set themselves up as leaders, etc.

"When ignorant people practise heresies and transmit them to disciples, they must, of course, be searched out diligently and brought to justice. Associations of the people for thanking their gods and offering incense, have nothing to do with founders of sects; and yet confluences of people in temples at fixed dates of meeting, afford but little certainty that no ill weeds will trouble the water. Hence the Governor of that province must forthwith send orders to every prefecture and every district to examine seriously whether such things occur, and to forbid them immediately. And that temple of the Grandee of the Solitary Stone must be demolished immediately, to prevent the people from having their minds thrown into confusion

"and error, and to render good manners and customs (fung-suh) "orthodox (ching)"¹⁾.

"Imperial edict of the 11th of the 3rd month of the year 19 of the Tao kwang period (April 23, 1839) to the Chancery. The Censor Hwang Tsioh-tszé proposed to Us some time ago to ordain, that "in the district of Kih, in Honan, an inquiry should be made after "temples of the Unbegotten Mother, existing within its confines. "An Imperial order was then forwarded to Kwei Liang (the "Governor) to make severe inquiries in secret and carry out arrests, "and subsequently to prosecute the prisoners in accordance "with the laws (against heresy); to-day he sends a report of the "judicial examinations to which the criminals involved in this "affair have been subjected. According to these papers, there "were discovered in the several departments and districts of that "province thirty-nine temples of the Unbegotten Mother, all of "them already erected under the past Ming dynasty; they all "have been completely demolished now, etc.

"In the heretic sacrificial temples that exist in the prefect- "ures of each province, lies and untruth, non-classical names "and titles are used to gather crowds of people for sacrificing "incense — which is the easiest way to stir them up and mislead "them. If the prefects are able to discover and stop such things "immediately, will they not then prevent such practices from "gaining a hold upon the ignorant and guiding them into error? "In Honan province most serious cases of sectarianism have "frequently been prosecuted; how then is it that the last remnants "of those criminals have had the courage to erect their sacrificial

1) 道光十八年八月上諭內閣、前據御史步際桐奏山東章邱等縣杈枒白雲二山廟有會集教徒情事。降旨令經額布查辦、茲據該撫奏稱查明章邱縣杈枒山有孤石大夫廟、高廣僅三尺餘、旁止草房數間不堪容止人衆。淄川縣白雲山有泰山行宮等廟、亦係民間香火社會習俗相沿敬神祈福、均無聚衆傳徒自爲頭目等情。

愚民習教傳徒、自應嚴行查辦。至民間賽會燒香與倡立教會雖屬有間、然各廟會期聚集人衆難保不莠莠混淆。著該撫卽督飭各州縣嚴加查訪、隨時飭禁。其孤石大夫廟並著卽行拆毀、以杜淆惑而正風俗。 *Shing hiun*, edicts of Sün Teung, ch. 78.

"places again. Such audacity is caused by the authorities having proved incapable to discriminate whether the prosecutions and demolitions were real. It is, moreover, to be feared that in the said province there are more heretical sacrificial places than those thirty-nine. So the Governor there shall give strict orders to his subordinates to investigate carefully and attentively whether there do still exist within their jurisdiction any of that sort, and this being the case, to pull them down immediately, not allowing even the smallest of them to escape their attention. And in the parts of Chihli, Shantung and Shansi conterminous with Honan, there are, We fear, also sacrificial buildings of that kind to be found. Therefore the respective Viceroy and Governors there shall seriously seek them out, and order their subordinates to destroy them; and they shall certainly not willfully allow any to remain, nor let their zeal vanish or slacken, and thus cause new troubles to arise in future. In this wise they will keep the manners and customs (fung-suh) in the path of orthodoxy, and purify them in their roots and stem" ¹).

The state of matters at the present lay seems to justify us when we affirm, that it is only in fits of fanaticism, their ultimate puritanical detestation of even the slightest possibility of a rise of non-Confucian doctrine and schism, and also their dread of

1) 道光十九年三月上諭內閣。前據黃爵滋奏請飭查河南汲縣境內無生老母廟宇。當有旨交桂良嚴密查拏、按律懲辦、本日據桂良將全案人犯審明具奏。又據片稱該省各州縣查出無生老母廟三十九處俱係建自前明、現已全行拆毀等語。

各省地方淫祠假託荒誕不經名號聚眾燒香、最易煽惑。地方官果能隨時查禁、何至錮習相仍執迷不悟。河南省習教重案屢經查辦、何以尙留餘孽膽敢重修祠宇。肆無忌憚、此皆從前不能認真查毀所致。且恐該省現有淫祠亦尙不止此數。著該撫嚴飭所屬留心訪察其境內如有此等廟宇立即拆毀、毋稍徇隱。至附近河南之直隸山東山西各處亦恐有此項祠宇。著各該督撫等一體嚴查、飭屬拆毀、斷不准意存消弭致貽後患。以正風俗而淨根株。 *Facts of Suen Tsung, ch. 78.*

everything that smacks of a tendency to congregate or associate, which occasionally prompt mandarins to use the liberty, given them by the Law against Heresy, to oppose and destroy the worship of native pagan deities whenever they deem fit. Every school has its extremists, but as a rule they are in the minority, as is the case here. It seems, indeed, a fact that, throughout the empire, the worship of these gods is a universal practice, and is carried on without any official molestation, with sacrificial masses and processions sometimes lasting several days, with music and drums, with cymbals and noisy dramatic performances, always attracting large and tumultuous crowds. No mandarin would ever think of putting a stop to such things, unless they should disturb his sleep; nay, local magistrates, for the sake of fashion, are often the first to support such festivities with money; for are these not intended to promote the welfare of the people entrusted to their care? Moreover, such festivals are perfectly in keeping with the teachings of Confucius, the great Sage of the State. For it is explicitly written in the classic *Lun yü*, that when Fan-ch'i, one of his disciples, asked him what wisdom was, he said: "To give one's self earnestly to the duties incumbent on the people and, respectively, to honour and keep at a distance the good and the evil spirits, may be called wisdom"; and what else is heathen worship of gods but the practice of this wisdom, since its first and foremost object is to induce those gods to deliver mankind from the attacks of evil spirits, which are the cause of all evil that may visit it? Still we have here to bear in mind, that by far the most of those gods have lived, or are generally believed to have lived in this world as men or women, so that their worship may in point of fact be classed with the worship of ancestors, eminently classical and orthodox. They belong to the same category of divinities of whom, as we saw on page 15, the religion of the State itself contains a great number, and whom the emperor and his mandarins therefore worship on fixed annual dates in official temples and altar-grounds in Peking and the provinces. And many of those popular gods and goddesses were apotheosized by emperors of former dynasties or of the now reigning House, or were endowed by them with titles and dignities, which affixed to them an indelible stamp of imperial approbation.

Thus almost all the gods being, if rightly regarded, classical, and their worship legal, which then are the forbidden gods? and which worship falls under the term *yin szé*? We must confess our-

1) 務民之義、敬鬼神而遠之、可謂知矣。VI, 20.

selves incompetent to answer this question. Imperial despotism decides here in each particular case, or mostly the will and opinion of the mandarins, to whom the imperial powers are delegated. Only with respect to the class of the mandarins themselves we know for a certainty what yin szê are. They are sacrifices and devotions to divinities that hold no place in the ranks of the gods of the State religion, or, to use the official expression, that are not admitted in the szê tien 祀典 or Canon of Sacrificial Worship, which we mentioned in passing on page 19. Certainly not the mandarinat, that select body of men whose highest duty it is to keep the people in the path of pure orthodoxy, may be tolerated by Heaven's Son to sin against orthodoxy themselves; it is not they that can be allowed thus to set an example in opposing nature and its Tao. Hence it is quite a matter of course to find in the Code of Laws of this dynasty, and also in that which reigned before it, the following article:

"For the local divinity of the department or the district, and "for that of the cereals; for the gods (shen) of mountains and "rivers, winds and clouds, thunder and rain; for the sage "emperors and wise rulers of former dynasties and the faithful "and ardent state-servants belonging to the region — in so far "as they are enrolled in the Canon of Sacrificial Worship and "have thus become deities that are to be sacrificed to — the local "magistrate shall put up tablets inscribed on the frontside with "their divine titles; and on the dates appointed for sacrifices they "shall hang those tablets in spots clean and pure, at a constant "stream of water(?), and sacrifice to them at the time fixed. Should "he neglect to do so at the times assigned, or sacrifice at a "wrong time, the officer concerned shall be punished with a hundred "blows with the long stick. And any officer who sacrifices to any "shen to whom he is not obliged to bring any worship or sacri- "fice, that is to say, that is not enrolled in the Sacrificial Canon, "shall receive eighty blows with the long stick" ¹⁾ — because, as

1) 凡各府州縣社稷山川風雲雷雨等神及境內
先代聖帝明王忠臣烈士載在祀典應合致祭神
祇、所在有司置立牌面開寫神號。祭祀日期於潔
淨處常川懸掛、低時致祭。至期失誤祭祀者所司
官吏杖一百。其不當奉祀之神、非祀典所載、而
致祭者杖八十。Ta Ts'ing tui li 大清律例、 16. title 致祭
祀典神祇。

the adjoining paraphrase explicitly says, "it is an abominable deed to embroil (his religious duties) with yin szë" ¹⁾).

Though thus, in general, lenity is shown by the government and its mandarins to the people's native gods and goddesses and their worship, that tolerance does by no means extend to impudent rabbles who presume to found or propagate new, unclassical doctrines and religious practices. Chinese books speak sometimes of men who set themselves up as envoys of the God of Heaven or of some other high deity, and worked miracles, pretending to have dominion over spirits and gods, and to be helped and served by them. And almost invariably we are told that such prophets fell into the hands of the authorities, were tortured and put to death -- in short, treated as sorcerers and deceivers of the public with their miracles or black arts particularly dangerous to the State. Such heresiarchs, thanks to the ever watchful Confucian spirit of the rulers of the nation, could never meet with much success, except a few who, working in obscurity, managed to evade collision with those pillars of the only true classical faith, and whose names in consequence were not recorded in the books of an empire where the persecuting party is almost the only one which wields the pen.

After all, the conclusion is that the official persecution of Taoism and paganism does not resolve itself into a persecution of gods and their worship, but works with great activity against sects and their founders, leaders and followers. We shall have much more to tell on this point in several later chapters. And in the first place, the State has, during a series of centuries, turned its fanatic wrath against one element of Taoism which was, as far as may be ascertained by means of the Classics, totally non-existent in the golden Confucian and pre-Confucian age, namely its monachism. Its system of worship of gods may be defensible for having existed in some form or other in those sacred times; but its monachism being certainly not so old, cannot plead that ground in favour of its right of existence.

Instituted for the purpose of giving man an opportunity to raise himself to a higher state of perfection and bliss by ingeniously devised means, Taoistic asceticism has known its halcyon days, its ups and downs, chiefly ruled by the rising and falling of the thermometer of imperial favour. Under the T'ang-dynasty, the empire possessed, according to official statistics,

1) 惡其瀆亂於淫祠也。

1687 Taoistic monasteries¹⁾; now there is hardly a trace of them left. Official persecution has cleared them all away, and the crowds of Tao-szē 道士 or "Taoist doctors", workers of miracles and anchorites of whom Chinese writings are full, have been converted into a class of popular pagan priests, whose name is legion. The manner in which the State has achieved this clearance will gradually be unfolded in this chapter and the next.

Buddhism had a far worse ordeal to endure. This religion was altogether of exotic origin, and thus lacked the great privilege of being able to appeal for its right of existence to China's classical antiquity. Asceticism and monachism were in this Church brought to a much higher degree of development than they had ever reached in Taoism, and so they became necessarily the *bête noire* of Confucianists. Upon Buddhism in particular it was then that then blows fell, and we see the Confucian State direct her persecutions principally against this religion to this day, treating it continuously with the greatest enmity and contempt.

When, under the Han dynasty, Buddhism had secured for itself a lasting place in Chinese society, it enjoyed a period of development, greatness and prosperity, which reached its climax in the fifth century. At that time, the northern portion of the empire was subject to the Tartar house of Toba, also known as the Northern Wei dynasty, 北魏, a family which on the whole showed itself favorably disposed towards Buddhism. Its residence Loh-yang 洛陽 was a hotbed of monastic life. In a "Description of the Loh-yang Monasteries", *Loh-yang kia-lan ki* 洛陽伽藍記, still in existence, compiled in the sixth century by one Yang Hsien 楊街, mention is made of no less than 10 convents inside, and 36 in the vicinity of the capital; and there probably were a number of smaller ones which the author did not think it worth while to mention. But, as often happens on this world's stage, princely favour is not always constant. This same imperial house produced a sovereign who was to be the first to lay violent hands upon Buddhism. He was Wu 武, the Warlike, better known in history by his temple-name Shi Tsu 世祖, who reigned from A. D. 424 to 452. "He was", as we read, "thoroughly versed in the *Ch'un ts'iu*", one of the Classics (see page 9), and had therefore evidently been brought up as a staunch admirer of Confucianism; "but as he professed the Bud-

1) New Books of the T'ang Dynasty, 新唐書, the great Standard History of that house; chap. 48, folio 15.

"dhist religion and honoured and appreciated its clergy (Shamans), he had so far not patronized the school of the Classics" ¹). He came under the influence of the Taoist Kheu Khien-chi 寇謙之 and his zealous adherent, the high minister Ts'ui Hao 崔浩, who both helped in shaking his Buddhist propensities. It then happened during the suppression of a rebellion of which a certain man from the west, Kai-wu 蓋吳, was the leader, that the emperor and his hosts were encamped at Ch'ang-ngan near to a monastery, in one of the side-rooms of which arms were discovered. This proved, he thought, that the monks made common cause with the rebels. His mandarins tried and executed the monks; the monastery was sacked, and a large quantity of ingredients for the manufacture of spirituous liquors was found, as also vast treasures entrusted to the care of the monks by nobles and wealthy persons in the district. Certain grottos which they discovered, were held to be the haunts of monks and women of good family. Now the emperor stormed; Ts'ui Hao's insinuations fell in very good ground, and he decreed "that the Shamans in Ch'ang-ngan should be put to death, the Buddhistic images burnt or smashed; and he charged Liu Tai to send orders on all sides for the taking of measures of a similar nature to those which had been carried out at Ch'ang-ngan. And he issued yet another decree, which said: "Those Shamans make use of the baseless lies of western barbarians reckless to create infelicitous evil; it is not by such practices that mankind can be ruled as one body and thus led into the right way, nor that unalloyed benefits can be distributed by Us throughout the world. From the highest princes down to the lowest in rank, every one who secretly keeps a Shaman in his house shall deliver him to the authorities and shall not be allowed to hide him; the 15th day of the second month of this year is fixed as the ultimate date, and if after its expiration the Shaman has not been delivered up, his concealer shall be put to death, and the whole family who gave him hospitality shall be executed" ²).

1) 富於春秋、雖歸宗佛法、敬重沙門、而未存覽經教. Books of the Wei Dynasty, 魏書, the Standard History of that period, chap. 114, folio 9.

2) 詔誅長安沙門、焚破佛像、勅留臺下四方令一依長安行事。又詔曰、彼沙門者假西戎虛誕妄

According to another chapter of the same historical book, this latter edict was issued in the first month of the year 444, and ran as follows: "The ignorant people having no knowledge, believe in evil-causing heresies and are thus led astray; so they secretly give sustenance to religious leaders and priests, possess writings on soothsaying, illustrated writings on the Yin and the Yang, and books on magical art. And the class of Shamans use the baseless untruth of western barbarians to create and introduce infelicitous evil, and it is not by such practices that mankind can be ruled as one body and led into the right way, and pure benefits be distributed by Us in the empire. From the princes of imperial blood down to the lowest in rank and the common people, any one who in his dwelling secretly gives sustenance to a Shaman, a leader or a priest, or to men skilled in working gold and silver, shall take such persons to the authorities and no longer shelter or conceal them. The 15th of the second month of this year is fixed as the ultimate date, and if after that the leaders, priests and Shamans concerned are not delivered up, penalty of death shall be inflicted, and the families of those that gave them hospitality shall also be put to death. This shall be proclaimed everywhere by every body, and be made known to others by every one" ¹⁾).

This second text of his edict clearly shows that there was more than mere passion against Buddhism at the bottom of Shi Tsu's severe and cruel measures. Priests and leaders of native heathenism were also in his bad books, together with religious soothsayers and others; is it the spirit of the present State-law against Heresy that we see hazily looming on the horizon? That he acted indeed

生妖孽、非所以一齊政化、布淳德於天下也。自王公已下有私養沙門者皆送官曹、不得隱匿、限今年二月十五日、過期不出沙門身死、容止者誅一門。 Books of the Wei Dynasty, chap 114, folio 10.

1) 愚民無識信惑妖邪、私養師巫、挾藏讖記陰陽圖緯方伎之書。又沙門之徒假西戎虛誕生致妖孽、非所以壹齊政化布淳德於天下也。自王公已下至於庶人有私養沙門師巫及金銀工巧之人在其家者、皆違諸官曹、不得容匿。限今年二月十五日、過期不出師巫沙門身死、主人門誅。明相宣告、咸使聞知。 Chap. 4, II, folio 4.

much under the influence of Confucianism, the following page of the histories clearly proves. "At that time", — thus continues the standard work from which we quoted just now, — "Kung Tsung was crown-prince and regent of the empire. Being a worshipper of Buddha, he forthwith presented a memorial to the emperor to prove the recklessness and lawlessness of the Shaman slaughters, and to set forth that, if he deemed the crime of keeping images and pictures so heinous, he merely had to stop the exercise of that religion and to keep the monastic buildings within bounds; for if the latter were not repaired during his reign, and the former was not exercised, the convents daubed with red earth, and the green trees planted around them, would go to wreck and ruin of themselves. Twice and thrice he memorialized in this sense, but fruitlessly. Then appeared another decree from the Throne. Careless princes of the Later Han dynasty, it said, believed in heresies and would-be truths, and were led astray by them. Relying heedlessly on dreams they had while asleep, they worshipped evil-bringing spirits of the western barbarians, and thereby brought confusion into the unalterable course of Heaven. Such things did never take place since the existence of the nine provinces in (ideal) antiquity. The boastful talk and big words (of Buddhism) were not (under the Han dynasty) a firm foundation for the building up of the human character, but the unenlightened sovereigns of that declining house and its confusion-causing rulers did not perceive it; and so the doctrines about the ways to rule the State could not work; the rules of social life greatly fell into decay, while that religion of spirits (Buddhism) blazed up and thrived; lo, that was the way in which the rescripts of the ancient Sovereigns went to ruin. Thenceforth to this day, every reigning sovereign had to live through a period of insurrection and disaster; the chastising hand of Heaven worked rapidly; the living people died out; the family-groups which had to mourn for one another in the five degrees, had to build graves and lay out burial places on a large scale. Thus and thus alone it is that thousands of miles of ground are now one vast wilderness, in which no human foot-prints are ever seen. We have inherited from Heaven Our patrimony (the throne), and it belongs therefore to Our duties to bear the evils of this Our hard fate; but We desire to do away with what is fallacious, and to confirm what is real, that is: We shall restore the regimen of Fuh-hi and Shen-nung¹). Let the deities of

1) The two earliest sovereigns of ideal antiquity. Supposed time of reign: the 29th and the 28th century b. C.

"the western peoples be entirely washed away, let the last trace of them be annihilated, and may this Our work not be worthless for the improvement of customs! He who from this moment has the audacity to worship any western deity, or to make an image in clay or in bronze, shall be executed with all the inmates of his house.

"Those deities are said to be gods of western peoples; but if western men are questioned upon them, they say unanimously that they do not exist among them, but that they are all Chinese of the past. Unreliable adepts of that religion, disciples of it, as Liu Yuen-chen and Lü Poh-kiang, have enlarged and developed western phraseology by combining it with vagaries of Lao-tsze and Chwang-tszé (the corypheus of Taoism). So those things are altogether unreal and untrue; and that the rescripts and institutions of the ancient Sovereigns languish and do not work, is the fault of such ringleaders of vice of the worst kind. Only extraordinary men may achieve extraordinary things; so, who but I will be able to clear away those fallacies that have existed already under other dynasties! Let the authorities therefore proclaim far and near, that the governors in the various military districts shall pull down and smash, and give over to the flames all existing temples and pagodas, images and western books, and shall throw down the precipices all Shamans, from the youngest to the oldest." — This occurred in the seventh year of the Chen kiün period (446), in the "third month" ¹⁾.

1) 時恭宗爲太子監國。素敬佛道、頻上表陳刑殺沙門之愷、又非圖像之罪、今罷其道、杜諸寺門、世不修奉、土木丹青自然毀滅。如是再三、不許。乃下詔曰、昔後漢荒君信惑邪僞。妄假睡夢事胡妖鬼以亂天常。自古九州之中無此也。夸誕大言不本人情、叔季之世闇君亂主莫不眩焉。由是政教不行、禮義大壞、鬼道熾盛、視王者之法蔑如也。自此以來代經亂禍、天罰亟行、生民死盡、五服之內鞠爲丘墟。千里蕭條不見人迹皆由於此。朕承天緒屬當窮運之敝、欲除僞定真、復養農之治。其一切盡除胡神滅其蹤迹、庶無譴於風化矣。自今以後敢有事胡神及造形像泥人銅人者、

We cannot doubt that the cruel edicts of that martial tyrant drove many monks and priests in despair to the banners of Kai-wu, the foreign insurgent, thereby giving the emperor a fresh impetus to rage against the foreign religion. Already in the following month iconoclasm had its course, to judge from this simple passage in the Books of the Wei dynasty: "In the fourth month, a five-storied pagoda was demolished in the town of Yeh, and there, in an image of clay, were found two seals of jade"¹). "Although the remonstrances of Kung Tsung had no effect", thus the historian goes on to relate, "they tempered the effects of the promulgated imperial decrees. All persons far off and close by had been informed of what was about to happen, and all could therefore take their measures; the Shamans everywhere escaped for the most part by hiding themselves, and they who lived within the capital were given in every respect aid and support, while for their gold and silver, the relics and images, Sutras and Castras, hiding-places were found in abundance. But the temples and pagodas of earth and of wood, and the buildings where the doctrines were preached, were all effectively destroyed to the very last.

"For seven or eight years in succession, until the end of the reign of that emperor, Buddhism was in a state of profound desolation and ruin. Then a gradual relaxation of the prohibitions set in, and serious believers could once more secretly perform their worship; but the Shamans, who began to re-appear one by one, still hid their religious garments and performed their Sutra-readings and religious practices in secret. Only in the capital they could not yet show themselves in public"²).

門誅。

雖言胡神、問今胡人、共云無有、皆是前世漢人。無賴子弟劉元真呂伯彊之徒乞胡之誕言、用老莊之虛假附而益之。皆非真實、至使王法廢而不行、蓋大姦之魁也。有非常之人然後能行非常之事。非朕孰能去此歷代之偽物。有司宣告征鎮諸軍刺史諸有佛圖形像及胡經盡皆擊破焚燒、沙門無少長悉坑之。是歲真君七年三月也。 Books of the Wei Dynasty, chap. 114, folios 10 and 11.

1) 四月鄴城毀五層佛圖、於泥像中得玉璽二。
Chap. 4, II, folio 8.

2) 恭宗言雖不用、然猶緩宣詔書。遠近皆豫聞知

Such is the account, given in the Standard Annals, of the first great storm which swept over Buddhism in China. Shi Tsu's death put a stop to the persecutions, and amongst the later emperors of his house we find many who again let Buddhism have its course, sometimes even showing it marked favour; nay, more than one amongst them founded monasteries, temples, and pagodas. The rapid recovery of the sorely damaged church may be learned from the fact that after less than three quarters of a century, between the years 512 and 516, the imperial government ascertained by an official census that there were no less than 13,727 monks and nuns within its dominions, and that the number of their pupils and hangers-on exceeded that of the laity): figures well calculated also to give us an idea of the prosperity of Buddhism in those days.

Outside the pale of the empire of the Toba dynasty, Shi Tsu's example proved infectious, namely with his namesake of the house of Sung 宋, which from Kien-khang 建康, the present Nanking, swayed its sceptre over a large portion of central and southern China. Again let us quote the historian's own words: "In the second year of the Ta ming period (458), under Shi Tsu, "there lived a man walking in the path of salvation, called T'an "Piao, who, together with a western foreigner Kao-shé, plotted "a rebellion. Hence the emperor issued a decree of the following "tenor: "The lies of Buddhism cause confusion by the Shamans "meddling with it; that religion is incompetent to support the "all-pervading doctrine (Confucianism), for it contents itself with "founding places of refuge for runaway criminals, in conse- "quence of which the number of rascally minded persons in- "creases, and catastrophes frequently break out. Official reports "inform Us again and again that it corrupts the good manners "and customs (fung-suh), and brings confusion into them. Hence "a grudge against that religion has nestled in the souls of man- "kind; and so it must be given up everywhere to a thorough

得、各爲計、四方沙門多亡匿獲免、在京邑者亦蒙全濟、金銀寶像及諸經論大得秘藏。而土木宮塔聲教所及莫不畢毀矣。

佛淪廢終帝世積七八年。然禁稍寬弛、篤信之家得密奉事、沙門專至者猶竊法服誦習焉。唯不得顯行於京都矣。 Op. et cap. cit., folio 11.

1) Op. et cap. cit., folio 19.

"scouring-process with sand; and wherever any one may render himself guilty (of such crimes as the aforesaid), capital punishment must be rigorously applied". After this, prohibitory rescripts were passed, to the effect that all such as were not living according to the commandments and in strict asceticism, should be sent back among the laity. But the nuns of the convents went in and out of the palace and had there intercourse with the imperial consorts, for which reason those rescripts could not at all be carried out¹⁾.

Indeed, in the historical books of those days there is nothing that would lead us to suppose that this decree was anything more than a dead letter. It is nevertheless of great value as a proof that here, as ever afterwards, the fundamental motives for religious persecution emanated from Confucianism: — Buddhism is of no help or use whatever to the Confucian State; it corrupts the Confucian *fung-suh* by its novelties, i. e. by its lies, and Confucian statesmen repeatedly directed the emperor's attention to this horrid fact. Now, thanks to the above quotations, we can form some idea of the great influence exercised in those times by that religion, not only over the people, but also in the Court. Now, also, we can realize the fact that her fate depended to a large extent upon the disposition or caprices of the emperors, and upon their willingness or power to attack the church.

Nearly a whole century now passes by in which we read of no harsh imperial measures against Buddhism. But at the end of that time violent persecutions broke out in another part of the empire, namely in the dominion of the Northern Chou (北周) dynasty, which had its residence in Ch'ang-ngan 長安, the present Si-ngan-fu in Shensi, and only ruled there from the year 557 to 581.

"In the twelfth month of the second year of the period Kien teh (573), a meeting of Ministers, Shamans and Taoist doctors was convoked, at which the emperor (Wu 武) occupied the highest

1) 世祖大明二年有曇標道人與羌人高闢謀反。上因是下詔曰、佛法訛替沙門混雜、未足扶濟鴻敷、而專成違蔽、加姦心、頻發凶。狀屢聞敗亂風俗、人神交怨、可付所在精加沙汰、後有違犯嚴加誅坐。於是設諸條禁、自非戒行精苦並使還俗。而諸寺凡出入宮掖交關妃后、此制竟不能行。 Books of the Sung Dynasty, 宋書, the Standard History of that house, chan. 97, fo. 10.

“seat, and critical discussions were held with respect to the rank “to be assigned to each of the three religions. The first place was “assigned to Confucianism, the second place to Taoism, and the “last to Buddhism”¹⁾). Confucianism being thus declared pre-eminent, the extermination of the two other systems was resolved upon at once. “In the following year, Buddhism and Taoism “were abolished, the sacred books together with the images altogether destroyed, Shamans and Taoist doctors were no longer “allowed to exist, and all were ordered to become laymen again. “Also all heretical sacrifices (see p. 17) were prohibited, and all “sacrifices not mentioned in the Canon of Religion and Rites “were totally abolished”²⁾).

Unfortunately, no minutes have been preserved of that curious synod. The *Fuh-tsu tung ki*³⁾ however gives a few details of the proceedings, just showing us that His Majesty took up the Confucian standpoint and established himself as its advocate, and brought an indictment against Buddhism to quite the same effect as that which we shall gradually draw in these pages from various official documents preserved by historiographers. The Shamans, so he argued, have no respect for their parents: which signifies a spirit of opposition to morality, that cannot possibly be tolerated by the imperial government; moreover, Buddhism is a foreign religion: reasons enough therefore for destroying its monasteries and temples. The *Fuh-tsu tung ki* also tells us that more than two millions of Buddhists and Taoists within the imperial dominions submitted to the decree; which probably means that they forsook the ecclesiastical state. The two emperors who reigned during the next eight years, the last of the Cheu dynasty, were favorable to Buddhism, so that there is reason to believe that this religion was once more allowed to revive and to recover.

1) 建德二年十二月集羣臣及沙門道士等、帝升高座、辯釋三教先後。以儒教爲先、道教爲次、佛教爲後 The Books of the Cheu Dynasty, 周書, the Standard History of that epoch; chap. 5, folio 17.

2) 三年斷佛道二教、經像悉毀、罷沙門道士、並令還民。并禁諸淫祀、禮典所不載者盡除之. Op. et cap. cit., folio 19.

3) 佛祖通紀, “General History of the Patriarchs of Buddhism”, a church-history in 22 chapters, written under the Yuen dynasty by the priest Hwang Nien-phang 黃念常.

Meanwhile new dangers came from an entirely different quarter. For the second time a storm gathered over Kien-khang, where in 557 the thoroughly Buddhistically disposed Liang 梁 dynasty had been dethroned by that of Ch'en 陳. A sovereign of this house, named Heu Chu 後主, decreed in 583, "that 'the Buddhist monks and nuns and the Taoist doctors cherished 'heresies (sié) and 'left Tao' (s. page 8) and did not conform 'to the Sutras and the Vinayas, while the people occupied themselves with heretical sacrifices (yin szé), writings on ominous 'wonders, and precious and wonderful things. Measures should be 'projected minutely, to put a stop altogether to that state of 'things'"). There is, however, no evidence that this decree caused any material harm to the two religions; which possibly is to be attributed to the fact that the Ch'en dynasty was threatened with serious danger from the side of the house of Sui 隋. Indeed, six years later, an emperor of this house dethroned Heu Chu, deprived him of his liberty, and annexed his dominions to his own, thus uniting China under one sceptre for the first time since the fall of the Han dynasty.

This important event did not improve the fate of the two religions. Confucianism had then apparently succeeded in working itself up for good to the rank of the very first power in the state, and never to this day would that system show mercy on heresies. The three centuries embracing the reign of the house of T'ang, which in 618 replaced the house of Sui on the throne, were centuries of an aggressive war, in which the foreign church especially fared badly. Her glory departed for good, her strength declined, and she herself formerly so glorious and prosperous, entered upon a decadent existence, without ceasing to show, however, to the present day a remarkable tenacity of life.

As early as the year 624, when the first emperor of that house had scarcely occupied the throne for six years, the campaign was opened by the high-placed minister Fu Yih 傅奕, who had passed from the service of the dethroned Sui dynasty into that of the house of T'ang. We read in his biography occurring in the Standard Annals of this house:

"In the seventh year he presented a memorial to the emperor,

1) 僧尼道士挾邪左道、不依經律、民間淫祀祆書諸珍怪事。詳爲條制並皆禁絕。 The Books of the Ch'en Dynasty, 陳書, the Standard History of that house, chap. 6, folio 4.

"in which he proposed to do away with Buddhism altogether. "The West, where Buddha lived, and where he preached his ominous "heresies", this document said, "is far away. The Han dynasty "translated the western writings and was led astray by their appar- "ent trustworthiness, thus causing people unloyal to their ruler "and devoid of devotion and submission to their parents, to shave "their heads and abandon their ruler and their parents; they be- "came idlers and wandering mendicants, and assumed another "garb, in order to escape the paying of groundrent to govern- "ment. By the spread of their ominous writings and the promul- "gation of their heresies, they opened, on false grounds, three "roads (of transmigration into demons, pretas and animals), and "laid out yet six other roads (of transition into asuras, men, "and devas); — thus they inspired the ignorant with dread and "fear, and deceived the class of government officers, with the "result that amongst the people, they who became acquainted "with them believed such falsehoods thoughtlessly, without due "enquiry after their roots and sources. And then they raked "up the crimes committed by these people in times past, in "order to gauge thereby their future happiness; they taught "that the gift of one single coin would give them a chance of a "thousandfold reward, and that one day's fasting might make them "expect food for a hundred days. Thus they caused their igno- "rant victims of deception to try recklessly to do such good "works, so that, instead of fearing the laws and prohibitions, "these people inconsiderately indulged in transgression of the "precepts of the government; and when some committed the "abominable crime of opposition, and were entangled for that "in the meshes of the penal laws, then, in the dungeon, they "still worshipped their Buddhas and muttered their Buddhist "Sutras, forgetting all their lassitude both during the day and "the night, sustained by the hope of escaping punishment.

"It depends upon his natural destiny whether one shall live "long or die an untimely death; but punishment and intima- "tion, and the bestowal of blessing and happiness are the busi- "ness of the sovereign. We must admit that poverty or wealth, "and high or low social standing is called forth by personal labour "and merit; but the ignorant Buddhist clergy with their lies "maintain that all those things come from Buddha. Thus they "defraud the sovereign of his prerogatives and power, and appro- "priate his (exclusive) rights to lead humanity towards reforma- "tion for good; — the harm thus occasioned to the influence of "the government and morality is truly lamentable. The *Shu*

"says: "The sovereign alone creates blessings and intimidates; to him alone belongs all that is precious and edible; and if his subjects create blessings and inspire fear, or appropriate treasures and food, they damage his house, they bring misfortune upon his dynasty; then the men in his service further other interests than his, and become corrupt" ¹).

A curious piece of state-doctrine! On the authority of that dictum of the chief classical book, every religion stands indicted with encroachment upon the imperial omnipotence, that is, with high-treason, if, by preaching the existence of other punishments or rewards than those which terrestrial government inflicts or confers, it deters mankind from evil and encourages it to do good. For the sovereign alone has the right to punish and to recompense! The classical principles are as much in force now as they were in Fu Yih's time. Christians, remember therefore that.

1) 七年奕上疏請除去釋教。曰、佛在西域言妖路遠。漢譯胡書恣其假託、故使不忠不教削髮而揖君親、遊手遊食易服以逃租賦。演其妖書、述其邪法、僞啟三塗、謬張六道、恐嚇愚夫、詐欺庸品、凡百黎庶通識者稀不察根源信其矯詐。乃追既往之罪、虛規將來之福、布施一錢希萬倍之報、持齋一日冀百日之糧。遂使愚迷妄求功德、不單科禁、輕犯憲章、其有造作惡逆身墜刑網、方乃就中禮佛口誦佛經、晝夜忘疲、規免其罪。

且生死壽夭由於自然、刑德威福關之人主。乃謂貧富貴賤功業所招、而愚僧矯詐皆云由佛。竊人主之權、擅造化之力、其爲害政良可悲矣。案書云、惟辟作福威、惟辟玉食、臣有作福作威玉食害于而家、凶于而國、人用側頗僻。

The above quotation from the *Shu*, the principal classic, occurs in one of its most important parts, which has always been considered the chief and most sacred authority for public law and the science of government, viz. the 洪範 or All-embracing Plan, or the Flood Plan. This is certainly one of the oldest Taoistic productions in existence, if not the very oldest. Its chief object is to point out to sovereigns how to reach their great Taoistic goal: to bring about the happiness of mankind by rendering their own regal actions concordant with the Tao or Course of the Universe (see p. 8). Heaven, according to tradition, gave the Plan to the great Yü (p. 11) after he had delivered the world from floods; and once again, twelve centuries before our era, it was given to Wu 武, the founder of the Cheu dynasty, through the medium of his vassal of the Khi 箕 region, situated somewhere to the north-east, close to Corea.

on account of your doctrines, you, like the Buddhists, stand convicted of violating the imperial rights, of weakening the imperial authority, of sowing moral corruption among the mandarinates; that in a word you disorganize and demoralize China's government. And again, by collecting money from the converts for the maintenance of your church, as the Buddhists do, you and the latter defraud the imperial house, you sap the dynasty; the highest Confucian bible of politics itself has declared it!

But let us further peruse Fu Yih's curious memorial. "From Fuh-hi and Shen-nung (29th and 28th century b. C.) up to the Han and the Wei dynasties, there was no Buddhism, and — the sovereigns in those times were wise, and their ministers faithful; their reigns were long, and great was the number of their years of life. The emperor Ling of the Han dynasty (58—76 A. D.), on account of a dream, became the first who erected images of western deities; and from that time the çramanas of western lands have spread their doctrines. Before the Western Tsin dynasty (265—317) reigned, the ruling dynasties enacted stringent laws by which the people of the Middle Kingdom were prevented from shaving their heads at pleasure; but since the Western families of Fu and Shih¹⁾ sowed confusion in the Flowery Land, the ministers employed by the sovereigns were crafty and perverse, the government became cruel and oppressive, the reigns short; all of which evils were brought about by Buddhism. Wu of the Liang dynasty²⁾ and Siang of the house of Tsi³⁾ are clear proofs of this. — In times of yore, one female of the name of Pao-szë beguiled and misguided king Yiu (781—771 b. C.) so much that she brought his house to ruin. How much more then is there to fear, now that there are fully a hundred thousand monks and nuns in the world,

1) The Fu family were a tribe of adventurers in Shensi, one member of which, named Fu Kien 苻健, founded for himself in 351 the realm of Ts'in 秦, with Ch'ang-ngan for its capital. This kingdom existed until 394. The sovereigns were ardent Buddhists, as were also the Shih family, ruling the realm of the Later Chao 後趙 in Chihli, founded in 349 by Shih Lib 石勒, an adventurer of western descent, and existing until 351.

2) The most Buddhist emperor China ever possessed. After a long reign, from 502 to 549, h. residence Kien-khang (Nanking) fell into the hands of a rebellious vassal, called Hou King 侯景, who deposed him and, as it appears, starved him to death. His dynasty was overthrown seven years later.

3) This emperor, rightly called Wen-siang 文襄, was murdered in 549, when he had scarcely reached his 29th year.

"who cut clothes of silk, and dress and adorn clay images, which they then employ to suppress devils, and to lead the myriads of people astray? I propose that all these monks and nuns shall be commanded to marry one another; thus more than a hundred thousand lay families shall be formed, who shall give birth to sons and daughters; when these shall have grown up to their tenth year, and when a second period of equal length shall have been devoted to their education and instruction, they will then naturally be an element useful to the dynasty, and yield a sufficient contingent of warriors (for the maintenance of the imperial power), while, besides, calamities in the cultivation of silk and food shall be prevented in all parts of the world between the four seas. If the people be in this way made to understand with whom rests the power to intimidate and to create happiness, those heretical deceptions will naturally die off, and the transformation into a state of purity and simplicity will flourish again").

"Both in ancient and in recent times it has seldom occurred that a faithful minister criticizing the emperor did not come to grief. It has not escaped my attention that, under the Tsi dynasty, Chang-kiu Tszé-t'ia presented a memorial to the emperor, in which he stated that the multitude of monks and nuns ruined the imperial house, and that the prodigality indulged in in their temples and pagodas caused idle waste of precious metal and silks. But the monks, being familiar with the ministers, opposed him at court with calumnious imputations, while the nuns, relying upon the good-will of the imperial consorts and the princesses, secretly gave play to their insinuations. So the

1) 降自犧農至于漢魏皆無佛法、君明臣忠、祚長年久。漢明帝假託夢想始立胡神、西域桑門自傳其法。西晉以上國有嚴科、不許中國之人輒行髡髮之事、洎于苻石羌胡亂華、主庸臣佞、政虐祚短、皆由佛教致災也。梁武齊襄足爲明鏡。昔褒姒一女妖惑幽王尙致亡國。況天下僧尼數盈十萬、翦刻繪綵、裝束泥人、而爲厭魅迷惑萬姓者乎。今之僧尼請令正配、卽成十萬餘戶、產育男女、十年長養、一紀教訓、自然益國、可以足兵、四海免蠶食之殃。百姓知威福所在、則妖惑之風自革、淳朴之化還興。

"end was that Tszë-t'ia was cast into prison and executed on the market-place of the capital. But Wu of the Chen dynasty (see page 34) having subjected T'si, conferred a title of honour upon his tomb. Although your servant is not so intelligent as that minister, yet he endeavours to tread in his footsteps" ¹).

"Moreover" — thus says the historiographer, "he presented to the emperor a memorial in eleven chapters, written in keen and straightforward style. Kao Tsu gave it his ministers to deliberate about it conscientiously; and only one of them, viz. Chang Tao-yuen, the Director of the Court of the Imperial Stud, declared that the memorial of Fu Yih was rational. Siao-Yü, the Minister for the Promulgation of the Imperial Resolutions, disputed this. Buddha, said he, was a sage, and Fu Yih's argumentation was not that of a sage, but breathed a lawless spirit; therefore he proposed that a severe punishment should be administered to him. But then Fu Yih himself spoke: The rules for private and social life (li, see p. 8) start from servility to parents, and end in submission to the emperor; if these duties are observed, the natural principles of devotion and submission to parents and of fidelity towards the sovereign will flourish, and the conduct of ministers and of sons will become perfect. But Buddha passed across the city-walls and deserted his family, thus by his flight turning his back upon his father, He, the married man, thus renounced his emperor; the continuator of the line of his ancestry renounced the duties towards his parents. Siao-Yü does not come out of a hollow mulberry tree (he is no anchorite), and yet he follows that religion which acknowledges no father; I now hear that the man without filial submission and devotion, who cares nothing for his parents, is called Yü". Yü could make no reply. He only clasped his hands, and spoke: "This is a man, in fact, whom hell has made". Kao Tsu would carry out Fu Yih's advise, but his abdication (in 627) prevented it" ²).

1) 且古今忠諫鮮不及禍。竊見齊朝韋仇子他上表言、僧尼徒衆糜損國家、寺塔奢侈虛費金帛。爲諸僧附會宰相對朝譏毀、諸尼依託妃主潛行謗讟。子他竟被囚執刑於都市。及周武平齊制封其墓。臣雖不敏、竊慕其蹤。 Old Books of the Tang Dynasty, 舊唐書, another Standard History of that house; chap. 79, folios 6—8.

2) 又上疏十一首、詞甚切直。高祖付羣官詳議

As a matter of fact, the only effect of his memorial was a theoretical abolishment of Taoism and Buddhism. We read that "in the 4th month of the 9th year of the Wu teh period (626) "the religions of Buddha and of Laotszē were abolished"'). And in the following month an edict was issued by the emperor, which is preserved in the Old Books of the T'ang Dynasty (chap. I, fo. 14). This prescribed, that only they who had become monks or nuns without any intention of a worldly nature and from no selfish motives, and, moreover, obeyed the religious commandments and led a life of rigorous asceticism, should be allowed to remain in the convents. On their behalf, three Buddhist monasteries and a Taoist one should be maintained in the imperial capital, and in all the other districts of the realm only one. But, adds the chronicler, "these measures were never "definitely executed"), and in the sixth month the emperor "rehabilitated the religions of Buddha and Laotszē"').

Fu Yih died in 639, being eighty-five years old. His biography in the Old Books ends with the remark "that everything "which, since the time of the Wei and the Tsin dynasties up to "his own days, had appeared to criticise Buddhism, he collected "into a book of ten chapters, entitled: Traditions from Eminent "Men of Knowledge, which came into circulation in the world"'). We do not know whether this work still exists; doubtless it would be of value as a source of historical knowledge of Chinese Buddhism. It gives evidence of the great vital strength

唯太僕卿張道源稱奕奏合理。中書令蕭瑀與之爭論。曰、佛聖人也、奕爲此議非聖人者無法、請寘嚴刑。奕曰、禮本於事親、終於奉上、此則忠孝之理著、臣子之行成。而佛踰城出家、逃背其父、以疋夫而抗天子、以繼體而悖所親。蕭瑀非出於空桑、乃遵無父之教、臣聞非孝者無親其瑀之謂矣。瑀不能荅。但合掌曰、地獄所設正爲是人。高祖將從奕言、會傳位而止。 Old Books of the T'ang Dynasty, chap. 79, folio 8.

1) 武德九年四月廢浮屠老子法。 New Books of the T'ang Dynasty; chap. 1, folio 17.

2) 事竟不行。 Old Books, chap. 1, folio 15.

3) 六月復浮屠老子法。 New Books, chap. 1, folio 17.

4) 集魏晉已來駁佛教者爲高識傳十卷、行於世。

of Buddhism and of its firm hold upon the people and the court, that this energetic campaign of Fu Yih and other grandees who, no doubt, sided with him, remained for the time being without result. It was in fact not until nearly a whole century later (714) that the imperial government gave way, and began to take forcible measures against the clergy of that church.

The magnate Yao Ch'ung 姚崇, who was born in 750 and died in 721, was then at the summit of his glory and power. „Under the emperor Chung Tsung (705—710)”, thus it is written in the Dynastic Histories, “the princesses and the imperial cognates generally, had proposed to the emperor to consecrate people as monks and nuns; there had also been a certain number who sacrificed their private wealth for the building of monasteries, while it had been so general a custom for wealthy families and people of influence to found such edifices, in order to shirk therein the services due to the government, that the country far and wide abounded with them. But now (in 714) Yao Ch'ung presented a memorial to the emperor, running as follows: “Buddha does not dwell outside man, but is to be found in his heart. Buddhochinga was a most clever man, but he was of no use for keeping the realm of Chao entire¹⁾; and Kumārajīva possessed many arts and capacities, but did not save Ts'ín from destruction²⁾. Ho Ch'ung saw his family die out³⁾, and Fu Yung was defeated and killed⁴⁾; Siang of Ts'í and the emperor Wu of the Liang dynasty could not escape disastrous events (comp. page 39). If you merely show earnestness of mind, compassion and charity, making your measures tend to the good of others, so that the creatures of Azure Heaven enjoy peace and happiness, then you are a being like Buddha;

1) Buddhochinga was an Indian priest who in 310 came to Loh-yang, there became a man of high distinction and great influence by his marvellous feats and arts, and contributed largely to the development of Buddhism in the realm of Chao, which from 304 to 329 existed in the present Shansi province.

2) Xumarajiva was the well known Indian Buddhist, a prolific translator of a number of sacred books into Chinese. The Later Ts'ín dynasty, in the capital of which, Ch'ang-ngan, he principally resided, existed from 384 to 417.

3) Ho Ch'ung was a high placed official of the Tsin dynasty, who died in 346, in his 55th year. He was a Buddhist zealot, but died without sons; and the same dire fate befell his adopted heir and continuator of his line of descendants, the son of his brother: see the Books of the Tsin Dynasty, 晉書, the official Standard History of that house, chap. 77, folio 9.

4) Fu Yung was brother and generalissimo to Fu Kien 苻堅, the third sovereign of the house of Ts'ín which we mentioned in note 1 on page 39, who reigned from 357 to 384. In 385 Fu Yung was defeated and slain.

"and how then is it useful to bestow consecration at random upon vicious people, who thus are made to demolish the orthodox doctrines?" The emperor, on receiving this argument, ordered his officers to make secret enquiries about the clergy; and more than twelve thousand, who were members of it with false and irregular designs, were sent back into the lay world" ¹).

No less than by the authorship of this violent attack upon the liberty of religious life, Yao Ch'ung has gained for himself never-fading laurels in the Confucian school by his last will. This was a philippic against Buddhism, the keen sarcasm of which throws even Fu Yih's memorial into the shade; and for this high quality alone, no doubt, it has been deemed worthy of a place in his biography in the standard annals of his time ²). An ardent desire to warn his children and grandchildren against that religion prompted him to write it. "The existing Buddhist sutras", thus it ran, "were translated by Kumārajīva, and Yao Hing" ³) with the books in his hands collated the translations with this man. He also erected pagodas in the village of Yung-kwei, and emptied his treasuries to make a religious show on a large scale; but for all that his life was not prolonged, and after him his dynasty died out. — Ts'i was situated on the other side of the mountains, eastward, and Cheu to the right of the passes. This latter kingdom almost demolished Buddhism (see p. 84), but improved its military power, while in the other state an elaborate priesthood was formed, and safety was sought in the strength of Buddha. Hence, when the two countries went to war together, the Ts'i dynasty was destroyed and lost its realm

1) 先是中宗時公主外戚皆奏請度人爲僧尼、亦有出私財造寺者、富戶強丁皆經營避役、遠近充滿、至是崇奏曰、佛不在外、求之於心。佛圖澄最賢無益於全趙、羅什多藝不收於亡秦。何充苻融皆遭敗滅、齊襄梁武未免災殃。但發心慈悲、行事利益、使蒼生安樂、卽是佛身、何用妄度姦人令壞正法。上納其言令有司罷括僧徒、以僞置還俗者萬二千餘人。 Old Books of the T'ang Dynasty, chap. 96, folio 3. See also the New Books, chap. 124, folio 3. This event is also mentioned in chap. 8, folio, 8 of the Old Books, but there the number of expelled members of the clergy is given as twenty thousand.

2) Old Books of the T'ang Dynasty, ch. 96, folio 7.

3) A sovereign of the Later Tsin dynasty (see note 2 on page 43), who reigned from 394 to 415.

"(in 577); — if it had not patronized the convents, would it then "have been rewarded with a restoration of its prosperity, or would "it have thus been punished with defeat and ruin?')

"The Emperor Wu of the Liang dynasty made himself a slave "for a myriad teams of horses'), and the empress-mother Hu "(of the Tsi dynasty, consort of Wu-ch'ing 武成), made the "inmates of the six harems embrace religious life; and yet, in "spite of these women thus mutilating their bodies, and that "emperor disgracing his name, they lost their realm and ruined "their family. Not long ago, the emperor Hiao-hwo (Chung "Tsung) sent out emissaries to ransom living animals (destined "to be killed), and erected convents on a scale which ruined the "dynasty; the princess Tai-p'ing, as also Wu San-szē'), and the "rebellious imperial concubine Chang all caused people to embrace "religious life, and they built convents; and yet they did not at the "conclusion of their course of life escape a violent death, or the "ruin of their family, or the ridicule of the world').

"Amongst the five emperors (of grey antiquity, 29th to 26th "century b. C.) no father had to bury his son, no elder brother "had to bewail the loss of a younger one; that is to say, because "those emperors caused humanity and longevity to prevail, there "did not occur any cases of premature death, nor any ad-

1) 今之佛經羅什所譯、姚興執本與什對翻。姚興造浮屠於承貴里、傾竭府庫廣事莊嚴、而興命不得延、國亦隨滅。又齊跨山東、周據關右。周則多除佛法而修繕兵威、齊則廣置僧徒而依憑佛力。及至交戰齊氏滅亡國、既不存寺、復何有修福之報、何其滅。

2) This unsurpassed imperial Buddhist zealot (see p. 39, note 2) gave himself as a slave to a monastery, and then made his magnates ransom him for an enormous sum: a deed of the highest self-sacrifice and charity on behalf of the clergy.

3) Tai-p'ing was a daughter of the renowned empress Wu; her biography is given in the New Books of the T'ang Dynasty, chap. 83, folio 7. Wu San-szē was a cognate of the imperial family, whose history occurs in chap. 206, folio 7 of the same work, as also in chap. 183 of the Old Books, folio 8.

4) 如梁武帝以萬乘爲奴、胡太戶以六宮入道、豈特身戮名辱皆以亡國破家。近日孝和皇帝發使贖生、傾國造寺、太平公主武三思悖逆庶人張夫人等皆度人造寺、竟術彌街咸不免受戮破家、爲天下所笑。

"verities. And during the reign of the three imperial families (of Hsia, Shang and Chou, 23rd to 3rd cent. b. C.), each dynasty had a long existence, so that mankind lived in rest and peace, and the ministers enjoyed longevity like that of P'eng-tsu¹⁾ and Lao Tan (Laotszë); and yet Buddhism did not then exist. What strength then is there in transcribing the Sutras of this religion, or in the moulding of its images? what good effects do sacrifices produce, or donations to the Buddhas?")

"In the Historical Books of the Sung dynasty, in the Traditions about Western Countries, mention is made of a renowned Buddhist priest who wrote a disquisition on the elucidation of obscurities; it professed to prove that, if intelligible arguments sufficiently explain and disentangle obscurities and enigmas, they ought to be read and brought into circulation. Now Buddhism means intelligence; but — where in that disquisition is there one square inch to be found of intelligible matter?") "I set forth that the keeping of myriads of images everywhere, is not a matter proceeding from the five elements of the human constitution²⁾, and that the Buddhist religion would be quite complete if it occupied itself with nothing else than the promotion of mental quiet, charity and commiseration, and with doing good, and abstaining from vice; — why then does it so deliberately drown itself in stories and tales, and has it led itself into wrong paths by a wordly-minded clergy? It makes of the parables with which it illustrates its exhortations, authentic historical verities; by translating sutras and painting images it destroys the professions and trades, and subverts family-life; for by those sutras and idols the people are made to give themselves (to religious life), which means the same thing as caring about nobody any longer. That is what we may call delusion on a large scale. And some make likenesses of deceased persons, to use them, as they say, to send happiness

1) A Methuselah, who in the twelfth century before our era was 700 years old.

2) 且五帝之時父不葬子、兄不哭弟、言其致仁壽無夭橫也。三皇之代國祚延長、人用休息、其人臣則彭祖老聃之類皆享遐齡、當此之時未有佛教。豈抄經鑄像之力、設齋施佛之功耶。

3) The reader who might feel disposed to unravel this profound piece of philosophy, may find it in chap. 97 of the Books of the Sung Dynasty, folio 11. The learned writer was one Hwui-lin 慧琳, a Buddhist of the first half of the fifth century.

4) 五蘊: form, perception, consciousness, action, knowledge.

"to the latter in the hereafter. The doctrine of salvation knows many ways in which meritorious work may be performed; but (they say) such work must rise from the heart, and when any by-motives are at play, it must rather entail vindictory punishments. With such reasonings people have long befooled each other, until those salvation-works have become established customs, which damage the living, without benefiting the dead. Even those who think themselves intelligent and talented, wise and learned, are captivated by such habits of the times. The Tathāgata's spirit of universal charity furthers the interests of the beings; but, surely, this is not the case if it harms the creatures who have not enough, and enriches an influential clergy who have more than enough" ¹).

"And if death is an ordinary occurrence from which, since remote antiquity, there has been no escape, what help then is afforded against it by the sutras and images we make? It being a fact that Çakya's own religion is a great evil for all who live under the azure empyrean, so all of you, my children, ought to be on your guard against it. Let the principles of orthodoxy dwell in your heart, and be not like those sons and daughters who never grow wiser as long as they live. When I shall be dead, then ~~on~~ no account perform on my behalf that mean religion; but if you should feel unable to follow orthodoxy in every respect, then give in to the popular custom, and from the first seventh day (after my death) until the last (the seventh) seventh day, let mass be celebrated by the Buddhist clergy seven times; and when, as these masses require it, you must offer gifts to me, use for that purpose the clothes and things which during my life I have worn on my body.

1) 宋書西域傳有名僧爲白黑論、理證明白足解沉疑、宜觀而行之。且佛者覺也、在乎方寸。假有萬像之廣不出五蘊之中、但平等慈悲行善不行惡則佛道備矣、何必溺於小說、惑於凡僧。仍將喻品用爲實錄、抄經寫像破業傾家、乃至施身、亦無所怪。可謂大惑也。亦有緣亡人造像、名爲追福。方便之教雖則多端功德、須自發心、旁助寧應獲報。遞相欺誑浸成風俗、損耗生人、無益亡者。假有通才達識亦爲時俗所拘。如來普慈意存利物、損衆生之不足、厚豪僧之有餘、必不然矣

"But on no account use any other things of value for this end, lest you do a wrong thing which would carry no benefit with it; neither give recklessly of your private effects on the vain plea of procuring me happiness in the hereafter.... And after your death let your sons and grandsons likewise be ordered to act in conformity with these my instructions" ¹).

The chief value for us of the philippics of Fu Yih and Yao Ch'ung lies in the fact that they give us a clear insight into the reasons for the grudge and antipathy manifested by the Confucians to this day against this foreign religion. Then, as now, the chief reproach was that the people were deceived and led astray by it, as it did not, like the only true Confucianism, give verity pure and unalloyed. And especially its tenets concerning the possibility of raising the dead into a condition of higher bliss are idle gossip, its ceremonies instituted for that purpose absolutely valueless, nay, even detrimental, because of the outlays they entail. Remarkable, however, are Yao Ch'ung's instructions to his children: do not allow yourselves to be blinded by these doctrines; but if this be already done, and you feel bound to celebrate for me the customary Buddhist masses, well, let it be done, but without extravagance. Where a declared enemy of this religion spoke thus to his own children brought up under his own eyes, there, surely, the Buddhistic doctrines and practices of salvation must have taken very deep root in the heart of the nation, in its customs and manners. Possibly the father himself was not altogether free from the belief in their value. As a matter of fact, salvation of the dead was always the sheet anchor with which this religion, since its earliest establishment in China, had secured for itself a safe position in the vast ocean of Confucian heathenism; for of Confucianism itself, piety and devotion towards parents and ancestors, and the promotion of their happiness, were

1) 且死者是常、古來不免、所造經像何所施爲。夫釋迦之本法爲蒼生之大弊、汝等各宜警策。正法在心、勿效兒女子曹終身不悟也。吾亡後必不得爲此弊法、若未能全依正道、須順俗情、從初七至終七任設七僧齋、若隨齋須布施、宜以吾緣身衣物。充不得輒用餘財爲無益之枉事、亦不得妄出私物、徇追福之虛談... 汝等身沒之後亦教子孫依吾此法云。

the core, and, consequently, their worship with sacrifices and ceremonies a sacred duty.

This sacrificial worship of the dead, the real religion of classical China (see p. 15), was in the earliest times confined to the family circle, and was performed without any church surrounding it with external pomp and ritualism, or regulating it by means of strictly defined doctrines. Buddhism came to fill up this deficiency. Its grotesque tales of transmigration and future life, of paradises and hells, were eminently calculated to work upon the imagination; they charmed and fascinated a nation which at all times had evinced the greatest interest in the fate of its ancestors, and to whom it was no matter of indifference to know what their own fate would be on the other side of the grave. Moreover, the new religion invested the established worship of the dead with an elaborate system of ritual and ceremonies, which lent it a cheerful character, and converted it into a work of blithesome beatification. Is it then to be marvelled at that the Chinese inclined heart and soul towards the priests of the exotic religion, who so gratified their taste and instincts? Thenceforth Buddha's clergy made it their regular vocation to alleviate by their solemn work the sufferings of the departed; paradise and hell furnished them the key to the heart and affections of the people. The last will of Yao Ch'ung bears witness to this.

But the other arguments of this magnate and of Fu Yih also deserve our attention, as they have in succeeding ages carried their influence in the persecutions of this religion. Both statesmen assert, that since the introduction of Buddhism the age of man has been considerably shortened, and that no dynasty since that time has been able to keep on the throne for any great length of time; and — on this latter point history accidentally shows they were right. It is therefore as clear as clear can be: this religion is dangerous to every emperor individually, dangerous also to his house. Fu Yih brings this precarious phenomenon directly into connection with the alarming increase of faithlessness amongst the ministers towards their sovereign, and their increased cruelty towards the people: a double charge which we would prefer to deal with as insinuation. But what to say about the appeal to the longevity of sovereigns and the duration of dynastic governments in an ideal antiquity of which we really know so very little, but Confucianists know everything, at least everything that is worth knowing, thanks to their Classics, which are in their eyes the truth, the whole truth, and nothing but the truth?

Its insipidity has not prevented that appeal from remaining to this day a main theme in all anti-buddhistic argument.

But, as the writings of the two worthies teach us, anti-Buddhism of the T'ang dynasty possessed yet other weapons. Why, they both argue, be a Buddhist, when one sees that some emperors and members of imperial families, most zealous sons and daughters of this religion, came to a miserable end? Why, thus queries Fu Yih, tolerate their clergy, that class of useless dronés who, by not devoting themselves to agriculture, pay no groundrent or landtax to the Son of Heaven, and who, by remaining unmarried, do not give birth to any soldiers for His Majesty's armies, and therefore are a stumbling-block to the spread of his dominion of glory and bliss to the uttermost confines of the earth? Their celibacy moreover impoverishes the people, as it deprives agriculture and the silk industry of many hands yet unborn. On the other hand, their religious works encourage waste of money, especially in the erection of temples and monasteries. Their ethical doctrines are of a lower order, because they pursue other felicity than that of a worldly nature. Buddhism, Yao Ch'ung argues, would be all right if it preached only mental quiet, compassion and charity, the doing of good and the avoiding of evil in this earthly existence; but why drown all this in idle stories which lead to misconception? In truth it is by no means astonishing to see such argumentation written down by an ardent adept of materialistic Confucianism, which teaches that, as long as there is slavish submission and devotion to parents and sovereigns, all human perfection will be produced by virtue of the Tao or course of the material universe itself, without any further activity being required. Quite natural also, that in these anti-buddhistic writings there is not a word of appreciation of the pious sentiment wherewith in this religion, by the practice of virtue and by charity towards one's fellow creatures, a higher state of perfection and bliss is sought after than this world can give. This aspiration, its centre of gravity, rests on lies and fictions, for — nothing of the sort is found in the Confucian Classics. Therefore, all doctrines leading up to this one and only Buddhist goal are heretical, and should be exterminated without delay, to give room once more to the old-classically orthodox dogmas of Confucius and his school. A chilling and peremptory denial of the worth of religious sentiment and moral elevation, which are the necessary effects of a striving after perfection for this world and for the world to come is one of the

chief features of all anti-buddhistic writings from Confucian pens.

One of the main principles of Buddhism so flatly contradicts a fundamental tenet of Confucian doctrine, that it precluded, once and for ever all chance of reconciliation between the two powers. Retirement from the world into a convent passes in that religion for the main road to salvation. To the Confucian, however, such a breach of the ties by which nature has united children to parents and relations, is a sin against the sacred hiao 孝 or duty of filial submission and devotion preached by the Classics and the sages of all times; it is a criminal act of the worst kind, an execrable sin against nature itself and the Tao, and words fail wherewith to brand its wickedness. How low, thus argued Fu Yih, how degenerate must have been the character of the founder of that religion, who himself set the example of such criminal proceeding! And a monk or nun does not marry and raise a progeny, while Confucianism most emphatically demands, for the sake of the same hiao principle, that every person shall have male descendants, in order that the obligatory sacrifices for his deceased parents and ancestors may be continued by them after his death, and by their offspring throughout all ages. For did not Mencius exclaim: "Three things are un-hiao, but to have no posterity is worse" ¹⁾. Abundant reason therefore for the Confucians to despise and scorn Buddhism; to assail it without the slightest reluctance, wherever found, and under whatever conditions; to consider the use of any weapons justifiable against it, even those of exaggeration, satire, gall and venom. Slander in particular often plays an important part in anti-buddhistic writings, especially on the score of sexual morality among the clergy. How, in truth, could a church fare differently at the hands of its sworn enemies, if it admits women into its pale, placing them in matters of salvation and the means thereto on a level with men, and — if it at the same time preaches celibacy?

After all this, is it too much to say, that Buddhism stands as far apart from Confucianism as Islam from Christianity? And is it to be wondered at that under the T'ang dynasty, when Confucianism was marked by a considerable growth and expansion showing themselves in the creation of all kinds of classical political institutions, and their codification in the vast Ritual of the Khai yuen period ²⁾ — that the church of Buddha gradually lost ground with the emperors and the court,

1) 不孝有三、無後爲大. Sect. IV, first part, 26.

2) See: The Religious System of China, Book I, p. 236.

and could no longer maintain itself unhurt in the offensive warfare waged against it? That steady progress of Confucianism we find in natural alliance with the enactment of imperial laws whose object it was not so much to destroy the church by crude force, as to deprive it of its vital strength by attacking it at the very root: its conventual life. Edicts appear allowing ordination to only a limited number of persons, in certain monasteries specially authorised thereto: and these numbers, which are already strikingly small to begin with, are revised from time to time, i. e. reduced to a yet lower figure. The number of the greater and the smaller monasteries also is considerably reduced, and in each three so-called Cords or Restrainers (綱) are appointed by the government from among the monks or nuns, to control the inmates and their doings; and the Board of Sacrifices (祠部) had to take a census of the clergy and register them every third year, lest their numerical strength should exceed the figure fixed by the State¹). It appears that altogether 5358 Buddhist convents were allowed to exist, namely 3235 for monks and 2123 for nuns, besides 1687 Taoist abbeys, amongst which were 776 for the male, and 988 for the other sex; also that the number of Buddhist monks was allowed to come up to 75,524, and that of the nuns to 50,576. These figures we find inscribed in the 48th chapter of the New Books of the T'ang dynasty (fo. 15). Sometimes the one, sometimes the other department or bureau of officials was appointed to control the clergy, to restrict their perambulations, and generally to prevent the laws made against them from falling into abeyance²). And as if to put the seal to the work, the tu tieh 度牒 or "consecration-certificate" was invented: a diploma to be conferred by the secular power, without which no one could be considered to have become a member of the clergy, nor be allowed to dwell in a convent, or wear the religious garb. This ingenious institution prevails to this day. Thus it remained for ever within the power of the State to keep the numerical strength of the clergy down to any level desired, nay to reduce it arbitrarily at any time by bestowing a small number of certificates, or even none at all. There are also passages in the books, from which we may infer that the government sold these documents for money, and so worked the road of salvation for the benefit of the treasury. It appears likewise, that no monastery might be erected unless a special imperial

1) See: Old Books of the T'ang Dynasty: chap. 43, folio 18.

2) A survey of this will be given in Chapter III.

licence to this effect had been granted, for it is written that the emperor Teh Tsung 德宗 decreed very soon after his accession to the throne in 779, "that from that moment no more petitions might be presented to him for the erection of Buddhistic or 'Taoistic monasteries, nor for the ordination of monks or nuns'"). Nor did the State forget the rights of the sacred hiao, for it ordered the clergy, notwithstanding their religious dress and their renunciation of the world, to honour their parents and to pay them respect and submission like any lay people: a measure which, however, cannot be said to be directed against religious liberty.

Thus the T'ang dynasty created a special set of laws and rescripts designed to curtail conventual and clerical life; laws which all succeeding dynasties would take over, and which would bring monachism into the languishing condition in which we find it in our days. In chap. III we will describe them in the form in which they prevail to this day. Meanwhile the Confucian mandarin, the sworn enemy of Buddhism, never left off urging the imperial government to yet harsher measures. The official historical books of those times contain a remarkable proof of the fierceness and acrimony of their attacks, showing also that this acrimony was so intense, that even the profound respect and veneration for the august person of the Son of Heaven, which has always characterised that caste, could not temper it. It is a memorial in which in 819 the celebrated scholar and statesman Han Yü 韓愈 vehemently upbraided his imperial master for his Buddhistic tendencies, and which he had the audacity to lay down before the throne. Although this document, after all that Fu Yih and Yao Ch'ung have written, offers no fresh arguments against the church, it is fully worthy of our notice, because amongst the literati of the present day it is the best known of anything that has ever been put on paper against Buddhism. Every Confucianist swears by it; and if ever the heresy-hunting party should choose a patron saint, no doubt Han Yü would be elected to this dignity with universal acclamation.

The memorial occurs both in the Old Books of the T'ang dynasty (chap. 160) and in the New Books (chap. 176). "In the monastery 'of the Gate of the Dharma', so we read in the former work, 'in Fung-siang (the country to the west of the then imperial 'capital'), stood the Pagoda of the Real Body which protects the 'Dynasty, within which there was a knuckle-bone of the finger 'of the Buddha Shakyamuni. An institution based on written

1) 自今更不得奏置寺觀及度人 Old Books of the T'ang dynasty. chap. 12, folio 3.

"tradition required that this pagoda was opened only once in thirty years; and when it was open, the harvests were abundant, and the people prospered. Now it happened in the first month of the fourteenth year of his reign (A.D. 819) that the emperor (Hien Tsung) commanded Tu Ying-khi, an officer of the interior palace, to betake himself with thirty palace officials bearing incense and flowers, to the Lin-kao station, there to receive the Buddha-bone in state, thence to convey it through the Kwang-shun gate into the palace, and to leave it there in the forbidden part until the third day, and afterwards to send it away to the several convents. Princes and nobles, officers high and low, all hurried about and gave away their possessions, afraid of only one thing, namely of being too late. And also among the people there were many who left their business and their trade, and ruined themselves, and were burned on their head or on their arms, and tried to offer their sacrifices. Then Han Yü, who did not love Buddhism, presented a memorial to the emperor, to censure him. This ran as follows ¹⁾:

"Crouching down respectfully before Your Majesty, I consider how the chief religion of the western barbarians, that of the Buddhas, began to flow into the Middle Kingdom since the reign of the Later Han dynasty. In remotest antiquity it did not exist there, and in those olden times the emperor Hwang was seated on the throne for a hundred years, and reached the age of one hundred and ten; Shao-hao then reigned eighty years, and reached the age of one hundred; Chwen-huh thereupon occupied the throne for seventy-nine years, and his age became ninety-eight; on which Ti-kuh wielded the sceptre for seventy years and lived for one hundred and five years. For Yao these periods were respectively ninety-eight and one hundred and eighteen; and lastly, Shun and Yü both lived a century. In all those days universal peace reigned throughout the world; the people, quiet and contented, enjoyed longevity; and yet no Buddha

1) 鳳翔法門寺有護國真身塔、塔內有釋迦文佛指骨一節。其書本傳法三十年一開、開則歲豐人泰。十四年正月上令中使杜英奇押宮人三十人持香花赴臨臯驛迎佛骨、自光順門入大內、留禁中三日、乃送諸寺。王公士庶奔走捨施、唯恐在後。百姓有廢業破產、燒頂灼臂而求供養者。愈素不喜佛、上疏諫。曰。

had then ever existed in the Central Empire. Later on, T'ang of the Yin dynasty also became a hundred years old; his descendant T'ai-wu occupied the throne for seventy-five years, and Wu-ting for half a century; and although of these sovereigns the historical books do not mention the age, nevertheless, considering the duration of their reigns, none of them can have lived less than a century. Wen of the Cheu dynasty lived ninety-seven years, Wu ninety-three; Muh reigned quite a century. Neither in their days had Buddhism come to the Central Empire so that these long lives and long reigns were not obtained by the worship of Buddha').

"First under the emperor Ming of the Han dynasty Buddhism existed here, and Ming reigned not longer than eighteen years. Periods of trouble and mortality then closely followed each other, in which succeeding dynastic governments never had a long existence. The houses of Sung, Ts'i, Liang, Ch'en and Wei, and those which reigned after, served Buddha with increasing zeal; and nevertheless the lives of the emperors and the duration of their reigns shortened. Only Wu of the Liang dynasty wielded the sceptre for forty-eight years; he gave himself away to Buddha three times in succession (see p. 39); he used no cattle for the sacrifices in the temples of his ancestors'); he had only one meal a day of mere vegetables and fruit; and yet he was in the end condemned by Heu King, in the city of T'ai, to die of starvation, and his dynasty perished soon after. From this we see, that if one seeks happiness by serving Buddha, one obtains misfortune; it also shows that Buddha is not worth believing in').

1) 伏以佛者夷狄之一法耳、自後漢時始流入中國。上古未嘗有也、昔黃帝在位百年、年百一十歲、少昊在位八十年、年百歲、顓頊在位七十九年、年九十八歲、帝嚳在位七十年、年百五歲。帝堯在位九十八年、年百一十八歲、帝舜及禹年皆百歲。此時天下太平、百姓安樂壽考然、而中國未有佛也。其後殷湯亦年百歲、湯孫太戊在位七十五年、武丁在位五十年、書史不言其壽、推其年數蓋亦俱不減百歲。周文王年九十七歲、武王年九十三歲、穆王在位百年。此時佛法亦未至中國非因事佛而致此也。

2) Because Buddhism forbids us to kill living beings.

3) 漢明帝時始有佛法、明帝在位纔十八年耳。其

"When the High Ancestor of this dynasty had just received the throne from the house of Sui, he took into consideration the abolition of Buddhism. But in those days the sphere of knowledge and insight of the official world was not wide; so they lacked the power of studying profoundly the things necessary for all times ancient and modern, that are laid down in the doctrines of the Sovereigns of antiquity; nor were they able to bring to the foreground the wisdom of the Sages, and thereby to remedy the evil in question. So the matter came to a standstill, to your servant's great regret. Crouching at Your Majesty's feet, he recollects how You, Imperial Lord, whose preternatural wisdom and brilliant military qualities have been unequalled for several thousands and hundreds of years, on Your accession immediately forbade the consecration of persons to Buddhist monk or nun and to Taoist monk, as also that any more monasteries should be built. Your servant at that time concluded from this, that the will of Your High Ancestor was going to be executed at Your Majesty's hand; and to this moment I will admit immediately it has not yet been found possible to do so. But can it possibly be approved of, that to this religion so much liberty is granted that the result is just the contrary; that is to say, that it is made to flourish and to prosper? I hear that Your Majesty has ordered the clergy to fetch the bone of Buddha from Fang-siang; that You have resorted to a storied building to see the procession; that the bone has been carried into the interior of the palace, and that the convents have been commanded by You in turn to receive it and present sacrifices to it. Now your servant is extremely ignorant; nevertheless he knows for sure and certain, that this religious worship to pray for felicity is not performed by Your Majesty because You are led astray by Buddhism, and that it is not for this reason that, for the sake of an abundant harvest, to promote the happiness of mankind, and to meet the wishes of the people, You have set agoing this strange spectacle, this merry-making, for the official world in the imperial capital; — for You

後亂亡相繼、運祚不長。宋齊梁陳元魏已下事佛漸謹、年代尤促。唯梁武帝在位四十八年、前後三度捨身施佛、宗廟之祭不用牲牢、晝日一食止於菜果、其後竟爲侯景所逼餓死臺城、國亦尋滅。事佛求福、乃更得禍、由此觀之、佛不足信亦可知矣。

"who possess so much wisdom and intelligence, would You believe in such things? But the people are so ignorant, so easily misled, so difficult to enlighten. If therefore they see Your Majesty act thus, they will assert that You sincerely believe in Buddha, and they will say: If even the Son of Heaven, the Wise of the Wise, with his whole heart worships him, believes in him, it would ill suit us, people so insignificant and mean, to set any value on our bodies or our lives where the Buddha is concerned. They will then scorch the crown of their head and burn the tips of their fingers; hundreds and dozens will flock together to undress and throw away their money from the morning until the evening, following each other's example, and only making themselves anxious about the risk of coming too late. Old and young people are now running about like a surging crowd, regardless of their trades and business; if You do not forthwith put a stop to this, and the travelling from one monastery to another re-commences, then for certain shall we see them cut off their arms and slash their bodies by way of sacrifice. What is now being done injures the correct habits (fung) and destroys the good customs (shu); it raises laughter on all sides; and this is no matter of small moment ').

1) 高祖始受隋禪則議除之。當時羣臣識見不遠、不能深究先王之道古今之宜、推闡聖明、以救斯弊。其事遂止、臣嘗恨焉。伏惟皇帝陛下神聖英武數千百年以來未有倫比、即位之初即不許度人爲僧尼道士、又不許別立寺觀。臣當時以爲高祖之志必行於陛下之手、今縱未能即行。豈可恣之轉令盛也。今聞陛下令羣僧迎佛骨於鳳翔、御樓以觀、昇入大內、令諸寺遞迎供養。臣雖至愚、必知陛下不惑於佛作此崇奉以祈福祥也、直以年豐人樂徇人之心爲京都士庶設詭異之觀戲玩之具耳、安有聖明若此而肯信此等事哉。然百姓愚冥易惑難曉。苟見陛下如此將謂真心信佛、皆云、天子大聖猶一心敬信、百姓微賤、於佛豈合惜身命。所以灼頂燔指、百十爲羣解衣散錢自朝至暮、轉相倣效唯恐後時。老幼奔波棄其生業、若不即加禁遏、更歷諸寺、必有斷臂禿身以爲供養者。傷風敗俗、傳笑四方、非細事也。

"Buddha was a western barbarian. He did not understand the language of our Central Empire, and wore clothes of different cut and make. His tongue therefore did not speak the doctrines of the ancient Sovereigns; his body was not decked with the clothes prescribed by these. The duties of the minister towards his sovereign, the sentiments of the child towards its parents, all these things were unknown to him. Suppose he were still living, and came to the Metropolis as bearer of instructions from his royal house, to ask for an audience, and it pleased Your Majesty to lodge and receive him, then Your Majesty would surely not grant him more than one interview in the hall where you issue Your measures of government; once only You would regale him in the hall where guests are ceremoniously received; only one suit of clothes You would give him. Then you would have him escorted across the frontier, but you would prevent him from leading the people into error. How then is it to be defended that now, since he has long been dead, his rotten bone, his evil-causing, dirty relic is brought within the palace? Confucius taught that the spirits should be worshipped, and thus kept at a distance (see p. 24); and in olden times, when a feudal prince had to pay a visit of condolence within his dominions, he considered it a matter of importance to have first destroyed by an exorciser, with peach-wood and reeds, all evil influences; and not until this had been done he entered, to offer his condolences¹⁾. But here, where no death has taken place, they bring a rotten, dirty thing, and Your Majesty deigns to go and see it in your own person, without being preceded by an exorciser, without the use of peach-wood and reeds, and — none of the ministers tell Your Majesty how wrong it is to do so; no censor puts forward the evil of it. Verily, I am ashamed of this. I humbly beseech Your Majesty to consign that bone to water and fire, in order that its influence may for ever be rooted out; in order that a stop may be put to the uncertainty in which the whole world feels itself; in order that the deception of posterity may be rendered impossible; let thus every one throughout the world become fully aware, that the measures of You, the Wise of the Wise, are a hundred million times above those of ordinary individuals. How palmy and glorious, how exhilarating this will be! If Buddha does possess spiritual power and can bring misfortune and evil upon any one, may he then send all the disasters he has

1) See: The Religious System of China, Book V. p. 41.

"in store, upon my body, and the heavens above will not see "me murmur at it" ¹⁾).

Han Yü's audacity cost him his high position at court. The emperor sent him away as Governor to Ch'ao-chou, in distant Kwantung, which in those days was deemed almost equal to banishment to a barbarian dependency. He died in 824, and had not the privilege to live to see the triumph of the anti-buddhist movement, the cause of which he had embraced with so much energy and fervor. For it was not until 835 that an emperor of the name of Wen Tsung 文宗 "interdicted by decree the ordinations of Buddhist monks and nuns" ²⁾; a measure which, at the instigation of the doctor of the Han-lin college Li Hiun 李訓, was followed by the removal of all Buddhistic images and altars from the court. These, however, were but the feeble precursors of the more rigorous measures by which Wen Tsung's successor Wu Tsung 武宗 was to immortalize his name.

As early as 843, in the third year of his reign, when his armies had gained a series of victories over the Uigurs, he issued a decree to the following effect: "It is necessary that the Commissioners for the Performance of Meritorious Work (i. e. for "the celebration of religious ceremonies"), who dwell outside

1) 佛本夷狄之人。與中國言語不通、衣服殊製。口不道先王之法言、身不服先王之法服。不知君臣之義父子之情。假如其身尚在、奉其國命來朝京師、陛下容而接之、不過宣政一見、禮賓一設、賜衣一襲。衛而出之於境、不令惑於衆也。況其身死已久、枯朽之骨凶穢之餘豈宜以入宮禁。孔子曰、敬鬼神而遠之、古之諸侯行弔於國、尚令巫祝先以桃茢祓除不祥、然後進弔。今無故取朽穢之物、親臨觀之、巫祝不先、桃茢不用、羣臣不言其非、御史不舉其失。臣實恥之。乞以此骨付之水火、永絕根本、斷天下之疑、絕後代之惑、使天下之人知大聖人之所作爲出於尋常萬萬也。豈不盛哉、豈不快哉。佛如有靈能作禍祟、凡有殃咎宜加臣身、上天鑒臨臣不怨悔。

2) 太和九年詔不得度人爲僧尼。 Old Books, chap. 17, II, fe. 26.

3) Certain government officers charged with the control of the Buddhist and Taoist clergy. We shall tell something of their position and their functions in chap. III.

"the capital (Ch'ang-ngan), and those in the eastern capital (Loh-yang or Ho-nan-fu), shall, with regard to the Uigurs, dictate everywhere to those who wear the official cap and girdle, that they shall banish all those people to the various provinces, there to be taken by the authorities under their rule and control. And with regard to the convents or temples of those Uigurs and of the Mo-ni, their farms, houses, money, effects, etc., the Commissioners for Meritorious Work are, moreover, herewith ordered to have all this registered and confiscated by officials delegated for that purpose by the Censorate and by the Metropolitan Government. No one belonging to that nationality shall be allowed to take possession of even a shadow of those buildings and effects, and whosoever does so shall be condemned to death, and all his possessions shall be confiscated. And the Bureau for the Promulgation of Imperial Orders is herewith ordained to project measures to be taken with regard to the monks of the Mo-ni convents, and it shall memorialize Us about the same"'). In the other Standard History of the T'ang dynasty we read: "It was decreed by the emperor that the Commissioners for Meritorious Work in the colonies of the Uigurs, residing in the two capitals, should instruct the officers wearing the cap and girdle, to sequester the books of the Mo-ni, and burn them on the roads together with their images; and that all their goods and effects should be confiscated at the profit of the mandarinat^e"').

What was that Mo-ni religion? The above extracts do not make it sure that the Chinese considered it to be another religion than that of the Uigurs. Devéria') and Marquart') have probably proved that the word represents Manicheism; Chavannes') however has endeavoured to demonstrate, that it may

1) 應在京外宅及東都修功德廻乾並勒冠帶各配諸道收管。其廻乾及摩尼寺莊宅錢物等、並功德使以御史臺及京兆府各差官點檢收抽。不得容諸色人影占、如犯者並處極法、錢物納官。摩尼寺僧委中書門下條疏聞奏。 Old Books, chap. 18, I, folio 13.

2) 詔回鶻營功德使在二京者悉冠帶之有司收摩尼書若象燒于道、產貨入之官。 New Books, chap. 217, II, folio 5.

3) Journal Asiatique for 1897, II: Muselmans et Manichéens Chinois.

4) Historische Glossen zu den alttürkischen Inschriften

5) Journal Asiatique for 1897, I: Le Nestorianisme et l'Inscription de Kara-Belgassoun.

just as reasonably stand for Mohammedanism. In that same essay, the last-named sinologue gives us two extracts from the *Fuh-tsu tung ki*, from which it appears that the decree of Wu Tsung in the capital alone cost the lives of more than seventy Mo-ni women, and that of the number condemned to exile more than half perished. For the destruction of their religion and the cruel annihilation of their settlements we ought, perhaps, to plead the extenuating circumstance that the animosity against the Uigurs, the national enemies who had year after year harrassed the empire, sword in hand, turned against all foreigners in general. As we shall see presently, that same emperor only two years later decreed, together with the extermination of Buddhism, that of the Ta-ts'in and the Muh-hu religion, originating from countries not stated to have been on a hostile footing with China.

The great crusade against Buddhism, which was now the chief item on Wu Tsung's programme, was to some considerable extent the work of three jealous and zealous Taoists, whose influence upon the emperor was great. "In the third month of 'the fourth year of the Hwui ch'ang period (844)", thus say the official historical books¹⁾, "he appointed the Taoist doctor "Chao Kwei-chen to be Religious Teacher of Taoism for the "streets to the left and right. At that time the emperor earnestly "studied the methods for attaining to divinity and immortality, and "had that Kwei-chen for his instructor. This man availed himself of "the favor he was in, frequently to urge the emperor to exterminate "Buddhism, for, he argued, this is not a religion of the Middle "Kingdom, but one which corrodes the vital strength of the "people, and therefore it ought to be entirely done away with. "The emperor believed every word he said. The year following, "Chao Kwei-chen commended to the emperor a certain Taoist "doctor of Lo-fu²⁾, called Teng Yuen-khi, who possessed the "art of prolonging life. The emperor sent a commissioner from the "palace to receive this man, who from that day made a close "compact with Liu Huën-ting, a Taoist doctor of the Hing "mountains (in Hunan), and with Kwei-chen, to induce the "emperor to exterminate Buddhism; and the consequence was "that their proposals to demolish the convents were carried out³⁾.

1) Old Books, chap. 18, I.

2) A mountain chain in the province of Kwangtung, renowned amongst the Taoists as an abode of people who prolonged their lives by means of certain abstruse arts and processes.

3) 會昌四年三月以道士趙歸真爲左右街道門

"In the fourth month the emperor ordered the Board of Sacrifices to count the Buddhist convents, monks and nuns in the empire; and the returns gave 4,600 monasteries, 40,000 a-lan-jok¹), 260,500 monks and nuns. And in the autumn, in the seventh month of that year, he decreed that the convents in the empire should be reduced to a smaller number, and that the Bureau for the Promulgation of Imperial Orders should project measures to that effect, and memorialize him about the same. According to the prevailing regulations (thus its proposal ran), the magistrates in the departments of the first order must burn incense in the monasteries on the anniversaries of the deaths of the imperial ancestors. Therefore in each of these departments one convent for this purpose shall, we trust, be left in existence, and the venerable images of the series of emperors be conveyed thither; in the departments of lower order all monasteries can then be destroyed. We also propose, that in two streets of the imperial residence and of the eastern capital (see page 60) ten monasteries shall be allowed to remain, each with ten monks. So the emperor decided that in each of the departments of the first order, one monastery, and that the best and most beautifully built of them, should remain standing, but that as soon as it should fall into ruins, it should be pulled down likewise, in which event, on the above mentioned days of incense-burning, the magistrates would have to perform this ceremony in a Taoist monastery. Moreover, in the two streets both of the imperial and of the secondary capital two abbeys should remain in existence, each with thirty-eight monks, namely: in the left street of the imperial residence, that of Favour through Compassion, and that of Bliss through Sacrifices; and in the right street in that place, that of Western Light and that of Pomp and Glory²).

教授先生。時帝志學神仙、師歸真。歸真乘龍、每對排毀釋氏、言非中國之教、盡耗生靈、盡宜除去。帝頗信之。五年歸真舉羅浮道士邵元起、有長年之術。帝遣中使迎之、饒是與衡山道士劉玄靖及歸真膠固排毀釋氏、而拆寺之請行焉。

1) 阿蘭若, often abbreviated by omitting the first syllable, represents the Sanskrit Aranyakah, and is quite an ordinary term in Chinese literature to indicate a Buddhist friary or nunnery on a modest scale, a hermitage or retreat.

2) 夏四月勅祠部檢括天下寺及僧尼人數大、凡

"Thereupon the Bureau for the Promulgation of the Imperial Orders proposed in another memorial, that to the Commissioners of the Salt and Iron Gabelle should be delivered the bronze statues, bells, and sonorous metal plates of the convents demolished in the Empire, to be recast into money; that the prefects of the districts concerned should be instructed to have the iron statues re-moulded into agricultural implements, and that the images of gold, silver or "to" mineral should be melted and delivered to the Auditors of the Treasury. Moreover, (the Bureau proposed) that the families of costumed officers should deliver up to the authorities their golden, silver, bronze and iron images within a month after the imperial decree to this effect should have been promulgated, and that in case of default, the Commissioners of the Salt and Iron Gabelle should punish them according to the prohibitory law 'on bronze; but that the images of clay, wood or stone should be altogether left in the monasteries, there to remain as of old').

"In yet another memorial the same Bureau proposed, that the Buddhist monks and nuns should no longer remain under the control of the Board of Sacrifices, but should be placed under that of the Bureau for the State Ceremonial, and that, with regard to the temples of the Ta-ts'in and the Muh-hu'),

寺四千六百、蘭若四萬、僧尼二十六萬五百。秋七月勅併省天下佛寺、中書門下條疏聞奏。據令式諸上州國忌日官吏行香於寺。其上州望各留寺一所、有列聖尊容便令移於寺內、其下州寺並廢。其上都東都兩街請留十寺、寺僧十人。勅曰上州合留寺工作精妙者留之、如破落亦宜廢毀、其合行香日官吏宜於道觀。其上都下都每街留寺兩所、寺留僧三十人、上都左街留慈恩薦福、右街留西明莊嚴。

1) 中書又奏天下廢寺銅像鐘磬委鹽鐵使鑄錢、其鐵像委本州鑄爲農器、金銀銅石等像銷付度支。衣冠士庶之家所有金銀銅鐵之像勅出後限一月納官、如違委鹽鐵使依禁銅法處分、其土木石等像合留寺內依舊。

2) 大秦 and 穆護. Ta-ts'in is generally admitted to stand for Nestorianism, the existence of which sect in China is known especially from the celebrated inscription

"when Buddhism was exterminated, those heretical religions might thereupon not be left in existence; their adherents must be compelled to return in a body to the secular life, and settle down again in their original family circle, there to be enlisted as groundrent-paying people; and the foreigners amongst them must be sent back to their native country, and there be taken under control by the authorities¹).

"Hence, in the eighth month the emperor decreed as follows:

"We have heard that before the end of the reign of the three dynasties (of Hia, Shang, and Cheu), there was no question about any Buddha. That after the Han and the Wei dynasty this image-worshipping religion gradually developed, was a consequence of the propagandism made for its foreign customs in the beginning; its contaminating practices thus ramified in all directions, grew and increased; and the end has been that it corrodes the good manners and customs of the empire, thus gradually rendering these unenlightened; and that, by its beguiling and misleading the inclinations of men, it leads the latter astray in masses. So it has come about that in the country of the nine provinces, as well as within the walls and gates of the two imperial capitals, the Buddhist clergy and their followers increase by the day, and the Buddhist convents daily grow in size and splendour. Human labour is overburdened on behalf of these buildings of loam and wood; the people are being robbed of the fruits of their labour to get (the images and buildings) decorated with gold and precious things; rulers and fathers are neglected (by their ministers and their sons) on behalf of religious instructors and the moneys to be paid to them; wives are abandoned by husbands who want to live in a sphere of religious commandments; — never did any religion root up the national institutions and work mischief to humanity on a larger scale. But there is more: when one farmer neglects agriculture, others thereby suffer hunger; when one woman keeps no silkworms, others have to endure cold for that. And now the number of monks and nuns in

of Si-ngan-fu; see in particular "La Stèle Chrétienne de Si-ngan-fu", by Father Havret S. J., 1895. The Muh-hu, further on in the edict called Muh-hu-pat 穆護祓, are presumably the Magians or Magupat: see Chavannes, "Le Nestorianisme", II.

1) 又奏僧尼不合隸祠部、請隸鴻臚寺、其大秦穆護等祠、釋教既已釐革、邪法不可獨存、其人並勸還俗、遞歸本貫充稅戶、如外國人送還本處收管、

"the world cannot even be estimated, and they all live on the agriculturist, and dress at the expense of the silk-producers. And in the monastic buildings and the *chao-t'ei*) no one seems to care for restriction of excess, for they all have roofs reaching up into the clouds, and are beautifully adorned, so that they even compete with palatial mansions. That under the dynasties of Tsin, Sung, Ts'i, and Liang the energy of the living was so languid and enervated, and manners and customs were so vile and so wrong — it was altogether a consequence of that state of things").

"But there is more still. My High Ancestor (Kao Tsu) and (his successor) T'ai Tsung, by martial prowess suppressed calamitous rebellions, and by means of civil administration governed the Flowery Land of Hia. With these two levers they could adequately rule the country; how then can I possibly be entitled to disturb the balance of government by employing the religion of that insignificant land of the west! In the Ching kwan period (627—649) as well as in the Khai yuen epoch (713—741), it was abolished, but not cut away effectively, and like a stream, it once more flooded the land. Studiously have I read what others have said about it before; unofficially have I taken advice in the palace; and there remains no doubt that this evil ought to be cut off. And earnest ministers within and

1) 招提. This word, according to the *Fan-yih ming-i 翻譯名義* or "Interpretation of the Meaning of Terms", the Sanskrit-Chinese standard dictionary of the twelfth century. (chap. 20, fo. 4), is an abbreviation of *chao-tu t'ichia 招闍提奢*, i. e. the Sangha of the four cardinal points (四方僧物), which term no doubt represents the Sanskrit *Chatur-dīpa* or four points of the compass, showing the catholical spirit of Buddhism.

2) 八月制、朕聞三代已前未嘗言佛。漢魏之後像教寢興、是由季時傳此異俗、因緣染習蔓延滋多、以至於蠹耗國風而漸不覺、誘惑人意而衆益迷。洎於九州山原兩京城闕僧徒日廣、佛寺日崇。勞人力於土木之功、奪人利於金寶之飾、遺君親於師資之際、違配偶於戒律之間、壞法害人無逾此道。且一夫不田、有受其飢者、一婦不蠶、有受其寒者。今天下僧尼不可勝數、皆恃農而食、恃蠶而衣。寺宇招提莫知紀極、皆雲構藻飾佔擬宮居。晉宋齊梁物力凋瘵風俗澆詐、莫不由是而致也。

"without the palace confirm this my serious conviction. They demonstrate in long memorials, that ultimate propriety here consists in carrying out the measure resolutely; also that the institutions of hundreds of sovereigns ought to be perfected by suppressing an evil which (otherwise) will gnaw at the sources (of good) for thousands of ages. Why then shall I show indulgence where mankind is to be saved and the multitudes are to be benefited? 1)

"Of the 4800 and more convents that are to be pulled down within the empire, the 280,500 monks and nuns who must adopt secular life, shall be enlisted amongst the families who pay groundtax twice a year. Of the 40,000 and more chao-t'i and lan-jok that are to be demolished, the fattest land of the best kind, measuring several thousand myriads of k'ing, shall be confiscated, and the slaves of both sexes (employed in cultivating them?) to a number of 150,000, shall be enlisted among the families that pay groundtax twice a year. And secular life shall be adopted by more than 3000 Ta-ts'in and Muh-hu-pet belonging to the class of the Buddhist monks and nuns, or to the Bureau for the Reception and Entertainment of Foreigners, who devote themselves to the explanation of foreign religious rescripts; with the customs of the Flowery Land of the Centre they shall no longer meddle. Alas, the institutions of antiquity have never yet been made to operate; so, if (religions) which were granted reprieve (of extermination) are now at last done away with, how then can it be said that this is an untimely act? Drive out those idlers and sluggards without professions or trades, of whom there are now already more than a hundred thousand; demolish those red-painted useless buildings — why should there be an innumerable number of thousands of these? And from this time, the pure and undefiled (Confucian doctrine) will teach mankind to strive after conformity to the laws and principles of inactivity (wu-wei), and undisturbed quiet and ease will help the

1) 况我高祖太宗以武定禍亂、以文理華夏。執此二柄足以輕邦、豈可以區區西方之教與我抗衡哉。貞觀開元亦嘗釐革、剷除不盡、流衍轉滋。朕博覽前言、旁求輿議、弊之可革斷在不疑。而中外誠臣協予至意。條疏至當宜在必行、懲千古之蠱源、成百王之典法。濟人利衆予何讓焉。

"government in its task to perfect the one and only system of (archaic Confucian) manners and customs. Shall the black-haired people in the six parts of the universe¹⁾ be made to seek refuge together in the reformation for good brought about by their emperor, then it is of high consequence to mind the starting-point, namely the extermination of evil. By issuing clear rescripts every day for the benefit of the unenlightened people, "Our intents and will ought to be realized"²⁾).

With this imperial decree, Confucianism celebrated its triumph and held its jubilee, while Buddha's church received a blow from which it was never to recover. The extermination designed for it was, however, only partly effected. The demolition of monasteries and temples could, indeed, hardly banish the religion itself from the hearts of the people; on the contrary, the return of a host of zealots for the salvation of themselves and others into secular life, meant no less than the transplanting of the doctrines and practices of their church into the very midst of society. A revival of religiosity and piety, little to the mind of the

41

1) The four cardinal points, with the zenith and the nadir.

2) 其天下所拆寺四千六百餘所還俗僧尼二十六萬五百人收充兩稅戶。拆招提蘭若四萬餘所收膏腴上田數千萬頃、收奴婢爲兩稅戶十五萬人。隸僧尼屬主客顯明外國之教勒大秦穆護祇三千餘人還俗、不雜中華之風。於戲、前古未行似將有待及今盡去、豈謂無時。驅游惰不業之徒已踰十萬、廢丹雘無用之室、何啻億千。自此清淨訓人慕無爲之理、簡易齊政成一俗之功。將使六合黔黎同歸皇化、尙以革弊之始。日用不知下制明廷宜體予意。

A translation of this remarkable decree was given in Du Halde's *Description de l'Empire de la Chine*, II, p. 496, and reprinted therefrom in Havret's *La Stèle Chrétienne de Si-ngan-fou*, p. 250. The latter author adds, that it was made by Father Hervieu, as were also several other translations from the Chinese, inserted in Du Halde's work, and that this missionary followed a text inserted in the great imperial anthology of the literature of all ages, entitled: *Ku wen yen kien ching taish* 古文淵鑒正集 (ch. 29, folio 48), which appeared in the latter half of the 17th century. So it evidently was unknown to Havret that this text is to the very letter that of the Old Books of the Tang Dynasty. Unless Hervieu used one quite different from this, we are bound to say that his translation is no better than bungle. Probably he did not actually translate, but merely wrote down a kind of paraphrase guided by him by some Chinese or other.

government, was the necessary result; a revival, expressing itself in the founding of religious associations and communities under the guidance of a priesthood living in the world, and which thenceforth was to rejoice in an increasing numerical strength. But the outward glory of the church was gone for ever; the number of its monasteries and ascetics remained from that time on a minimum level. Wu Tsung suffered some convents to remain in existence; and his decree could not prevent a large number of the mandarinates, and even of the imperial family, from retaining strong sympathies with this religion. So history continues its old course: — emperors come to the throne, who let the church go its own way, and even order or support the erection of monasteries and temples; they sometimes ordain repasts to be given, at government expense, to the clergy in the capital or in other parts of the realm, or ceremonial vestments to be distributed among them: works which always passed for most meritorious among the devotees of the church. They attend the solemn worship of holy relics, and have pagodas built for these. They frequently invite the clergy to court to give sutra-readings, and to perform rites for the furtherance of the rainfall, and for the salvation of the imperial ancestors. They even enact penalties against sacrilege, against the insulting of the Triratna and other Buddhistic saints. The series of well-meaning emperors is headed by Wu Tsung's father's brother, Sûe Tsung 宣宗, whom he appointed his successor. Scarcely two months after his accession, he acceded to the proposal of the Commissioners for Meritorious Works in the two streets of the capital, that the four monasteries left standing there (see p. 62) should be increased by eight, and that their old names should be restored to them. He also ordered the execution of Liu Huen-tsing (p. 61) with eleven others, "on consideration of the fact that their talk had prevailed upon Wu Tsung to exterminate "Buddhism"'). And about one year after, in the intercalary month, being the fourth of the year 847, he issued the following decree:

"In the last year of the Hwui ch'ang period, the monastic buildings everywhere were reduced to a minimum; but though it must be called a religion of foreign regions, it is no religion harmful to the fundamental principles of the administration of government. The people of the Middle Kingdom have long walked in its paths which lead to salvation; hence

1) 以其說惑武宗排(攔?)毀釋氏故也. Old Books, chap. 187 folio 3.

"abolition of even a particle of it is a sin against all that is proper; and that abolition has not tended to increase the animated mountains and the regions of superior excellence. In the prefectures throughout the empire, if the monks who used to dwell therein can rebuild them, the convents which have been pulled down in the fourth month of the fifth year of the H wui ch'ang period, may altogether be rebuilt by their abbots, and the authorities shall not forbid or prevent this" ¹⁾).

We read nothing, however, of a restitution of the sequestered goods and lands. The latter, in truth, had evidently passed into other hands, for we read the following passages in the Historical Books: "When Wu Tsung had ascended the throne and abolished Buddhism, 4600 monasteries and 40,000 chao-t'ei and lan-jok were pulled down in the empire; 265,000 monks and nuns were registered as ordinary people, together with 150,000 of their male and female slaves, and several thousand myriads of k'ing of their grounds, as also more than two thousand Ta-ts'in, Muh-hu and T'ien²⁾). In the Imperial residence as well as in the eastern capital, in each street two monasteries were left with thirty monks in each; and in the provinces, the monks left (in the convents) were of three different quantities, nowhere exceeding twenty. The latest grounds were sold, and the proceeds delivered to the Board of Revenue; and the grounds of medium and inferior qualities were given to the grown-up house-slaves of the convents, who thus became people paying groundtax twice a year; each one of them received ten meu of ground. And of the convents from which the male and female clergy had disappeared, in the two capitals, ten k'ing of the grounds were added to the fields cultivated for charitable purposes, or were given to the quarters for nursing the sick (lepers' wards?), while in each department seven k'ing were assigned to such institutions; and these grounds were to be administered by the elders" ³⁾).

1) 會昌季年併省寺宇、雖云異方之教、無損致理之源。中國之人久行其道、釐革過當事體、未弘其靈山勝境。天下州府應會昌五年四月所廢寺宇、有宿舊名僧復能修創、一任住持、所司不得禁止 Old Books, chap. 48 II, folio 6.

2) For this term also we refer our readers to the articles of Chavannes and Devéria mentioned on p. 60. According to the last-named author, it is the Moni religion.

3) 武宗卽位廢浮屠法、天下毀寺四千六百、招

But although the tide had turned, and the wind veered slightly in favour of Buddhism, the State still gave powerful Confucianism its full due, that is to say, the laws and rescripts shackling the church were maintained, and even intensified. Once again then the question arises in our mind why the emperors did not take radical measures, and did not destroy the church at one blow. Its influence upon the mind, even in the families of thorough-bred Confucians, only partially accounts for this hesitation; still other reasons have to be looked for. The emperor Suen Tsung gave us the solution of the problem by declaring in his edict of 847, translated above, that the pulling down of the monasteries "had not tended to increase the number of animated mountains and the regions of superior excellence" The Fung-shui, that widely known philosophical system, both Taoistic and Confucian, which teaches that the happiness of every region or town, village or house depends upon the configurations of the surrounding hills, land, and watercourses, and that these formations can be improved by human hands, more especially by buildings in which dwell mighty gods and saints — that system, which originated in the old ideal times of orthodoxy, had grown up and developed side by side with Buddhism, and had gained a paramount influence under the T'ang dynasty, being then a pre-eminent power in social life. Against this power the passion for demolition came to a dead stop. In the first instance, it probably saved from destruction a number of convents with the appertaining pagodas, built by the people at the cost of much money and labour for the consolidation and the advancement of prosperity in their districts. And re-erection of such buildings, although in more modest dimensions, could, under the pressure of this power, hardly be prevented. It is, indeed, obvious that since the T'ang dynasty, the position of monastic buildings in the mountains as maintainers of the Fung-shui influen-

提蘭若四萬、籍僧尼爲民二十六萬五千人、奴婢十五萬人、田數千萬頃、大秦穆護祆二千餘人。上都東都每街留寺二、每寺僧三十人、諸道留僧以三等、不過二十人。腴田鬻錢送戶部、中下田給寺家奴婢丁壯者、爲兩稅戶、人十畝。以僧尼旣盡、兩京悲田養病坊給寺田十頃、諸州七頃、主以耆壽

New Books, chap. 52, folio 11. Of the first part of this extract we also find a translation in Havret's work (p. 252), borrowed from Visdelou, *Supplément à la Bibliothèque Orientale d'Herbelot*, p. 183. This translation also has neither rhyme nor reason.

ces is far more emphasized in writings than ever it was before; confessedly Fung-shui becomes almost the main reason of their existence, the salvation of the inmates a secondary motive. As for a conclusive proof of the influence of the Fung-shui system on the establishment and the preservation of Buddhistic monasteries and pagodas: — it is a well known fact, that even all around the Imperial metropolis, in the plains and on the hills, a great number are found, erected for the insurance or the improvement of the Fung-shui of the palace, and consequently of the imperial family and the whole empire. And who were the founders? none others than the emperors of the anti-buddhistic dynasties of Ming and Ts'ing; and who maintain them? the sovereigns of the last-named house. But — in strict accordance with the ultra-Confucian spirit of the State — the monks who inhabit them are very few in number; their standard is low; there is among them but little walking in the paths of salvation. Their religious activity resolves itself chiefly in a worship of the images of buddhas and bodhisatwas: the protectors of the welfare of the imperial residence and the court, that is to say, in Chinese parlance, under whose protection the Fung-shui of those two is placed¹).

Defamed by official indictments for heresy; oppressed by the State and its all-dominating Confucian spirit; its monastic institutions merely tolerated on account of the Fung-shui, yea, even supported to some extent by the State for this very reason: such in the main has been the condition of Buddhism since the reign of the T'ang dynasty. This two-faced state-policy grants Buddhism an appearance of liberty which the outside world generally regards as real, but which now, we trust, will be estimated according to its worth.

The earliest general survey of the restrictions under which Buddhism has ever since had to labour, is supplied by an edict with which Shi Tsung 世宗 of the later Cheu (後周) dynasty, which only existed from 951 to 960 and had its residence in Pien 汴, the present Khai-fung in the province of Honan, regulated monachism:

"In the second year of the Hien teh period (A. D. 955)", thus say the Old Historical Books of the Five Dynasties²), "the Emperor issued an edict which ran as follows: — The excellent religions of Buddha, of those absorbed in the Tao (Taoism), "and of the holy Sages (Confucianism) assist my dynasty in

1) For a demonstration of the Fung-shui system and its historical development, we beg to refer our readers to our Religious System of China, Book I, Part 3, chap. 12.

2) 舊五代史, chap. 115, folio 4.

"exhorting mankind to do what is good; and the benefits which for this reason they convey, are very abundant. Former dynasties as well as the present one, have always possessed rules and rescripts with respect to those religions; but of late years the threads of these various regulations have become greatly entangled, and quite recently I learned from some memorials sent to me from the provinces, that black (Indian?) devotees are regularly violating the laws. If no prohibitory measures are taken against this evil, they will commit still more serious transgressions; then Buddhist monks and nuns surreptitiously consecrated will mingle freely with the people in numbers increasing day by day; then the building of convents will gradually create a superabundance of such edifices. Especially in the villages these evils will become a great nuisance. Persons who have slipped through the net of the law, or who have deserted from the army, will intentionally receive the tonsure to escape their deserved corporal punishments; people who behaved as scoundrels or were guilty of robbery, will seek shelter under the wings of abbots, to conceal their wicked deeds. If religious rescripts are to be a success, judicial measures should be taken against such suspected, hidden individuals, and the ordinances of former days should be set at work for the abolition of old evils¹⁾.

"In the provinces, departments, districts, garrisons, and villages, the monasteries possessing an imperial charter shall all be left in their previous conditions, but those which have no charter shall altogether have to expect demolition; and such of their images of Buddhas as are objects of religious worship, shall be removed from there and, together with the monks and nuns, be housed in the monasteries which are left standing. But if anywhere in the empire there should exist in the chief city of a district no chartered abbey, then out of the convents marked for demolition shall be selected those, pos-

1) 顯德二年詔曰、釋氏真宗聖人妙道助世勸善、其利甚優。前代以來果有條貫、近年已降頗紊規繩、近覽諸州奏聞繼有緇徒犯法、蓋無科禁遂至尤違、私度僧尼日增猥雜、創修寺院漸至繁多、鄉村之中其弊轉甚。漏網背軍之輩苟剗削以逃刑、行姦爲盜之徒託住持而隱惡。將隆教法須辨否臧、宜舉舊章用革前弊。

sessing the greatest number of apartments for the performance of religious rites, and one of these shall be left to the monks of the convents, and one to the nuns; unless no nuns are living there, in which case only one building shall be left in existence for the monks. For garrisoned cities and places inhabited by more than two hundred households, the regulations valid for the district-cities shall be of force; and in the departments far away on the frontiers, where no convents with imperial charter exist, two of the monasteries to be pulled down shall be left standing for the monks, and an equal number for the nuns. And from this hour, no more monasteries or lan-jok whatsoever shall be erected, nor shall any princes or members of the Imperial family, nor any provincial Governors or any officers below these in rank, be allowed to present any more petitions for the erection of such buildings, nor propose ever again the founding of consecration-altars (i. e. granting monasteries the right of ordination¹).

"And boys and girls who feel a call to leave their families (to embrace religious life), must first obtain the decision of their parents or paternal grandparents, or, if orphans, of their paternal uncles or elder brothers with whom they dwell; and only after their consent has been obtained, are they free to leave their families. Boys over fifteen years of age, who know by heart one hundred leaves of the Sutas, or are able to read five hundred pages; or girls over thirteen years old and able to repeat seventy leaves, or to read three hundred, have to apply to the prefect of the department, to give him notice of their intention and request his permission to have their heads shaved. This officer shall then delegate his secretary or archivist, and his judge,

1) 諸道府州縣鎮村坊應有勅額寺院一切仍舊其無勅額者並仰停廢、所有功德佛像及僧尼並騰、併于合留寺院內安置。天下諸縣城郭內若無勅額寺院、祇于合停廢寺院內選功德屋宇最多者、或寺院僧尼各留一所、若無尼住祇留僧寺院一所。諸軍鎮坊郭及二百戶已上者亦依諸縣例指揮、如邊遠州郡無勅額寺院處、于停廢寺院內僧尼各留兩所。今後並不得創造寺院蘭若、王公戚里諸道節刺已下今後不得奏請創造寺院及請開置戒壇。

"to examine them in the knowledge of the holy scriptures; and "until they have received the tonsure, they must wear the top-knot. Whosoever is shaved surreptitiously, shall be compelled "to go back into secular life, and his religious teacher shall "be condemned to be beaten severely, and likewise be sent back "into secular life; both moreover shall be sent into exile for three "years, with hard labour").

"In each of the two capitals of the realm, and also in Ta-ming-fu, King-chao-fu and Ts'ing-chou¹⁾, an altar for consecration "of monks and nuns shall be established. When consecration is "to take place there, delegates from the Board of Sacrifices shall be "appointed in each of the imperial capitals to examine the can- "didates; but in Ta-ming-fu and the two other places afore-named, "this task shall be entrusted to the Judge and the Archivist. "And if anybody is consecrated surreptitiously (at such an "altar), he and his religious instructor, together with the three "Restrainers, (p. 52) who officiated at the altar, and the monks "or nuns who were privy thereto, shall all be punished ac- "cording to the same laws as are valid for surreptitious tonsure "(see above). It is moreover required, that concerning all the can- "didates for the tonsure or the ordination, from each of the "above-named places, notification be made to Ourselves, and no "tonsure or consecration shall take place before and ere, at Our "command, the Board of Worship shall have furnished certificates "as to their identity. It is furthermore required that a man or

1) 男子女子如有志願出家者並取父母祖父母處分、已孤者取同居伯叔兄處分、候聽許方得出家。男年十五已上、念得經文一百紙、或讀得經文五百紙、女年十三已上念得經文七十紙、或讀得經文三百紙者經本府陳狀乞剃頭。委錄事參軍本判官試驗經文、其未剃頭間須留髮髻、如有私剃頭者却勒還俗、其本師主決重杖、勒還俗、仍配役三年。

2) The imperial residence, called the Eastern (東京 or 東都), was, as we saw (p. 74), Pien or Khai-fung. The Western Capital (西京 or 西都) was Ho-nan-fu. Both are still in existence south of the Hwangho, in the province of Honan. Ta-ming 大名 is now the most southerly projecting corner of Chihli. King-chao 京兆, literally the Capital, namely of the T'ang dynasty, was Fung-siang: see page 53. — Ts'ing-chou 青州 is now in the centre of the province of Shantung.

"woman of whom the father or mother, or one of the paternal grandparents is still living without possessing any other child or descendant to provide for his or her sustenance, shall not be permitted to leave the family; nor shall permission to leave their families and be tonsured be given to those who, on account of some crime, have incurred the punishment of the authorities, or who have run away from their parents; or to runaway slaves, or to traitors or spies, or to members of riotous societies, or to persons who have escaped into the woods to save their lives, or to uncaptured rebels, or persons in hiding on account of some crime committed. If anywhere in a monastery such an individual should be allowed to receive ordination, he, together with his religious instructor, the three Restrainers, the monks or nuns privy to the matter, as also the monks inhabiting the cells adjoining his, shall be arrested, and it may be proposed to Us to cut them off from the religious order¹).

"Hitherto, amongst monks and nuns, citizens and soldiers, many threw away their bodies or burned their arms, or roasted their fingers, or drove nails into their hands or feet, or cut these limbs, going about with jingling bells on their girdles, or with candles hanging on their bodies, or in any other way mutilating themselves. They sport and play with their religious implements, practise heresies by means of charms and exorcisms; they pretend to change the visible into the invisible; they make departed souls to return, sit down to transform themselves, and perform witchcraft with holy water and holy candles. All such things, calculated to make the public flock together, and to confuse and mislead the vacillating multitude, are henceforth entirely prohibited;

1) 兩京大名府京兆府青州各處置戒壇。候受戒時兩京委祠部差官引試、其大名府等三處祇委本判官錄事參軍引試。如有私受戒者、其本人師主臨壇三綱知事僧尼並同私剃頭例科罪。應合剃頭受戒人等逐處聞奏、候勅下委祠部給付憑由方得剃頭受戒。應男女有父母祖父母在、別無兒息侍養、不聽出家、會有罪犯遭官司刑責之人、及棄背父母、逃亡奴婢、姦人細作、惡逆徒黨、山林亡命、未獲賊徒、負罪潛竄人等並不得出家剃頭。如有寺院輒容受者、其本人及師主三綱知事僧尼鄰房同住僧並仰收捉禁勘申奏取裁。

"and if any persons of this description do exist, they shall everywhere with great severity be condemned to exile in the distant frontier-regions, and be compelled to return to secular life. And upon the most guilty among them, the laws shall be applied in their severest forms¹⁾).

"Every year, a duplicate register shall be made up of the Buddhist clergy; one copy shall be presented to Ourselves, and one to the Board of Sacrifices. Annually after the 15th of the fourth month, each district-prefect shall send a census of the monks and nuns living in the monasteries under his jurisdiction, to the prefect of the department; this officer shall compile the various lists, and towards the end of the fifth month or earlier, he shall send in the total to the capital. All monks and nuns whose names do not occur on these registers, shall be compelled to become lay people. They who are itinerant pedestrians performing ritual, or who habitually travel from their home and back, shall have to be registered in the manner which is found most convenient²⁾).

Herewith the decree closes. "In that same year", thus says the historian, "the various provinces sent in the prescribed registers. The number of monasteries left standing was 2694; 3336 had been demolished; the registered monks and nuns were 61,200 in number³⁾". These figures do not say much, as no mention is made of the extent of the territory over which this census

1) 僧尼俗士自前多有捨身燒臂鍊指釘截手足帶鈴掛燈諸般毀壞身體。戲弄道具、符禁左道妄稱變現、還魂坐化聖水聖燈妖幻之類。皆是聚衆眩惑流俗今後一切止絕、如有此色人、仰所在嚴斷遞配邊遠、仍勒歸俗。其所犯罪重者準格律處分。

2) 每年造僧帳兩本、其一本奏聞、一本申祠部。逐年四月十五日後勒諸縣取索管界寺院僧尼數目申州、州司攢帳、至五月終已前文帳到京。僧尼籍帳內無名者並勒還俗。其巡禮行脚出入往來一切取便。

3) 是歲諸道供到帳籍。所存寺院凡二千六百九十四所、廢寺院凡三千三百三十六、僧尼係籍者六萬一千二百人。Ibid., folio 6.

was taken; but the proportion of the demolished monasteries to those left standing is striking.

Ngeu-yang Yiu 歐陽攸, who lived from 1017 to 1072, the renowned compiler of the New History of the Five Dynasties (新五代史), relates in the appendix of the twelfth chapter the following: "In the year following that in which the emperor mounted the throne, 3336 Buddhistic monasteries were demolished in the empire. At that time, the central government was short of coined money; hence the Emperor decreed that the bronze Buddha-images throughout the empire should be broken to pieces, in order to cast the metal into money. I have heard, thus he spoke, that Buddha said he considered the corporeal existence as idle, and that the thing most necessary consists in doing good unto others. If he did still exist with his real body, he would cherish the desire to cut it into pieces on behalf of the world; so there is still less reason for preserving those brass images. From that moment, none of his ministers had the courage to argue against him" ¹).

It was certainly least of all to be expected of the Sung dynasty, whose reign was the golden age of Confucian philosophy, which was then brought by Chu Hi and his school to the highest degree of development it has ever reached — that it should loosen the strait waistcoat, put on Buddha's church centuries before with the object of allowing it only just room enough to breathe. On the contrary, from time to time it was drawn in a little tighter. The institution of the certificate of ordination was maintained with care, and the number of monks and nuns was thus kept at a low level; we even read, that occasionally the delivery of those documents by the government was arbitrarily discontinued, and that the proposals of grandees and magnates to grant them anew, were met with a flat refusal, or ignored with sovereign haughtiness. They were withheld for an exceptionally long time in the Shao hing period (1131--1162); but in 1161 "they once more were sold to the Buddhist and Taoist clergy" ²).

1) 卽位之明年廢天下佛寺三千三百三十六。是時中國乏錢、乃詔悉毀天下銅佛像以鑄錢。嘗曰、吾聞佛說以身世爲妄、而以利人爲急。使其真身尙在、苟利於世猶欲割截、況此銅像豈有所惜哉。由是羣臣皆不敢言

2) 復鬻僧道度牒. The official Standard History of the Sung Dynasty, 宋史, chap. 32, folio 1.

Conversely, many emperors manifested their good-will towards the church by acts and measures such as we mentioned on page 68. Occasionally we read of their forbidding the destruction of bronze images and the insulting of the clergy — a sure proof that the mandarinates were not always averse to transgression in such matters. The most brilliant proof of imperial attachment to both religions was given by Chen Tsung 眞宗, a sovereign endowed more than any of his house with religiosity, superstition, and bigotry. "In the third year of the T'ien hi "period (1019)", thus records the historian, "in the eighth month, "he granted the whole empire a complete amnesty, and ordered "a general ordination of pupils of Taoists and Buddhists" ¹⁾. The *Fuh-tsu t'ung ki* adds, that in that memorable year no less than 230,127 persons were consecrated as Buddhist monks, and 15,643 as nuns, and respectively 7081 and 89 as Taoist monks and nuns; further, that by imperial order solemn religious ceremonies were performed on an elaborate scale in honour of Heaven and Earth, and a meeting of 13,086 clerics of both religions took place, amongst whom the emperor in his own person distributed gifts. These figures appear to us so high, that we suspect either exaggeration or misprints to have crept into the historian's account; but apart from this, they show sufficiently that the concourse of seekers after salvation swelled considerably, directly the door of conventual life was opened by the government. The comparatively small number of Taoist novices admitted into the clergy in that year, points to the fact that Taoistic monachism was greatly on the wane or practically had been almost merged into Buddhism.

Chen Tsung's successor, Jen Tsung 仁宗, was of quite a different disposition, and in 1033 "put a stop to all erection and renewal of Buddhist and Taoist monasteries" ²⁾. Vandalic crusades on the Wu Tsung system, history mentions no more; which is quite consistent with the fact that the number of monasteries had dwindled down so considerably, that such performances had become well nigh superfluous. The Fung-shui probably saved the wretched remainder. But history does give us passages here and there which, in point of the two religions, show the spirit generally dominating the imperial government

1) 天禧三年八月大赦天下、普度道釋童行. The same work, chap. 8, folio 19.

2) 罷創修寺觀. The same work, chap. 10, folio 3.

in the Sung epoch. Thus for instance: "Hwui Tsung in the "tenth month of the fifth year of the Ch'ung ning period "(1106) issued the following edict: The possessors of all that "exists under the heavens (the emperors), in worshipping and "serving the Supreme Emperor (Shang-ti, the deified Heaven) "have ventured to be without earnest devotion and zeal; and "consequently the Buddhist religion has given this Celestial Em- "peror a place amongst its deities and spirits. This profanation "is extravagant; none other can be worse. Therefore, offi- "cers, do your best to exterminate that religion! Moreover he "decreed: From of old it is a common usage to place in the habit- "ations of the Buddhist clergy images of the three Religions; "which fact is then expressed on the signboard affixed over the "lintel of the monastery; or in the name of the temple. Shakya "is then placed in the middle, Lao-kiün (Laotszë) on his left, and "Confucius on his right. But this is not the right manner to worship "the heavenly worthies, and to conform to the spirit of Confucianism. "So those images must be taken away, and brought back respectively "to the Taoist monasteries and the college-buildings, to put "them in their proper places, in accordance with the names they "bear"'). The syncretism of Buddhism with regard to the two other religions could therefore evidently not have the approval of that emperor; as lord of all gods, spirits and buddhas, (page 18) he could not brook that Laotszë and Confucius should be placed below the Buddha in rank. He proclaimed the extermination of the church, but nothing seems to have come of it; at least we do not read of any measures in this sense, and the Fundamental Annals (Pen ki) of the official Histories of the Sung Dynasty do not even make mention of this edict. But we do find there the following remarkable communications: "In the first month of the fourth year of the Ta kwan period "(1110) he decreed, that if any of the official class should show "respect to a Buddhist cleric, he would be condemned to punish- "ment for gross irreverence. In the second month he forbade

1) 崇寧五年十月徽宗詔曰、有天下者尊事上帝、敢有弗虔、而釋氏之教乃以天帝置於鬼神之列。瀆神逾分、莫此之甚。有司其除削之。又勅、舊來僧居多設三教像、遂爲院額殿名。釋迦居中、老君居左、孔聖居右。非所以奉天真與儒教之意。可迎其像歸道觀學舍、以正其名。 *Fuh-tsu tung ki.*

"the ceremony of scorching the head or cauterizing the arm, the 'drawing of blood, and the cutting off of a finger'; and in the 'fifth month he suspended the delivery of certificates to the 'Buddhists for three years'"). In sundry other ways also did this Taoistically-minded Son of Heaven thwart and vex the Buddhist church, which all show that religions, instead of enjoying freedom in China, were in reality the sport of fortune, at the mercy of the absolute autocrat, who sways the rod as the sole owner of the realm and all that exists in it. Thus for instance, he decreed in 1119, that in the performance of religious rites, the clergy might no more wear clerical vestments, but were to dress in secular ceremonial garb; that they should no longer bear special religious names, and should even drop the title of monk or nun; but in the next year he recalled this latter order. It is also of great significance that we see the emperors interfere with the religious doings of the lay people. "In the third year of the Khai pao period (970) it was ordained by imperial decree, that in the department of Khai-fung, (in which the imperial capital was situated), families "who had to perform funerals and burials were prohibited from "celebrating on such occasions Taoist or Buddhist solemn rites"").

The anathema, pronounced by the Sung dynasty over Buddhist salvation of the dead, remains to this day. For Chu Hi, the great Confucian prophet of the twelfth century, drew up from the purest possible classical matter a little book, entitled *Kia li* 家禮 or Rules of Conduct in the Domestic Circle, which to this day, with the official sanction of the State, is the standard guide for rites and family-customs among the people; and this influential bible imperatively forbids the performance of Buddhistic rites (不作佛事) at the burial of the dead. Thus the State assailed Buddhism also in the very heart of its influence upon the people, to whom the worship of the dead has always been the highest religion, and the art of bringing them to a state of bliss the highest art. But these attacks have missed their mark,

1) Practices performed at the consecration or ordination; comp. pages 54, 57 and 75; and *Le Code du Mahayāna en Chine*, p. 217.

2) 大觀四年正月詔士庶拜僧者論以大不恭。二月禁然頂煉臂刺血斷指、五月停僧牒三年 Chap. 20, folio 10 and 11.

3) 開寶三年詔開封府禁喪葬之家不得用道釋威儀 The same work, chap. 125, folio 1.

for to this day, any one who can afford the expense, faithfully improves the fate of his departed ancestry according to Buddhistic methods, with the help of Buddhist priests or monks.

Yet once again Buddhism was allowed to pass through a period of relief under imperial favoritism; but it was only of short duration. It was the time when the empire bore the yoke of the Yuen dynasty, the Mongol house of Kublai. The official annals and other histories of this epoch give us an amount of historical information about the church, which, for elaborateness and minute detail, strikingly contrasts with what one gets to read about it under dynasties of much longer duration. The removal of the bands and shackles in which it had lain under the T'ang and the Sung dynasties, immediately entailed an increase of monasteries, and the church seemed once more to move towards a Saturnian age, owing partly to the renovating influence of a foreign priesthood which this time made their way to China principally from Tibet. But after an existence of scarcely ninety years, the dynasty was dethroned, and the old regimen soon made its entrance again.

It is highly probable that the founder of the next imperial house of Ming, T'ai Tsu 太祖, at first favoured Buddhism, for in his youth he himself had been a Buddhist monk. We read, that in 1371 and the next year Buddhistic rites, at which he attended in person, were performed by his order near his residence Nanking, in the same Chung mountains (鍾山) at the foot of which his gorgeous mausoleum was afterwards to stand. But in that same year 1372 he began to revive the restrictive laws on the clergy and the convents. The monks, priests, and nuns were to be registered, and the several "Registrars of the Buddhist and the Taoist Clergy" (僧錄司 and 道錄司) were to send the registers to all the monasteries in the empire, in order that everywhere the identity of any friar who presented himself, might be properly ascertained. In the year following he decreed, that in every department or district only one large Buddhist and one Taoist monastery should remain in existence, and that all the monks and nuns should be consigned to these; that no one should be consecrated unless he had given proof of being well versed in the Sutras; finally, that no female under the age of forty should become a nun. In 1387 he prescribed, that no male who had passed his twentieth year should be allowed to embrace religious life. And four years later he renewed the order that no monk should be allowed to live outside the monastery of the department or the district, on penalty of banish-

ment. He further decreed, that in the Buddhist sacred books translated from foreign languages, no additions or retrenchments should be made, and that the Taoist clergy, when bringing their sacrifices, should no longer be allowed to send up to heaven "green writings" (青詞), i. e. prayers or petitions in red characters on green paper; and that every one of them should observe the regulations and directions enacted for the exercise of their religion. "And people following the Yoga religion, calling themselves 'friends of virtue; or people spuriously using the reputation of 'Chang, the man merged with the T'ao, surreptitiously to prepare 'charms, should all undergo the severe punishment (of death?)' ¹⁾. Lastly, that all Buddhist and Taoist monasteries not in the possession of imperial charters sanctioning their erection or existence, should be pulled down by the clergy.

So this crowned persecutor also turned his wrath against his subjects if they should presume to profess Yogism, the form which Buddhism had principally assumed in China; or if they ventured to practise the demon-expelling arts of the Taoist exorcist-in-chief in Kiangsi, the heir and successor of the celebrated prophet of exorcism of the first century of our era, Chang Tao-ling 張道陵. But Tai Tsu had not yet come to the end of his measures. In 1394 he ordained, that Buddhist or Taoist monks who kept a wife or concubine, might be expelled from their convent, and that such married clergy should not be permitted to bring up other people's children for the religious profession; if they presumed to do so, they would be punished, as well as the parents of such pupils. No one was allowed to embrace the clerical profession unless his parents had sent in a petition to that effect to the authorities, and after these had received the sanction of the emperor. It was also decreed in that same year, that Buddhist monks desiring a diploma from the government, should first undergo an examination in the holy scripts in the imperial metropolis; and they who failed to pass successfully should be flogged and return to secular life. In the following year, exemption from this perilous examination was granted to those over sixty years of age. And lastly, in that same year 1394, the members of the White Lotus society and the Ling pao 靈寶 religion, as also the hwo k'u 火居 or such Taoist priests as ventured to live among the laity, were

¹⁾ 民有效瑜珈教稱爲善友、假張真人名私造符籙者皆治以重罪. *Ta Ming hwui tien*, chap. 95, folio 4.

threatened with the severest punishment (重罪), viz. death, together with the Taoist and Buddhist clergy who should presume to neglect conformity to the established ancestral customs.

Was this emperor, who himself once wore the Buddhist clerical garb, cured of his religion by the great argument, emphasized and trumpeted abroad under the T'ang dynasty by Confucian extremism, that Buddhistic-minded dynasties never had a long existence? Lo, that of T'ang and that of Sung had retrenched and persecuted the exotic religion, and — to each of them three centuries of life had been allotted; but the Mongol Yuen dynasty, which followed another line of conduct, had perished after an existence of scarcely ninety years, during which time no less than nine emperors had followed each other on the throne in rapid succession. Such facts might well tend to convince the crowned Buddhist, and make him a renegade. And as if Fate deliberately conspired with Confucianism, the anti-buddhistic offspring of the apostate held the throne for nearly three centuries; and so did the still reigning house of Ts'ing which succeeded it and, as regards religious policy, faithfully followed in its footsteps. But we must not anticipate, having still to finish our survey of the measures taken by the Ming dynasty against the two religions.

Thus far we have drawn up our survey from material furnished by the persecutor himself in his great book of State-institutions: the *Ta Ming hwei tien* 大明會典 or Collective Institutes of the great Ming Dynasty, as finished in 1502 and, pursuant to an imperial decree of 1509, enriched two years later by the latest resolutions. Of this voluminous work, now very rare, we will once more take in hand the 95th chapter, in which are compiled the rescripts regarding the two religions; but since this chapter takes us only as far as the year 1500, we shall draw evidence of later date from a few other works of authority.

The fact that Ch'ing Tsu 成祖, the third emperor, the son of the founder of the dynasty, was far from favorably disposed towards Buddhism and Taoism, is sufficiently proved by his resolution, passed in 1403 or the first year of his reign, that ordination-certificates would be issued by the government only once in three years. In 1408 he decreed, that if any person surreptitiously took the tonsure to become a monk, he was to be conveyed with his father and elder brothers to the imperial residence, which at that time he was establishing at Peking; from there they were to be sent to the Wu-t'ai mountains in north Shansi, to hard labour; and after the expiration of their term they were to settle at Peking as husbandmen: a fate to which

also the abbots were to be doomed who should have admitted persons thus tonsured into their monasteries. One year previous to this, he had manifested his malice against the Buddhists in a terrible manner. "In the fifth year of the Yung loh period", thus says a chronicler, "in the first month, eighteen hundred 'young men of the people, who had received the tonsure for 'the Buddhist religious profession, came from the departments 'of the provinces of Chihli and Chenkiang to the capital, to ask 'for ordination-certificates. The Board of Rites acquainted the 'emperor with this event; he flew into a passion and exclaimed: 'The regulations of my Imperial Father prescribe that nobody 'of the people shall embrace religious life before his fortieth 'year; such a breach of the prohibitions as this proves that 'those men do not know that there exists a dynasty. And he 'ordered that they should all be committed to the Board of War, 'to be registered as soldiers, and to be sent to the garrisons 'in Liao-tung and Kansuh" ¹).

In 1417 this tyrant forbade all monks and nuns to found hermitages without the consent of the authorities; and in the following year he hampered ordination by rescripts to the following effect: At every triennial consecration no more than forty Buddhist and Taoist novices should be admitted for each department or fu, thirty for every cheu, twenty for each district or hien. No persons under fourteen or over twenty years were permitted to settle in the monasteries as neophytes, or to have religious instructors; nor were such things allowed to anybody without the special consent of both his parents, or without notification to the authorities, or without the guarantee of neighbours or fellow-villagers. In the fifth year after their admission, they would have to appear before their Registrars, and subject themselves to an examination in the holy writings; and not until they had passed would they be allowed to adopt a clerical name, and the official certificate be given to them; while those who were plucked would be sent back into secular life. Brother-

1) 永樂五年正月直隸及浙江諸郡軍民子弟被剝爲僧赴京請度牒者千八百人。禮部以聞、上怒曰、皇考之制民年四十以上始聽出家、今犯禁若此是不知有朝廷矣。命悉付兵部編軍籍、發戍秦東甘肅。 *Ming t'ung ki* 明通紀 or General History of the Ming Dynasty, quoted in the *Ku kin fu shu tsih ch'ing*, the well known giant compendium of literature brought out in 1725; section 神異, chap. 64.

less sons or grandsons of living parents or grandparents would never be permitted to embrace the clerical profession. Graver obstacles indeed could hardly be put in the way of the pious who aspired at devoting their lives to their own salvation and that of others; and yet, behold some other precious extracts characterizing the religious liberty under the Ming dynasty: —

"In the first month of the second year of the T'ien shun period (1458) it was decreed by the emperor (Ying Tsung 英宗) that in future for the disciples of the Buddhist clergy once in ten years ordination should take place. In the King t'ai period (1450—'57), the chief eunuch Hing Ngan was a worshipper of Buddha and a believer in his doctrines, and (by his influence) the triennial consecration had been administered to several myriads, in consequence of which the disciples of the clergy had become excessively numerous. Now in the second year of the T'ien shun period the time of consecration came, and the disciples from the whole empire again flocked to the capital by several myriads; for which reason the emperor called Li Hien, and asked whether it was allowable that the disciples of the clergy should thus flood the land. 'Your Majesty', was the reply, 'sees these things with Your clear perception with the greatest correctness; the matter should be set bounds to'. Thereupon a proclamation was issued, to the effect that henceforth only one consecration should take place in ten years; that all those who without government sanction had taken the tonsure when over twenty years old, should be sent back among the laity, and that those who did not conform to this order should be sent into everlasting banishment to the garrisons on the frontiers. Thenceforth ordination should be administered exclusively to the fixed number properly examined (see p. 84). The effect was, that those disciples of the clergy dispersed and departed" 1).

1) 天順二年正月勅、今後僧徒每十年一度。景泰間太監興安崇信佛教、每三年度僧數萬、於是僧徒多濫。天順二年又如期、天下僧徒復來京師聚集數萬、上召李賢曰、僧徒豈可如此泛濫。賢對曰、陛下明見最是、宜禁之。遂出榜曉諭、今後每十年一度、擅自披剃二十以上者俱令還俗、違者發邊衛充軍。度者俱照定額考送。於是僧徒散去。 *Ming ta ching ki* 明大政紀, History of the great Government Measures of the Ming Dynasty, quoted in the *Ku kin t'ui shu tsih ch'ing*, sect. 神異, chap. 64.

Hing Ngan, the eunuch of whom this extract makes mention, was, as we learn from the Official History of the Ming dynasty (chap. 304, fol. 6), a great favorite of Ying Tsung, who in 1436 ascended the throne; and subsequently he was also in high favour with Tai Tsung 代宗, during some years which the former emperor spent in captivity among the Mongols. After his liberation, Ying Tsung re-assumed the reins of government, and dismissed several eunuchs of his predecessor, on the ground that they had worked a change in the mind of the heir-apparent by heretical reasonings; and Hing Ngan was on that occasion pointed out by the Censorate as their accomplice. The emperor pardoned him, but divested him of his dignity. So he had a narrow escape from the slaughter which, as the chronicler asserts, took place among the courtiers. We need not ask what were the heresies with which the mind of the crown-prince was poisoned, since we know that he, after his accession to the throne in 1465, more than any sovereign of his house patronized Buddhism, and that the historian says of Hing Ngan: "He believed in Buddha; and "when on the point of departing this life, he ordered his bones "to be pounded to dust, and to be placed in a pagoda" ¹). One sees from this, that Buddhism at that time was represented by a powerful faction even among the court-dignitaries.

The zeal with which Ying Tsung pursued the destruction of the clergy, was marked in 1464 by a rescript, to the effect that henceforth "all its members who, on passing their twentieth year "of life, were not yet in possession of the official consecration-"diploma, should be ejected from the religious profession" ²). Meanwhile the Tibetan Lamaist clergy, who under the Yuen dynasty had settled in China in considerable numbers and played an important part in the short revival of Buddhism, had also to bear the brunt of Ying Tsung's persecution. When he came to the throne, so the Official Histories inform us (chap. 331, fol. 7), the Board of Rites twice over proposed to him to send away 690 Tibetan clergy; but only for those of low rank was this measure put into execution. Under his successor Hien Tsung 憲宗, who reigned from 1465 to 1488, and into whom, as already noted, strong Buddhistic sympathies had been instilled

1) 安信佛、臨歿遺命舂骨爲灰、以供浮屠. History of the Ming Dynasty, chap. 304, folio 6.

2) 天順八年令僧年二十以上無度牒者勒還俗. K. k. t. s. ts. ch., sect. 神異, chap. 64; professedly borrowed from the *Tu Ming luwei tien*.

by the eunuchs, mitigation or revocation of the strenuous measures against the church might have been expected. But we read of nothing of the kind; so, evidently, matters had then reached such a point that the individuality of the supreme lord of the world had to demean itself to the Confucian paramountcy. Hien Tsung could only vent his sympathies by the grant of distinctions and semi-clerical, semi-secular titles to Lamaists, regardless of rebukes and protests from his officers, which were showered on him (chap. 331, fol. 8). These had a stronger effect upon his son and successor Hiao Tsung 孝宗, who at once retracted those dignities, and sent a part of those clergy back to their country. The ardour with which the Confucian faction moved and stirred under his reign, may be seen from the following lines: —

"In the second month of the eighth year of the Hung shi "period (1495), the Chief Secretary of the Sacrificial department "of the Board of Rites, Wang Yun-fung, demonstrated to the "emperor that a stop should be put to the issuing of consecration- "certificates; but nothing of the sort was done. Before this, "the President of that Board, Ni Yoh, on account of certain "disastrous and remarkable phenomena, had pointed out to "the emperor that the wretched government wanted four "measures to be taken, viz: suppression of heretical corruption; "discontinuance of the issuing of consecration-certificates; suspen- "sion and retrenchment of Buddhistic and Taoistic sacrificial masses; "and judicial trial of members of the imperial family. Extremely "sharp and keen was his argument; and still consecration was not "discontinued. So he alone prepared an address containing more "than a thousand characters; and he presented this three times "to the emperor. But none of these steps produced any effect, "until a resolution was issued, prescribing that the ordination "of Buddhists should not entail an increase of their numbers. "Everyone praised his influence which made the Imperial govern- "ment change its mind" 1).

Wu Tsung 武宗, who reigned from 1506 to 1521, marked his rule by no anti-buddhistic measures of any significance. We

1) 弘治八年二月禮部祠祭郎中王雲鳳疏禁給度牒、不報。初尙書倪岳因災異疏弊政用四事、曰懲邪惡、禁給度牒、停減齋醮、議處宗室。言甚剴切、後度僧不止。乃獨疏列千餘言、三上。皆不報。及旨下度僧不多。人皆嘉其有回天之力。 *Ming ta ching* ki; quoted in *K. k. t. s. ts. ch.*, the same section and chapter.

read that he even favored the Lamaists considerably, always wore their dress, and read their sutras. His successor Shi Tsung 世宗, no son of his, but a grandson of Hien Tsung by another branch, again followed in the orthodox Confucian path and put the final touch to the process of pruning the church. As he had strong leanings towards Taoism, it was all the easier for him "to wash away" (汰) the Lamaists; and, says the chronicler, "from that time, members of the Tibetan clergy have seldom come to "China"").

But His Majesty did more work of Confucian merit. Besides pulling down several monasteries, he ordered in 1536, with the general applause of his court-officers, convoked in consultation, the demolishing of the Buddhist temples within the precincts of the pala, and the destruction of the images, as also that the bones and teeth of Buddha, with more such holy relics and things should altogether be burned outside the walls. In one of the proposals made to this effect by his ministers, it is stated that, according to valuation, there were over a thousand pounds weight of those articles²). At last, after seven hundred years, Hian Yu's shade could rest satisfied, nay rejoice.

The next year was equally well employed by this emperor. "Upon a proposal to that effect, he decreed in the 16th year of the Kia tsing period, that everywhere the old temples in the Buddhist monasteries should crumble to ruins, and all permission should be withheld to repair or rebuild them. Furthermore, that no young men from among the people should be permitted to forsake the world and enter the clerical state, or privately shave their heads, and that, if such things occurred, the parents, neighbours and helpers should be punished"³). And in 1566, "the 45th of the Kia tsing period, in the ninth month, it was ordained by imperial decree, that the judicial officers of the Government of Shun-tien (Peking) should strictly prevent the Buddhist monks and nuns from having consecration-

1) 自是番僧鮮至中國者. History of the Ming Dynasty, ch. 331, folio 9.

2) *ching ta ching ki* and *Ch'un ming mang yü luh* 春明夢餘錄, quoted in the *K. k. s. s. ts. ch.*, the same section and chapter

3) 嘉靖十六年題准各處寺院年久宮殿任其頽壞、不許修葺。民間幼童不許括入爲僧、私自披剃、如有此等、罪其父母及其鄰佑. Professedly from the *Ta Ming hwei tien*; no doubt from a later edition, brought out in 1587, of which no copy is at our disposal.

"altars, and from preaching the law. Moreover, the Guards of the Magazines were ordered to patrol for that purpose through the city, and the Police Censors to ransack it thoroughly; they were to search the Buddhist convents both within and without the metropolis for persons consecrated in the old manner, who lodged or resided there, in order to catch them and cast them into prison. And with regard to the itinerant clergy everywhere (in the empire), the local authorities were empowered to send them back to their family-seats. Just at that time the White Lotus sect came into full activity. The Censor Pao Shing-yin considered it to be the sole cause of the disastrous rebellions; and as he feared that it would use its heresies to stir up the people, and that the prevailing fermentation would then produce a great catastrophe, orders were issued to forbid its existence"¹).

Here we learn from the Chinese chronicler himself, that in that memorable year 1566 the suppressed exasperation of the nation against its government, which for centuries had systematically trodden down, harassed and persecuted its religion, in the end broke out in open rebellion. The state-measures taken against the church of Buddha, Chinese sources have enabled us to sketch; but of the misery and suffering which their execution at the hands of a cruel, fanatical mandarinatè inflicted year after year upon the people, those sources tell us nothing, and our imagination alone can enable us to conceive the horrors they entailed. Given the bitterness of that mandarinatè against heresy, so frequently manifested in the productions of their own pen; — given the cruel character of China's penal laws, every word of which savours of blood, torment and sword; — given the spirit of rapacity which possesses almost every mandarin, from the highest rank to the lowest policeman, lictor, or yamen-runner: a spirit to which the family of everyone suspected of any crime inevitably falls the victim; — given the fact, that such a family is then literally surrendered at discretion to the mercies of the yamen-

1) 嘉靖四十五年九月詔順天府按官嚴禁僧尼戒壇說法。仍令廠衛巡城、御史通查、勘京城內外僧寺、如有仍前受戒寄寓者、收捕下獄。四方游僧並聽所在有司遞回原籍。當是時白蓮教盛行。御史鮑承蔭以妖盜本爲一途、恐投邪鼓衆、釀成大患、遂令禁之。 *Ming t'ung ki*; in the *K. k. t. s. ts. ch.*, 神異, chap. 64.

rabble and their parasites; -- given all these facts, and many others besides, well known to those who have had the opportunity of seeing mandarins do their official work, — and our only possible inference can be that the history of Buddha's religion under the Ming dynasty was one of tears and bloodshed. Who can fathom the flood of woe, during those centuries poured out over its votaries, its clergy, as well as its laity? Indeed, that the latter also had to smart under merciless persecutions, we shall see in Chapter IV, from the laws then in force, directed against heretical religious practices and sects among the people. The chief amongst these sects was that of the White Lotus. It had Maitreya for its patron-saint, the Messiah, for whom all longed, who was to bring deliverance to the suffering militant church, and to re-instate it in its glory. It had evidently been ramifying for centuries everywhere among the people. Once already it had given a most decisive proof of its power by calling out its sons under the banners of the Buddhist who was to found the Ming dynasty, thus enabling him to triumph over the Mongol armies; and, as we have seen (page 82), the renegade rewarded the services of the sect by an edict which prescribed its extirpation, and the infliction of the pain of death upon its members. Now this same sect became the instrument by which the Confucian fanaticism of his house was to receive its punishment: it rose in open rebellion against it.

For centuries this dynasty had been actively accumulating fuel under its throne; the measures of 1566 set it ablaze. Then, as we saw, Shi Tsung's soldiery broke loose like a pack of wolves among the monasteries, the temples and the clergy of the capital; nor did these hordes spare the lay communities. Priests and monks were dragged to the prisons; ordination and preaching were violently stopped; the extermination of the religion was entrusted to the police and the garrison; and — the Buddhists in despair took to arms, and girded themselves in self-defence. But, in China, he who defends himself against the government is a rebel. So orders were issued rigorously to attack the Lotus sect, that is to say: to quench the fire with oil. Now the soil of the empire was going to be drenched for a long series of years with heretic blood; and now the sect was branded and outlawed for ever as a political body of the utmost danger to the government; from that day to this it was delivered unconditionally to the persecution of a merciless mandarin.

In Chapter V we shall further expatiate upon this sect, as far as the Chinese sources at our disposal permit. We shall then see, how, by constantly sending thousands of its members under the

rebel banners, it has largely sapped the Ming dynasty, has considerably accelerated its downfall, yea, perhaps it was the chief agent in that revolution, which set the present Manchu house upon the throne. By its ragings against a religion of peace, the Ming dynasty dug its own grave, testifying that in persecuting even the meekest of religions, it is possible to overstrain the bow.

Shi Tsung hastened the outbreak of the religious war in that same memorable year 1566, by a measure well calculated to strike alarm among the Buddhists throughout the provinces, and to convince them that they would share the martyrdom of their co-religionists in the capital. "In the 45th year of the 'Kia tsing period, orders were dispatched (to the provinces) 'outside the metropolis, unto the highest authorities in the 'yamens of the Governors and High Judges, to the effect that 'everyone should make inquiry in his own territory as to the 'number of Buddhist monasteries and monks with their disciples. 'They were to have them clearly registered, and to have the 'registers continually verified with the persons; and did the latter 'not appear before them, their abbots should be punished And 'those officers should appoint a certain time within which all the 'Buddhist monks temporarily residing in the monasteries, or travelling about, should be expelled, and sent up to their birth-place, there to perform compulsory government service. And the 'yamens of the Guards of the Magazines in the capital, and the 'Police Censors of the five wards were to make rounds of strict 'inspection in the monasteries of all sizes within the capital and 'in the districts abroad; and all those who had adopted the religious 'commandments, but were pointed out as guilty of rebellious heresy 'or unlawful deeds, were to be tracked by them, arrested, and 'most severely prosecuted" ¹⁾).

The war between the government and the people, which characterized the latter period of the reign of the Ming dynasty

1) 嘉靖四十五年令在外行撫按衙門督率有司、各查本處僧寺若干僧徒若干。明白登簿、不時查點、不到者罪坐住持。立限投銷一切寄住遊僧、發回原籍當差。在京廠衛衙門及五城御史將京城內外地方大小僧寺嚴加巡緝、有指稱受戒奸淫不法者訪拏重治。 *Ta Ming hwui tien*, quoted in the *K. k. t. s. ts. ch* in the chapter referred to above.

no doubt much inspired the hordes of the Manchu magnates who, having subdued various Mongol princes, directed their attacks, especially since 1618, with remarkable valour and audacity towards the Chinese throne, choosing Chihli and the other northern provinces for the field of their operations. In those days persecution was no doubt slumbering, the imperial house having other things to do than to hunt after heretics. And so, in those days of blood and woe, when the torch of war and destruction flared in all directions, the pious once more flocked into the church, and even new convents for the practising of the art of salvation cropped up everywhere. Irrefutable witness of this is borne by a decree, with which T'ai Tsung 太宗, the Manchu prince who from 1627 to 1643 carried on the warfare against the Ming dynasty with unwonted energy, attempted to check that religious revival. This state paper is, as far as we know, the first on the subject of religious persecution issued by the now reigning house, thirteen years even before Peking, and therewith the throne and crown of the Ming, was conquered by its armies. It is an important document, particularly because it proves how the early ancestors of the Ts'ing dynasty were possessed with that same anti-buddhistic spirit which has marked their descendants to this day.

"Miscreants", thus it runs, "wishing to be freed from compulsory services on behalf of the government, set each other on a large scale the example of turning Buddhist monk. Last year I ordered an investigation to be made into the Buddhist convents and temples, lest any should be erected secretly. Now I command that, apart from those which were erected in earlier times under the Ming, those which have been built without official authorisation in the various districts, over and above the previously existing number, shall be carefully tracked anew by the Beiras of the Board. These grandees shall investigate how many have leave of existence, and subsequently, how many new ones have been built unlawfully; and for these latter, punishments shall be administered").

1) 羣民欲避差徭、多相率爲僧。舊歲已令稽察寺廟、毋得私行建造。今除明朝舊建寺廟外、其餘地方妄行新造者反較前更多、該部員勸大臣可再詳確稽察、先經察過准留者若干、後違法新造者若干、其違

"As regards the Lamas, Bandis and Hoshangs, their numerical strength shall also be ascertained. Should they be genuine ecclesiastics of these names, they shall be allowed to live outside the cities in convents pure and clean, to burn incense and cultivate salvation; but they shall admit no females in those places, thereby sinning against the precepts of purity. If at bottom they are devoid of a pious and pure heart, and if they falsely call themselves Lamas or Hoshangs, or admit females and therefore disregard the precepts of purity, they shall be compelled to return to secular life. Buddha's religion is at bottom pure and chaste, true and sincere; and by serving him in all purity and piety, it is possible to obtain happiness; but if one serves him with heretical thoughts, then, as a punishment, evil ensues. Therefore, if henceforth there are people who unlawfully call themselves Lamas or Hoshangs, or who of their own account erect a religious edifice, they shall be punished according to the laws. Those who wish to become Lamas or Hoshangs, or to build a monastery or a temple, shall be exempt from punishment if they conform to the obligation of making known their intention to the Beiras of the Board

"And those who bestow food or drink on Lamas, Bandis or Hoshangs, shall send it to their convents by male people; and where the males are absent, no such ecclesiastics shall be privately invited into the house and fed; those who do so shall be condemned to the punishments for adultery" ¹). The edict ends with the rescript, that men and women amongst the Manchus, Mongols and Chinese, and from the Tumed and Karachin tribes, who allow themselves to be possessed by gods and

1) 至於喇嘛班第和尚亦必清察人數。如係真喇嘛班第和尚、許居城外清淨寺廟焚修、毋得容留婦女、有犯清規。若本無誠潔之心、詐稱喇嘛和尚、容留婦女、不守清規者、勒令還俗。佛教本清淨正直、以潔誠事之、自可獲福。若以邪念事之、反生罪孽。嗣後若有違法擅稱喇嘛和尚、及私建廟宇者、依律治罪。其願爲喇嘛和尚及修造寺廟、須啟明該部貝勒、方免其罪。

凡有給喇嘛班第和尚飲食者令男子饋送於寺。如男子他出、毋得私邀至家給之飲食、違者以姦論罪。 *Shing hiun*, edicts of Tai Tsung, chap. 6

spirits, as also soothsayers and other diviners for good or bad, shall be put to death without mercy; and "that Taoist doctors and fasting persons who recklessly deceive the multitude, shall also be punished" ¹⁾).

We still possess another edict of the same potentate against Lamaism, dated the 15th of the third month (Apr. 20) of the year 1636. "My Ministers declare, that by mouth of the Lamas falsehoods are manufactured, and that they, pretending to worship Buddha and to keep the commandments, secretly indulge in heresy, covet wealth, and are guilty of opposition against the established order of things. In order to appropriate the possessions and cattle of living men, they tell them that they will be saved by them from punishments in the Netherworld; but their lies are still worse, for those Lamas swindle the ignorant exclusively on account of the sins committed in their earthly existence, so that the Mongols, who place much confidence in them, give away to them their money and their goods, in order to get their sins forgiven by acts of repentance. And in order that the souls in the Netherworld may be reborn in the regions of bliss, they suspend revolving wheels ²⁾ and tie up linen streamers. Such things are most stupid absurdities, and must henceforth be altogether prohibited" ³⁾).

The anti-buddhist spirit to which the principal progenitor of the now reigning Imperial house gave expression by these edicts, did not portend much good for Buddhism. We shall see indeed that this church has never been in favour with his descendants, and that the rigorous state-policy followed with regard to it by the Ming dynasty, has in the main been pursued by them also.

This chapter has fully proved that the Ming dynasty, in op-

1) 若道士及持齋之人妄行惑衆、亦一體治罪。

2) The engines imitating the transmigration of souls, which, being worked, bring this about artificially.

3) 諸臣曰喇嘛等口作訛言、假以供佛持戒爲名、潛肆邪淫、貪圖財物、悖逆造罪。又索取生人財帛牲畜、詭稱使人免罪於幽冥、其誕妄爲尤甚。喇嘛等不過身在世間造作罪孽、欺誑無知之人耳、乃蒙古等深信喇嘛、糜費財物懺悔罪過。欲求冥魂超生福地、是以有懸轉輪結布幡之事。甚屬愚謬、嗣後俱宜禁止。 *S'ing hiun, loc. cit.*

pressing and persecuting the non-Confucian religions, conducted itself quite systematically, and with rigid determination. We possess another proof of this in the fact, that it moulded its anti-heretical polity into the shape of formal state-laws, and placed them in its code: *Ta Ming luh li* 大明律例 or Fundamental and Supplementary Laws of the Great Ming Dynasty. These fundamental laws or luh were first enacted under the founder of that house¹). The laws in question form in that code two separate titles, the one bearing upon the Buddhist and the Taoist clergy and their convents; the other upon the religious societies or sects existing among the people, and upon heretical practices.

Both titles, together with the luh in general, passed over unaltered into the penal and civil code of the now reigning house: *Ta Ts'ing luh li* 大清律例, Fundamental and Supplementary Laws of the Great Ts'ing Dynasty. This fact naturally enforces the conclusion, that the rigorous regime of the Ming prevails to this day. Could we, in truth, expect anything else from a dynasty which, on conquering the empire, left the foundations of the State totally unaltered, and simply took over the whole administrative fabric as it found it? a dynasty which, from the very outset, exactly like its predecessor, sought the highest good and felicity of throne and people in Confucianism, the utmost danger for state and society in non-Confucian heresy, religion and ethics?

The laws on the clergy and convents, and those on heretical practices and sects, having been the same for both dynasties, we are entitled to study them only in the *Ta Ts'ing luh li*, and, in order to define their age, simply to note whether they occur also in the code of the Ming. So we pass now from history into present day actuality.

1) They are to be found in the *Ta Ming hwui tien* of 1511 (s. page 83). The luh and the li combined occur in the edition of 1587, and also in the *K. k. t. s. ts. ch.* sect. 祥刑, chap. 34 and foll.

CHAPTER III.

THE LEGISLATION ON CONVENTS AND RELIGIOUS LIFE.

The laws on the convents and the clergy are to be found in the eighth chapter of the *Ta Ts'ing kuh li*, and they form there the third title, which bears the following heading:

私創庵院及私度僧道

"On Private Founding of Monastic Buildings,
and Private Ordination of Buddhist and Taoist Monks".

"Apart from the now existing places of that nature, legally established in former years, it is not allowed to erect privately (i. e. without official authorisation) any Taoist or Buddhist convent, nor to re-build any on a larger scale. Whoever offends against this rescript shall receive one hundred blows with the long stick; the monks shall return to the lay state and be banished for ever to the furthest frontiers of the empire, while the nuns shall be appropriated by the magistracy as slaves. The foundations and the building-materials shall be confiscated").

Literally in the same form this fundamental article occurred in the code of the Ming. That it was never actually intended for any other purpose than to keep the number of monasteries at a minimum, is proved by a note at the head of the official commentary, in which the legislator at the same time gives vent to his aversion to monkery: "When the Taoist and Buddhist clergy increase, the population decreases; this is a natural law. These folks do not plough, and have no trades or callings; so they dress and eat at the cost of the people; why then shall

1) 凡寺觀庵院、除現在處所[先年額設]外、不許私自創建增置。違者杖一百 僧道還俗、發邊遠充軍、尼僧女冠入官爲奴。[地基材料入官]。

“we allow them to build and thereby waste the wealth of the people? why allow them to bind up people's hair or shave their heads, and thus empty their dwellings?”¹⁾

The authorisation which, according to the above fundamental article, is required for the erection of a monastery, or a temple inhabited by monks, can only be granted by the Son of Heaven: a proof, indeed, that the erection of such buildings is considered to be a weighty affair. “If amongst the people there prevails a ‘desire to build a Buddhist or Taoist monastery’, thus we read in one of the supplementary articles in the same title, ‘or to erect a place of sacrifice in honour of gods, they shall send in a petition to this effect to the Viceroy or the provincial Governor, who shall draw up a detailed report about the matter. Should a favorable imperial resolution be received, these authorities may give their permission to build; but if, without awaiting the answer to the petition, the building-work is started, the matter shall be tried as a violation of the fundamental article’²⁾).

It goes without saying, that a government which, with such designs, makes such laws, may also generally be expected to refuse its consent for the erection of monasteries, and will only exceptionally think of giving a favourable reply. It is also quite natural that the laity, grown wise by long experience, have almost entirely given up presenting petitions to that effect. The following fundamental article purporting to keep the number of clergy at a minimum level, or to reduce them to nothing, is perfectly congruent with these curious statutes. It also occurred in exactly the same wording in the code of the Ming dynasty:

“If a Buddhist or Taoist monk to whom no official diploma of ordination has been awarded, takes the tonsure of his own accord, or does up his hair, he shall receive eighty blows with the long stick. If such an offence occurs under the pressure of the head of his family, the punishment shall fall upon this person. A like punishment shall be inflicted on any abbot

1) 僧道多則戶口少、自然之勢。此輩不耕不業、衣食於民、又豈可聽其創建以耗民財、任其簪剃以虛戶口耶。

2) 民間有願創造寺觀神祠者、呈明該督撫具題。奉旨方許營建。若不俟題請、擅行興造者依違制律論。

"of a Buddhist or Taoist convent, and besides, on the religious teacher and initiator who thus privately administered an ordination. And all such transgressors shall go back into "secular life". Now let us keep in mind that the Buddhist monasteries which, by virtue of special imperial mandates, possess the right of ordination, and exercise it regularly, have in the course of centuries dwindled down to a very small number, so that candidates who desire to receive the consecration, have for the most part to make difficult journeys of weeks and months along rugged paths scarcely practicable, which in the glorious Empire of the Middle are an apology for roads. It certainly then no longer surprises us, that the number of consecrated clergy sinks into insignificance compared with those who remain unconsecrated, and who therefore more in name and dress than in reality belong to the clerical class. They form a caste of priests who for the laity perform religious functions, principally for the redemption and salvation of the dead. Mere semi-Buddhists as they are, they greatly further the amalgamation of Buddhist usages with those of the national old-heathen religion. We shall hear more about them on page 120 and following.

In order to thwart the increase of the clergy, the inventive legislator uses yet other means. The first supplementary article, also to be found in the code of the Ming, acquaints us with it. It runs as follows: "If amongst the people the number of "sons or (orphan) brothers in a family is less than three, and "one of them leaves it (to embrace religious life), or if any one "does so who has passed the age of sixteen, then the perpetrator shall be exposed for one month in the cangue. The same "punishment shall be inflicted upon him by whose pressure or "influence such an act was committed. If the officer charged with "the control of the Buddhist or Taoist clergy (see p. 102 and foll.) "or the abbot of the convent in question, was privy to the offence, "and yet took no initiative for the prosecution, he shall be dismissed and sent back into secular life" 2).

1) 若僧道不給度牒、私自簪剃者杖八十。若由家長、家長當罪。寺觀住持及受業師私度者與同罪。並還俗。

2) 民間子弟戶內不及三丁、或在十六以上而出家者、俱枷號一個月。並罪坐所由。僧道官及住持知而不舉者各罷職還俗。

We see: in his zeal to exterminate the clergy, the legislator unconditionally punishes with infamy even the man or the woman who, being past childhood, from pure piety and religiosity should presume to embrace religious life. "And the Buddhist or Taoist clergy who at present live in the world", thus runs another supplementary article, "and others of their class, shall not be allowed to adopt pupils and disciples at their own discretion. He who has past the age of forty may take one; he also may adopt another if the first, without having committed any offence, falls (irrecoverably) sick, or dies. But he who takes a pupil before he is forty, or adopts more than one, shall for transgression of the law receive fifty blows with the short bamboo lath. If an adopted pupil commits adultery, theft, or any other serious offence, his religious teacher shall not adopt another, on penalty of the same chastisement.

"If the officer charged with the control of the Buddhist or the Taoist clergy tolerates or hushes up such a crime as the above, he shall receive the same punishment. And the Prefect, if he does not move to investigate the matter, shall be delivered up to the Board, to be prosecuted and sentenced according to law. And the adopted disciple shall, in each of the above cases, be forced to re-embrace secular life" ¹⁾.

In the category of laws called into existence for the curtailing of the ecclesiastical state, we may include one more clause of a fundamental article which forms the 14th title of the fourth chapter of the code, and is to be found also in the code of the Ming: ordaining that clerics who commit any offence, shall be secularized. "If a Buddhist or Taoist monk or priest is punished on account of any crime, he shall be deprived of his consecration-diploma, and become a layman again" ²⁾.

1) 現在應付火居等項僧道不准濫受生徒。其年逾四十者方准招徒一人、若所招之人無罪犯而病故者准其另招一人爲徒。如有年未四十卽行招受、及招受不止一人者照違令律笞五十。若招受之人身犯姦盜重罪、伊師亦不准再行續招、其有復行續招者亦照違令律治罪。

僧道官容隱者罪同。地方官不行查明、交部照例議處。所招生徒俱勒令還俗。

2) 僧道犯罪曾經決罰者[追收度牒]並令還俗。

But if we want to understand the legal position of monasteries and clergy in all its bearings, we must know more than what the Code of Law gives on the subject, and also study the imperial ordinances issued under this dynasty, since, fully 250 years ago, it began its reign. These ordinances point out, minutely and completely, the many things which are forbidden, and the few which are permitted to the clergy; at the same time they fix the line of conduct to be followed by the mandarinates with regard to the clergy; and finally, they restrict the people's freedom in practising the two religions.

Generally speaking, the administrative ordinances of the Imperial government are divided into two classes, namely, fundamental ordinances, and resolutions which circumscribe and supplement the same. The former are formally compiled into a special codex, named *Tu Ts'ing hwui tien* 大清會典, or Collective Institutes of the Great Ts'ing Dynasty. This is entirely modelled upon the plan of the Collectives Institutes of the Ming, which the reader knows (see p. 83), and is a work of the same character and purport. Both contain the fundamental rules for the government of the State and for the organisation of the whole mandarinates, determining the various functions and duties of every college or body of officers, and of every officer in particular, from the highest to the lowest. The great similarity between the two codices proves, that the state-machinery under the two dynasties was for the most part the same. They are very voluminous. The *Hwui tien* of this dynasty contains one hundred chapters. In 1684 Shi Tsung ordered it to be compiled, and it received its present form in 1764, under Kao Tsung. In 1818, a supplementary codex of the same nature, in eighty chapters, was published: the *Suh siu Tu Ts'ing hwui tien* 續修大清會典, or *Tu Ts'ing hwui tien* Continued and Improved; therefore, no thorough study of any part of China's constitution can now be undertaken unless with the aid of these two works. The regulations regarding clergy and monachism are to be found in the 55th chapter of the *Hwui tien*, and in the 29th of the Supplement.

The dynastic institutes, as fixed by that double codex, being intended to remain for ever the living constitutional law of China, required, of course, a continuous instillation of new life; that is to say, a regular, nay a daily promulgation of imperial resolutions and ordinances was needed to ensure a good working of the state-machinery. These countless enactments have been compiled by the government into one enormous work of no less than 920 chapters, in which the subject-matter is arranged under

similar divisions to those adopted for the *Hwui tien*. This repertory, the largest work but one which exists in China, gives us a thorough insight into every part of the all-pervading officialism and bureaucracy of the State. It is entitled *Ta Ts'ing hwui tien shi li* 大清會典事例: Ordinances bearing upon Subjects contained in the *Ta Ts'ing hwui tien*. The same committee of scholars and statesmen who drew up the Supplementary *Hwui tien*, compiled it; on their proposal, the printing was ordered by the emperor in 1818.

From these three sources the further material for this Chapter will be drawn, chiefly from the last-named, the largest, which we will briefly call *Shi li*. Under each division or title it gives the decrees and resolutions in chronological order; those regarding the clergy we find in this order in the 390th chapter. This arrangement however is by no means calculated to give us a clear and easy survey of the subject. We have decided upon another plan, and classify the resolutions, each reduced to its quintessence, under a few headings, carefully mentioning of each the year of issue, in order that sinologists may be able easily to find the original in the *Shi li* without having to search for it. Thus the whole legislation on Taoism and Buddhism is reproduced within a comparatively small compass, and re-moulded into a kind of special codex, with chapters and articles, forming at the same time an authentic historical record of the manner in which this dynasty has dealt with the two religions. The probability remains, of course, that some of the resolutions and ordinances have fallen into disuse. But the reader may then accept them for their historical value; moreover, he must take into consideration that they may still at any moment regain their actuality, for the fact is that, occupying, as they do, a place in the great Repertory of dynastic rescripts, any officer is fully entitled, nay morally obliged, to put them into execution whenever he fancies thereby to perform some deed of political wisdom or moral merit. The resolutions past after 1818, we regret to say, cannot be laid before the reader, because, as far as we are aware, no supplementary edition to the *Shi li* has ever been made.

I. OFFICERS FOR THE CONTROL OF THE CLERGY.

"For such lay people as leave their families and become members of the Buddhist or Taoist clergy, chiefs are appointed, in "order to bridle and restrain them" ¹⁾).

In the capital they form, for the Buddhist clergy, committees, composed as follows:

a. two Seng luh szǝ 僧錄司 or Officers for the Registration of the Clergy, the chief being styled Ching yin 正印 or Principal Holder of the Seal; the second in order, Fu yin 副印 or Deputy Holder of the Seal. Below them in rank follow:

b. two Shen shi 善世 or Improvers of Mankind, a principal or left one (左), and a secondary or right one (右), holding the sixth degree of official rank, first grade.

c. two Ch'en kiao 闡教 or Expositors of the Religion, likewise a principal and a secondary; same degree, second grade.

d. two Kiang king 講經 or Sutra Preachers; eighth degree, first grade.

e. two Kioh i 覺義, "Who understand what Rectitude is" (†); eighth degree, second grade.

Hwui tien.

Such a committee of so-called Seng kwan 僧官 or Sangha Officers is, in the capital, appointed for each of the five wards (城) into which the city is divided, viz. for the central, eastern, southern, western and northern; besides there is a committee for the south-eastern ward, one for the north-eastern, and one for the southerly part of the western ward. Supplementary *Hwui tien.*

For the control of the Taoist clergy, a similar organisation exists in the capital. In each of the five wards, except the southern, and further in the south-eastern and in the south-western ward, there is a college, consisting of:

a. one Tao luh szǝ 道錄司 or Registrar of the Taoists; sixth degree, first grade.

b. two Ching yih 正一 or Primates, a principal and a secondary; sixth degree, first grade.

c. two Yen fah 演法 or Professors of the Religion; sixth degree, second grade.

1) 凡民有出家爲僧道者置首領以約束之 *Hwui tien.*

d. two Chi ling 至靈 or Extremely Animated Ones (?); eighth degree, first grade.

e. two Chi i 至義 or Extremely Correct Ones (?); eighth degree, second grade.

Hwui tien.

According to an imperial resolution of 1674 (*Shi li*), every time a member of a committee falls out, beginning at the second in the list (*b*), the one immediately below him in rank is appointed in his place; and so a general promotion takes place. The lowest rank is then filled up from among so-called Expectants (候補). When no more Expectants are available, the Seng luh szě or Tao luh szě, as the case may be, makes up a list of candidates suitable for the post, from among the clergy residing in Peking, and this list is laid before the Board of Rites. The candidates then have to undergo an examination, after which ten or twenty of them who are found to possess a satisfactory knowledge of the sacred books, and are not wanting in integrity and purity of life, are proposed as Expectants to the Board of Civil Office (吏部). Later on, these duties have been entrusted to one or more magnates of the imperial family (王大臣), and in 1773 also to the Yamen of the Department for the Administration of the Imperial Household (內務府衙門).

Shi li, chap. 920, fol. 11.

The titularies receive no pay or salary.

The low rank these controllers of the clergy hold in the official world, suggests that in the capital and its environs they are far from being entrusted with the *supreme* control of monasteries and clergy. As regards the conventual temples which are the property of the Imperial house, this control rests with bodies of far greater importance. "Each official temple of the metropolis stands under the management of the Board (of Rites) and the Commandant of the Gendarmerie. The Yamen in the same street or road, the Imperial Household Department, and the Court of Sacrificial Worship shall send out officials to inspect these buildings; and at the end of every year they shall send Us a report concerning the same" ¹⁾.

In the provinces there are no such numerous committees of control. There, in every fu or department, the superior of the Buddhist clergy is a Seng kang 僧綱 i. e. a Cord or

1). 京師各官廟由部暨步軍統領督理。街道衙門內務府太常寺派員稽查、年終會奏. Supplem. *Hwui tien*.

Controller of the Clergy; and the superior of the Taoist clergy is a Tao ki 道紀 or Controller of Taoism. Their degree of rank is the ninth, or the very lowest that exists for the official world. In a cheu, these dignitaries are called respectively Seng ching 僧正 and Tao ching 道正: Regulators of the Buddhist or the Taoist Clergy; and in a hien or district, Seng hwui 僧會 and Tao hwui 道會: Directors (?) of the same. In one district in the empire, viz. Heng-shan 衡山, in Honan, these office-bearers are called Seng kang and Tao ki. Although their official rank is so very low, it is yet required in the system of all-pervading officialism and bureaucratic centralisation, that the Sub-prefect or Prefect concerned shall propose them for nomination to the Viceroy or the Governor of the province, who in his turn shall apply to the Board of Rites for the diploma certifying the nomination. At the end of every year, the Board of Civil Office receives intelligence of the nominations made in that year. The titularies receive their wooden seal from the chief of the Civil Service in the province (布政司). *Hwui tien*, and Supplem. *Hwui tien* ¹).

All the officers for the clergy are chosen from among the consecrated clergy of pure and careful behaviour (模謹者). They are entitled to wear the secular official dress, but may not be ranked with the secular mandarinates in actual service (*Hwui tien*). It is, of course, their duty to see that the regulations and rescripts enacted for the ecclesiastical world are strictly obeyed. As will frequently appear from this chapter, the government holds them responsible in a large measure for the conduct of their subordinates, which is, in truth, the general rule in China for office-bearers of all classes. On the other hand, they have, no doubt, the right of intercession with the authorities on behalf of the clergy. They are the link between the secular powers and the clergy, and hence the channel by which intelligence regarding the latter is conveyed to the former. They also possess a certain amount of judicial power within the pale of religious life: "If a member of the Buddhist or Taoist clergy does not keep the rules and rescripts (of his religion), then his officers are entitled to investigate and try the case; but if any person belonging to the military or civil class is involved in his transgression, then the secular authorities are entitled to examine and to punish. And if a violation of the law is committed, falling

1) The scheme of ecclesiastical official ranks is also to be found in the official *Li pu tsch li* 禮部則例: Regulations for the Board of Rites, chap. 170.

"under adultery, then shall justice be done according to the "secular law, and the criminal be treated as a layman" ¹⁾).

Buddhist and Taoist officialdom is not a modern institution. It was already in existence under the T'ang dynasty. At that time, there was an Officer for the Worship of the Sombre Empyrean (崇玄署令), of the eighth degree of official rank, with a Coadjutor or Secondary, of the ninth degree; their business was to keep in the metropolis the genealogical registers of the imperial family, to enroll the Taoist clergy, and to regulate the Buddhist and Taoist sacrificial masses (齋醮) celebrated by the clergy by order of the government. Buddhist monks and priests from Corea and Japan, residing or studying in the capital for more than nine years, had also to be registered by them. Besides all this, they had to see that no cleric lodged for more than three nights running in the house of a layman; and in case of infringement of this rescript, the one who had sheltered him so long, was to be brought to justice and punished, together with the Officer of the Clergy; — for longer journeys, which never might exceed seven days, every monk or priest had to be provided with a passport from the Prefect of the department or the district. At that time, 1687 Taoist convents were tolerated in the empire, for 776 male and 988 female devotees; and of Buddhist monasteries there were allowed 5358, for 75,524 monks and 50,576 nuns. In order to maintain these figures, a Censor in the metropolis was charged with the control of the ordination. In each department and district registration had to take place every third year; one register was kept there one register of the Buddhist clergy was sent up to the Board of Sacrifices (祠部), and one of the Taoists to the Direction of the Imperial Clan (宗正), and to the Department for Grades and Promotions (司封).

To the two Officers for the Worship of the Sombre Empyrean were added: two Archivists (府), three Recorders (史), six Overseers (典事), two Maintainers (掌固), and one Doctor for the Study of the Worship of the Dark Universe (崇玄學博士); finally, one hundred pupils (學生). Under the Sui dynasty, this body of functionaries had been placed under the Bureau for

1) 僧道不守規例者聽所司究治、若所犯事涉軍民、聽有司訊鞠 有作姦犯科者論如法編、管爲民 *Hwui tien.*

State Ceremonial (comp. p. 63), whose principal function it was to receive foreign embassies and court-guests. A place for the performance of religious rites (道場) and an altar to the Sombre Emypyrean (玄壇) were built for them.

The New Books of the T'ang Dynasty, from which we draw the above particulars (chap. 48, fol. 15), further tell us, that in the earliest years of its existence this imperial house had appointed one Inspector for every Buddhist or Taoist monastery, and that these functionaries belonged to the Bureau for State-Ceremonial. Already in the Ching kwan period (627—650) these functions were withdrawn. We read moreover, that the above-mentioned committee for the Worship of the Sombre Emypyrean underwent various modifications, which, however, are of no interest here, and that the clergy alternately came under the supervision of the Bureau for State-Ceremonial, the Board of Sacrifices, the Direction of the Imperial Clan, and the Department for Grades and Promotions. In 788 there were appointed certain Commissioners for Supreme Meritorious (i.e. religious) Work (大功德使), one for the Left Street (左街), and one for the Right Street (右街); and in the Eastern Capital (Loh-yang), besides those just mentioned, also Commissioners for the Performance of Meritorious Work (修功德使). These dignitaries were charged with the general enrolment of the Buddhist clergy, and the regulation of the religious duties to be performed by the same on behalf of the dynasty (功役). In 807, the Taoist clergy were also placed under their direction and control.

Thus we learn that the ecclesiastical mandarinat, which probably originated under the Sui dynasty, was under that of T'ang the medium through which the government insured on its own behalf the religious services of the clergy, and that altars were placed at their disposal for this purpose. In reality then the dynasty adhered to both these religious, notwithstanding its strenuous efforts to check their growth and influence.

The Sung dynasty instituted a similar system of control. We read that it had "Officers for the Registration of the Clergy (Seng 'luh szë) for the Left and the Right Street, charged with the "registration of the monks and nuns in the convents, and with "matters relating to the appointment of Sangha-officers" ¹⁾. And

1) 左右街僧錄司掌寺院僧尼帳籍及僧官補授之事. History of the Sung Dynasty, chap. 165, fol. 5.

under the Ming dynasty there was throughout the empire, in every province, department and district, a Yamen for the Buddhist and Taoist clergy (僧道衙門), with a Seng luh szě or Tao luh szě as keeper of the seal. These officials were also the religious examiners of the neophytes, and they obtained the diplomas for the successful candidates from the Board of Civil Office. They also had to supply the data required for a proper and exact registration of the clergy ¹⁾.

2. RESCRIPTS CONCERNING CONVENTS AND TEMPLES.

Every Buddhist or Taoist monastery within and without the capital shall deliver up to the Board of Rites its imperial charter (勅) received under the Ming dynasty. Without special licence, no monastery or temple, nor even a Buddha-image, shall be erected there; only by applying to the Board of Rites can permission thereto be obtained. Neither shall any existing buildings or images be pulled down; nor shall any abbot arbitrarily remove any image ²⁾, nor circulate subscription-books for the benefit of his institution, nor surreptitiously administer the tonsure to any one, thus making the recipient a monk. Abbots and ecclesiastical officers allowing such things, shall be punished. 1645.

The building of Buddhist monasteries or temples is prohibited, but the repairing of those falling into decay is allowed, as long as they are not rebuilt on a larger scale. 1654.

In Yenden, Mukden and Peking, the Buddhist and Taoist monasteries and temples with imperial charter, already in existence under the former dynasty, shall be allowed to lodge ten clerics; and those which were then built without such charter, shall lodge no more than eight, six, four, or two, according to their size. 1665.

In the provinces, the convents and temples possess much land, which therefore yields no profit to the people; moreover, the ignorant folk purchase much ground for these institutions, to let the inmates live on the produce of it. And disturbance is caused in many districts on account of criminals hunted by the authorities, and hiding among the monks. The Viceroys, Governors, and Prefects shall therefore prevent once and for all the erection of

1) *Ta Ming hwei tien*, chap. 95, fol. 4.

2) I suppose these two clauses were enacted with a view to the Fung-shui of Peking, which (see page 71) is supported and protected by a number of Buddhist convents and temples built in the environs.

such institutions, or the enlargement of existing ones; and the ecclesiastical officers shall not suffer strangers of doubtful character to abide in the monasteries, and shall always be on the watch for any that might be concealed there. 1711.

Monasteries and temples in or near the capital, belonging to the crown, pay no ground-rent to the treasury. All others pay this tax on the old plan. 1801.

The doctrine of Confucius is the only true doctrine. With this, and this alone, the State and the dynasty have identified themselves. They may at the same time possess and support Buddhist temples and pagodas in and around the imperial residence, for the maintenance of the Fung-shui of the palace and the throne (see p. 71). They may there keep at their own cost Buddhist clergy, to perform certain ceremonies for the furtherance of their welfare and that of the people. But all this is mere sober practice, sinking into insignificance against the most sublime theory that the Confucian system must never be defiled with anything savouring of Buddhism or Taoism.

He who thus pollutes Confucianism, insults the Sage himself. The father and prophet of the only truth cannot tolerate any strange deities next to his, nor beside himself. How sinful then are the people who, disrespecting the blissful rod of their paternal ruler whose acts are mere inspirations of the Holy Sage himself, venture to place diametrically opposite to it a spirit of syncretism, fostered in their minds by the Mahayāna Church, and who even vent that spirit by uniting Confucius with Buddha and Laotszē into a triad, setting up and worshipping their images together in Buddhist temples!

Already eight centuries ago, Hwui Tsung of the T'ang dynasty, as we saw on page 79, revolted against such scandalous proceedings, which, as he himself stated, were no novelty in his time. Kao Tsung 高宗 the greatest heresy-hunter of the now reigning imperial house, followed his example, and resolved to put a stop to all such profanation with one blow. The decree which he issued in 1744 for the realization of this pious intention, is another striking proof of what in China is meant by religious liberty, especially for Buddhism. It is inserted in the *Shi li*.

In Honan, thus it runs, there are Halls of the three Religions (三教堂), and within each are three images, respectively of Buddha, Laotszē, and Confucius. Men and women from the environs go there from time to time to worship and pray. In the district of Wu-chih alone there are some thirty-eight of them:

in Ngan-yang and Shang-khiu they are not much fewer in number; altogether they are reckoned in Honan alone at more than 590. The largest and finest is the Rock-cave (石洞), in Shang-ch'ing, which contains gilded images of bronze, iron, clay, wood, and stone. Buddha occupies the middle or principal seat, Laotszē that on his left, and Confucius that on his right (the lowest place); the images of the two last-named worthies are also of smaller size than that of Buddha. In Ning-ling, Sin-yang and other districts, the office of abbot is, for shame! often filled by women, which renders the matter still more immoral and foul (尤屬穢褻).

It has therefore been proposed to Us that We shall command the Governor of that province to put a stop to these things. Now it is not seemly to haul down or to melt any images of Confucius. That Governor shall therefore look out for clean and pure places in the colleges for Confucian studies (書院), or in charity schools, and he shall have the images reverently conveyed thither. The temples in question he shall thus convert into Buddhist or Taoist convents, and the inscriptions over the doors, expressive of the three Religions, he shall remove or destroy. He can also send away the clergy into other convents, remove the images of Buddha and Laotszē, and then convert the building into a college or school, notifying the fact to the Board of Rites. And whenever again the erection of a Hall for the three Religions is proposed, he shall ordain his Prefects to prevent it with rigorous punishments.

Many such buildings are also found in the border-districts around Honan, in no less than five provinces. From the south of the realm not many of the kind are reported; but there the Taoists are accustomed, when erecting temporary sacrificial altars, to couple Confucius with the T'ien-tsun 天尊 or Celestial Worshipful. This is pu h-king or absolutely inconsistent with what the Classics teach, and shall therefore be peremptorily prohibited.

5. ISSUING OF DIPLOMAS TO THE CLERGY BY THE STATE.

Fundamental rescript: "When a Buddhist monk or nun accepts the commandments (i. e. is consecrated), an ordination-diploma (tu tieh, comp. p. 52) is given to that person, and to a Taoist monk or nun a certificate (tsih chao). And when any such person then becomes more than forty years old, he or she may adopt one pupil, to whom the diploma or certificate descends; but Buddhist monks who have not accepted the commandments, or Taoists with homes and families of their own, shall not be allowed to adopt

"any pupils. The diplomas and certificates shall on the death of the holders be sent up to the Board (of Rites), and there be "cancelled in groups" ¹⁾). *Hwui tien.*

The diploma is only to be given to those who understand the religious books, and who practise the rescripts regarding purity. 1632.

Not until the contribution fixed for this is properly paid and deposited in the treasury, shall the sealed diplomas be issued for distribution to the Seng luh szē. 1640.

The obligation to pay for the diplomas is abolished. 1645.

In every convent, the abbot or abbess (住持) shall keep a register of the inmates, and shall send this in to the Ecclesiastical Officers concerned. These dignitaries shall compile all the separate registers into a general one, which, for the metropolis and its environs, shall be sent in to the Board of Rites; but in the provinces it shall be forwarded to the Prefect or Sub-prefect, for transmission to the provincial Governor or Chief Judge, through whom it finally reaches the Board of Rites. By means of these registers, the number of diplomas to be distributed is fixed. If any fraud be detected in a register, the Ecclesiastical Officers, through whose hands it has passed, shall be punished. 1645.

Not until the diploma has been delivered to the person concerned, shall the abbot cauterize the latter's head (see p. 80). The Board of Rites sees to the printing of the diplomas, but the seal-marks are stamped upon them in every province by the Head of the Civil Service (布政司), and in Peking by the Governor of the City (順天府). It shall be ascertained beforehand whether the recipients are pure and have committed no crime. Four taels of silver shall be paid for every diploma, and the moneys received shall be transmitted at the end of every year by the Prefects to the provincial government for further transmission to the Board of Revenue. All diplomas issued heretofore are hereby confiscated. 1649.

Payment for diplomas or certificates is again abolished. — Investigations regarding the applicants for diplomas are to be made by their Prefects and Sub-prefects; these officers have to send in their reports to the provincial Governor, who decides

4) 僧尼受戒者給度牒、道士女冠給執照。年逾四十許授徒一人、以牒照相傳、若僧未受戒及道有室者不得授徒。牒照止其身送部棄銷

whether or not to apply for the diplomas to the Board of Rites. 1651.

The clergy in the provinces shall all deliver up their diplomas written in the Chinese language. These shall be exchanged for others in Chinese and (or) in Manchu, free of charge to those who paid before, but to be paid for by all who received the previous one gratis. 1658.

Diplomas have no longer to be paid for. 1660.

Anyone entering the clerical state without having obtained a diploma, shall receive eighty blows with the long stick (comp. p. 97). Anyone using the diploma of a fugitive, or of one who is dead, shall receive forty strokes with the bamboo lath. In such an event, the Ecclesiastical Officer shall be dismissed, and ejected from the religious profession. 1676.

The issuing of diplomas is suspended for the provinces. 1676.

In Shingking they may again be issued. 1683.

Thus the present dynasty has occasionally followed the example of the Ming, and temporarily stopped the issuing of diplomas. Still more has been done in this virtuous line: — the Confucian party, always eager for the total destruction of the clergy, has at times indulged in a spasmodic attempt to persuade the emperor to abolish the issuing of diplomas entirely, and thus to let the class of monks and priests die out. In 1737, on the 11th day of the third month (April 10), an edict appeared, in which the emperor announced, that in consequence of two decrees ordering the Viceroys and provincial Governors by no means to relax their carefulness in regard to the issuing of the said certificates, the Governor of Nganhwui, Chao Kwoh-lin 趙國麟, had asked the emperor whether now, after this renewed cleansing-process, the issuing of the diplomas might perhaps be entirely stopped. To refute such an interpretation of the Imperial will was the object of the decree. The diploma, thus the decree stated, should be looked upon as serving to prevent the clergy from becoming numerous; it is a means to prevent ignorant individuals from creeping into the circle of the learned clergy, and the young and the weak from being admitted against their will, or the selfish from receiving ordination merely to share such wordly profits as monastic life might offer, and criminals from hiding themselves in it. In every respect therefore the diploma is a means of control, and calculated to keep the religious orders pure and clean. Truly, Buddhism and Taoism are deviations from orthodoxy (i t'wān), and therefore, to allow the Buddhists and Taoists to read their sacred writings without proper control is an offence against the ancient institutions

regarding heresies, worse even than the heresies themselves. But even in the Stream (the Milky Way), there are stars scattered about; and Islam and Christianity, notwithstanding numerous efforts and decrees of the dynasty, have not been exterminated; thus also Buddhism and Taoism are to be looked upon as mere professions and livelihoods, more especially resorted to by orphans and bereaved people. The exhortations of these religions for the promotion of good and the abstinence from evil, intended for the correction and the guidance of the ignorant, are, however, of no avail whatever for supplementing the imperial precepts. The Tao, established by Heaven, impartially unites everything in its charitable embrace, and has room for all who breathe under the blue Empyrean. Therefore the Buddhist and Taoist clergy should be granted liberty in-doors to burn their incense and to work out their salvation. From their mountains and forests such recluses do not exercise so very hurtful an influence on the universal Doctrine (Confucianism); why then should they be thrown back altogether into secular society, to live there a miserable life, deprived of all means of subsistence and support? Women, however, shall on no account become nuns before a mature age has given them enough determination of will and purpose. The argument that everyone who becomes a Buddhist or Taoist monk deprives the agricultural class of a man's labour, is untenable, as it is far from certain he would have devoted himself to agriculture. In short, the emperor commands all Viceroys and Governors to deal gently in the matter of the certificates, and not to render admission into the Buddhist or Taoist clerical state entirely impossible by withholding those documents. Chao Kwoh-lin has misunderstood the Imperial intentions; let it not be so with other Viceroys and Governors¹).

Surely this state-paper fully corroborates what we have stated already with regard to the dynastic polity against the two religions and their clergy. It shows that it is a polity of proscription of their existence, mixed with a little condescending indulgence, and with somewhat more of placid submission to a prevailing and unalterable state of things. As this polity still prevails in our days, extermination of the clergy by withholding the certificates is a matter of imperial caprice, an imminent danger for the two churches, a wolf at their door, a sword of Damocles.

1) See the *Shing hiun* of Kao Tsung, chap. 16; and also the *Shi li*.

4. WHAT THE CLERGY ARE TO DO AND NOT TO DO.

Fundamental rescript: "In Buddhist and Taoist convents, the Buddhist and Taoist clergy respectively are considered to have the charge of the temple-rites. If any Buddhist or Taoist priest or monk coming from distant parts, puts up at a convent and is found to have no diploma, the authorities shall at once be acquainted of the fact, and thus be enabled to examine him; if he be allowed to remain there secretly, prosecution shall follow. And if any female person enters a temple, or comes there to look round, the clergy in charge of the temple-rites shall receive the same punishment as the woman, unless they forbid her to enter, or send her away.

"The Buddhist and Taoist clergy shall not hold sutra-readings in market-squares, nor go about with alms-bowls, nor explain the fruits of salvation, nor collect monies; and they who infringe this rescript shall be punished ')." *Hwui tien.*

The male and female clergy in possession of a diploma shall keep themselves undefiled, wear the customary religious dress, and live in the convents. He or she who, without having a diploma, exercises conventual or sacerdotal functions, or even wears the clerical dress, shall be punished. 1652.

The Taoist clergy henceforth shall wear ordinary lay dress, and they shall not show themselves with a Taoist head-cloth (道巾) or cassock (道袍), unless they are performing religious ceremonies. 1780.

No Buddhist or Taoist cleric shall be admitted without a diploma in any monastery, temple, or place of sacrifice within or without the metropolis; nor shall any dwell with the lay world, lodge with them. 1674.

Throughout the empire, abbots are to be punished who do not inform the authorities of monks or nuns sinning against the rules of monastic life, or who do not denounce criminals who have become monks or nuns. Whoever procures a diploma for such a

1) 寺觀以僧道爲廟祝。有遠方僧道投止、驗無牒照、卽報以司訊究、私留者論。婦女入廟游觀、廟祝不禁拒者、罪與本人同

僧道不得於市肆誦經托鉢、陳說因果、斂聚金錢、違者懲責。

wicked person, shall be sharply examined and severely punished. 1645.

In the capital, monks and nuns shall not congregate in one convent, nor shall any layman be permitted to lodge there. The Board of Works shall make inquiry in the five wards whether the Officers for the Control of the clergy hush up any such things, and if so, it shall punish them severely. 1646.

The Controllers shall be allowed to carry seals, but not the other clergy. Any seals found in their possession shall be confiscated and destroyed by the Prefects. 1801.

Wandering clergy shall be placed under the supervision of the Ecclesiastical Officers. 1729.

Every monk of the one or the other religion is punishable if he buys somebody to make him his pupil. 1632.

Any one adopting a disciple has to notify the transaction to the Prefect, under security given by neighbours, members of the family, and ward-chiefs. If the pupil comes from some considerable distance, the abbot of the monastery shall apply in writing for the surety from the place concerned, through the mediation of the Prefect. 1739.

If a Buddhist monk adopts a pupil, he shall administer the tonsure upon him. There are people nowadays who abandon their family without taking the tonsure; they are therefore neither monks, nor laymen, and yet secretly live in the monasteries. The Prefects shall track the same, and send them back into secular society. 1767.

Çrāmaneras are forbidden to go about without the tonsure. 1780.

A woman may not become a nun before she has reached her 40th year; henceforth the prefects shall strictly maintain this rescript. Çrāmaneras, and pupils of the Taoist clergy (道童), if they have no father or elder brother to support them, shall be allowed to remain in the monasteries in which they are; only they shall be registered, and if at the age of twenty they do not desire initiation, or if before that time they are able to provide for themselves as laymen, they shall be allowed to return into secular society. Young girls shall not be allowed to dwell in any convent unless they be deformed or infirm, or have no other home; in which case the official diploma can be given to them. 1736.

In a family as yet not counting three sons, none shall be permitted to embrace the clerical state. Nor shall any male be allowed to do so above the age of sixteen. Transgression of this rescript renders punishable not only the relations, but also the Ecclesiastical Officers and the abbot of the monastery, who, being cognisant of

the matter, does not disclose it. Those officers shall be dismissed, and the abbot shall be expelled from the clerical state. 1665.

An only son of a family shall not be allowed to become a monk or priest. In case of transgression, the head of the family shall be punished, as well as the man who took that son for his pupil; the latter shall moreover be expelled from the clergy, and the Ecclesiastical Officers in whose jurisdiction the transgression took place, shall be dismissed from their office. 1739. — Needless to say, that this ordinance is a result of the Confucian obligation to provide for the continuance of offspring on account of the worship of ancestors. Comp. the article of the Code on page 98.

Amongst the Manchus and the Mongols, as also in the Chinese army, exorcists (巫師) and Taoist clergy are forbidden to dance about possessed, for the purpose of expelling spirits and evil influences, thereby misleading the human mind. He who invites such exorcists to such ends shall likewise be punished. 1640.

Should a Bannerman labour under some disease brought about by evil spirits, so that it is deemed desirable to fetch an exorcist or a Taoist priest to cure him, this exorcist or priest shall ask permission to do so from the patient's General or Deputy General, who shall send an intimation of the request, duly sealed and stamped, to the Board. Not until after this formality has been performed, shall the cure be allowed to be effected. If this rescript be violated, the guilty exorcist shall be delivered up for execution (正法) to the Board of Punishment, and the persons who invited him to come shall also be delivered up to the same Board for correction. 1662.

Buddhist and Taoist clergy are strenuously forbidden to place images in the streets of Peking, and to recite sutras or dhāranis there, or to collect gifts of money by rapping on objects of wood or metal. Such things may be punished by the shutting up of their convent. When persons collect subscriptions in various directions, their abbot shall be punished, as also their Controller. 1646.

And within the metropolis, the convents are not permitted to found religious societies and congregations, or let the two sexes assemble together. No platforms or scaffoldings shall be erected, no theatrical performances shall take place, no money shall be collected for the worship of divinities, or to present sacrifices to them. The Controllers of the clergy shall incessantly watch over these things, catch the transgressors, and deliver them up to the Board, by whom they shall be punished, together with their abbot. Any laxity on the part of the Controllers in their investigations is also punishable. 1677.

Altars shall only be erected in-doors. The placing of tents of matting in the street, the hanging out of streamers and wood-work, the suspending of incense and cloths by Buddhist or Taoist clergy, or their walking about the streets, or their sprinkling of the ground with water, or the opening of hell (in order to refresh the damned souls with offerings); or the wearing of coats of mail and helmets, etc. — all these things are prohibited on penalty of twenty strokes with the long stick for the clergy, as also their secularisation, while the Controllers shall be deposed, and all who ordered the celebration of the ceremonies punished. In case they be officers, it shall be proposed to the Board to punish them. 1662.

A superficial reading of the above list of rules may lead us to the conclusion that, after all, some fragments of religious liberty are left in China. The clergy seeking their own and other people's salvation, are not forbidden to preach, recite sutras, and perform ceremonies within doors; but what is the good of this liberty where the State has cast its system of certification of clergy within such strict bounds, and has made the admission of male disciples extremely difficult, of females almost impossible, so that the number of those who could avail themselves of such liberty, is reduced to a miserably small percentage of the population? It makes this vaunted liberty into a farce. And what is left of it in the end when we find that, besides all this, the whole female population throughout the empire are forbidden to go and worship the gods and buddhas in the temples of the convents? It is like our forbidding women to go to church.

Should a woman make her appearance in a convent or temple, thus we have read in the *Hwui tien* (p. 113), the clergy shall drive her away, on penalty of being sentenced to the same punishment as the pious visitor herself. And in the Code of Laws we read:

"If in the family of an official person, warrior or citizen, any one of its female members be allowed or commanded to burn incense in the temple of a divinity, belonging to a Buddhist or Taoist convent, a punishment of forty strokes with the short lath shall be inflicted on the husband or the male guardian of the woman, or on herself if she has no husband or male guardian. The same punishment shall fall on the abbot of that convent-temple and on its porter, should they not forbid and stop her"¹).

1) 若有官及軍民之家縱令妻女於寺觀神廟燒香者笞四十、罪坐夫男、無夫男者罪坐本婦。其

According to the adjoined paraphrase of this article, the legislator enacted the latter for a twofold reason: "Incense-worship performed "by a woman in the temple of a convent is not only profanation, "but also detrimental to the development of manners and "customs" ').

We have ample proof that, to prevent this curious law on morality and sacrilege from falling into abeyance, the emperors have occasionally poured new life into it by the promulgation of decrees. In the *Shi li* we find four instances of this: —

In Kiangsu, Ngazhwui, Kiangsi, and Chehkiang, no female shall enter any of the convents in the mountains. 1723.

People who know no better, allow women in groups to enter convent-temples and burn incense — a violation of the manners and customs (f'ung-suh). This is prohibited on the penalty fixed by the Law; and the abbot and the porter also shall be punished accordingly. 1724.

In the five wards of the metropolis the same prohibitions are in force. It is forbidden also to hold meetings there for the celebration of sacrificial festivals in honour of the divinities, excepting feasts of supplication and thanksgiving to the divinities of the Soil (社). The Censorate shall make this known by proclamation. 1724.

Visits to temples by women again prohibited in Peking. 1812.

In addition, we may mention an imperial decree of the 17th of the eleventh month (Dec. 19) of the year 1869, inserted in the *Shing hün* (chap. 10): "The Censor Sih Kwang has proposed "to Us, that in the five wards of the metropolis strenuous "prohibitions shall be issued against theatrical performances "(at religious services) in Buddhist convents, by which married "and unmarried women are enticed into the temples; such "prohibition will reform morals and customs in the orthodox "direction" *). The emperor decrees, that the Commandant of the Gendarmerie and the Governor of Peking shall issue proclamations

寺觀神廟住持及守門之人不爲禁止者與同罪。

Ta Tsing luh li, chap. 16, title 5, 褻瀆神明: "on the Profanation of gods"

This article also occurred word for word in the Code of the Ming dynasty.

1) 婦女若于寺觀神廟燒香不獨褻瀆神明、亦且傷敗風化

2) 御史錫光奏請嚴禁五城寺院演劇、招搖婦女入廟、以端風化一摺。

to make an end of these enormities, and on recurrence shall severely punish the monks and nuns.

5. RESCRIPTS REGARDING LAMAISM.

Since antipathy to Buddhism is in China a main spring in legislation on religion, the government there can scarcely be expected to grant much latitude to Lamaism. The remarkable decree of T'ai Tsung, of which we gave the translation on page 93, shows convincingly that the enmity of the ancestors of the now reigning house against the Buddhist religion even before they conquered the imperial throne, was also fully extended to that Tibetan branch of the church; and we know that Confucianism holds it to be the most sacred duty to walk in the footsteps of the ancestors, and firmly to adhere to their principles. This duty every emperor of this house openly professes to fulfil by means of his decrees, throughout his political career. As a necessary consequence, we find some rigorous rescripts which T'ai Tsung enacted in 1633 against Lamaism, laid down in the *Shi li* (chap. 390, fol. 25), and thus holding rank, ever since, as fundamental principles of legislation for this religion. Originally, those rescripts were destined probably for Mongolia, where Lamaism was the ruling religion, or at least greatly flourished.

They are of the following tenor: —

Lamas and Bandis shall leave the towns and dwell outside, in clean and pure abodes.

Heads of families who invite them to come and recite their religious books for the healing of the sick, shall be punished.

Punishable are Lamas and Bandis who allow married or unmarried females to sojourn with them, without duly giving notice of their presence to the Board, with all necessary particulars.

Punishable are all persons who erect a convent or temple for Lamas without official permission.

In later years the following regulations were enacted:

No Lama may travel about without an official permit. Should he come to Peking, he shall be sent back to the place where his relations live. 1647.

The nine Lamas living at Peking in the White Pagoda (白塔) (near to the great western city-gate), the eight living in the Shih-ta-tah temple (什大達廟), as also the Ngoh-muh-ta'i 額木齊 Lamas, shall be permitted to remain there; but all

others shall settle outside the city. Should they venture to enter the capital without official permission, they shall be delivered up for correction to the Board of Punishments. 1661.

Lamas and Bandis shall be controlled day by day by the Grand Lama (大喇嘛) placed over them, and every month by the Board. Any person desiring a Lama to come to recite sacred books and to heal the sick, shall apply to the Grand Lama; and after the ceremony is over, the priest shall be brought back again to the Grand Lama. 1667.

A Lama shall not stay anywhere for more than three days at a time; otherwise the master of the house with whom he stays, and the abbot of his convent shall be punished, as well as the mandarins who failed to discover the fact. 1682.

Unless by special imperial permission, Bandis shall not put on gold-coloured or yellow clothes; neither shall an Ubashih (伍巴什, Upāsaka, male novice) or an Ubasanchah (伍巴三察, female novice), dress in gold, yellow or red colours. Whosoever does this shall be punished. 1682.

From all the provinces, an annual list of the ordination-certificates to be distributed among the Buddhist and Taoist clergy, and of the certificates which are cancelled through death of the holders, shall be sent to the Board; and at the end of every year, the Board shall compile all these reports into one, and present this to the emperor. This rescript also applies to the Lamas. 1736.

Ordination-certificates for Lamas are suspended. 1774.

The Lamas in Wu-t'ai 五臺 in Shansi, and elsewhere, if desiring to travel to P'u-tu in the Cheu-san Archipelago, in order to offer incense and pay their devotions, must be holders of a passport issued by the Viceroy or the Governor of their province. These authorities must obtain the documents from the Board of War, through the Board of Administration of the Dependencies (理蕃院). Notice shall at the same time be sent to the high provincial government of Chehkiang, which shall see that the passports are viewed by the intendants of the seaports in this province. The intendants shall send information of the returning pilgrims to the Governor of Chehkiang, who then at the end of the year shall send a statement of the number of pilgrims that have passed through his territory, to the Board of War and to the Board of Administration of the Dependencies. Should it be found in these Boards that the number of pilgrims reported to have left the ports, differs from the number of passports issued, the intendants shall be punished for lack of vigilance. 1770.

And so, although much has been said and written about the favour shown to Lamaism by some emperors of the reigning dynasty, the clergy of this religion certainly cannot be said to be free, either in the choice of their habitation, or in their movements, or in the exercise of their religion outside their temples or convents. The reasons why the government does not, with one blow, make an end of Lamaism, will be mentioned on p. 128 and foll.

6. RESCRIPTS FOR THE CLERGY LIVING OUTSIDE THE CONVENTS.

The manner in which the Chinese State has for centuries put all sorts of obstructions in the way of salvation-seekers, nay often has altogether barred the entrance into monastic life, has necessarily caused great alterations in this principal method of attaining salvation. If the highroad to the state of bliss, which runs straight through the convents, was blocked, well, the by-paths might be resorted to, outside the convents. For, according to the doctrine of the Mahayāna, the roads to the land of Devas, Arhats and Buddhas are many; he who invents new ones and points them out to others, is Buddha's most deserving son.

The laity thus made a virtue of necessity, and the religious practices specially connected with conventual life were transferred to secular society. There also, salvation was sought by reading the sacred writings. There also, people cultivated obedience to Buddha's commandments, especially to the five first and principal ones; that is to say, they did not kill any living beings and, as a necessary consequence, refused to eat animal food; they abstained from stealing, lying, unchastity and spirituous liquors, ensuring in this wise the Devaship for themselves. Some even tried by keeping more commandments and by practising some asceticism, to obtain the Arhatship, or the still higher dignity of Bodhisatwa. At the same time, the salvation of others, this high duty in the Mahayāna church, became the special care of these devotees: they prevailed upon others to follow their example, printed and distributed sacred writings, and founded religious societies for mutual edification and encouragement¹⁾. In short, they were monks or nuns to all intent and purpose; only they lived in the world, did not wear the clerical dress, had no tonsure and had not, by

1) Theory and practice of salvation and redemption in the Mahayāna church in China have been described by us in "Le Code du Mahayana en Chine" We take it for granted that both are known to the reader.

solemnly accepting different sets of commandments within any convent walls, received ordination as Deva, Arha, or Bodhisatwa. Living in their own family circle, they evaded the great grievance of the State that the monk neglects the hiao, his filial duties; by marrying and begetting children, they paralyzed the arm of the State holding the powerful weapon forged by Confucianism out of the classical dogma which says, that he who does not beget sons for the continuance of ancestor-worship is worse than unfilial (see p. 51).

Thus religious lay-communities were created, in the main of a pronounced Buddhist colour, with the Buddhist doctrine of salvation for their backbone. To these we will devote the remaining chapters of this work. They are religious sects in the fullest sense of the word, the upholders of Buddhism and Taoism among the people, and, according to the State, brewers of cursed heresies, therefore chief objects for persecution. The most pious members of these fraternities and sisterhoods, the most skilled also in the reading and expounding of the holy writings and the performance of religious work, formed a class of secular clergy, regarding the origin of which Chinese books give us as little information as about the origin of the sects themselves. But there can be no reasonable doubt that the growth of that clergy tolerably coincided with the development of the spirit of persecution.

We find this secular priesthood mentioned for the first time in the *Hwui tien* of the Ming dynasty. There we read, that under the first emperor, in the 27th year of the Hung wu period (1394), it was decreed, "that what was called White Lotus, Ling pao, "or (clergy) dwelling in the fire¹), as also Buddhist and Taoist "clergy not observing the ancestral manners and customs, and the makers of libertine disquisitions (philosophical speculations) "or prohibitions and rescripts, should incur the most severe punishments"). And in the tenth year of the Yung loh period (1412) "the emperor wrote to the Board concerned, that throughout "the empire many members of the Buddhist and the Taoist clergy "did not observe the religious laws and commandments, but,

1) 火居 hwo kü, an epithet applied to Taoist clergy living in the world. Popof thinks "fire" here merely indicates secular life (Chin. Russ. Dict., II, p. 108). The term may also mean simply "dwelling by their own fireside". We waver between the two renderings.

2) 有稱白蓮靈寶火居、及僧道不務祖風、妄爲議論沮令者皆治重罪. Chap. 95 tol. 5.

"living among the people, devoted themselves to fasting and the "reciting of sutras; that there were, moreover, ignorant lay-men who boldly called themselves travellers on the road to "salvation, and everywhere poisoned and misled men's minds; that men and women (under their direction) mixed together in one "and the same place, thereby prejudicing the instituted reforms "of the manners and customs, even destroying them altogether. "In the Hung wu period severe prohibitions were enacted both "against Buddhist and Taoist clergy who did not observe the an- "cestral manners and customs, and against lay people who practised "Yogism, or styled themselves Taoist doctors dwelling in the "fire. It shall now immediately be promulgated by means of placards, "that such transgressors shall without pardon be put to death" ¹).

This extract means: cruel persecution of religious sects since the first emperor of the Ming dynasty; bloody persecution also of the hwo kü or secular Taoist priests. In truth, a dynasty which persecuted Buddhism and Taoism so vigorously as we have sketched, could scarcely do full justice to this cherished polity of Confucian fanaticism unless it oppressed at the same time the worldly clergy and sects, sprung from those religions. The present dynasty has also devoted its full attention to this double political evil. The sanguinary line of conduct adopted with regard to the sects, will be traced in the remaining Chapters; the measures taken against the secular clergy will now be for a few minutes the object of our attention.

The first measures of which the *Shi li* makes mention, were taken by Kao Tsung 高宗, two months after his accession to the throne. On the 6th day of the eleventh month (19 Dec. 1735) he issued a decree, in which he set forth that only the four social classes, viz. agriculturists, artisans, scholars and merchants, are of service to society and to the government. "But at present there "are among the Buddhist clergy so-called ying fu, everyone "of whom branches off into families, and who from generation to "generation possess fields and houses. They drink fermented liquor "and eat meat, and there is nothing they abstain from; but, worst

1) 永樂十年諭本部、天下僧道多不守戒律、民間修齋誦經、又有無知愚民妄稱道人、一槩蠱惑、男女雜處無別、敗壞風化。洪武中僧道不務祖風、及俗人行瑜珈法、稱火居道士者、俱有嚴禁。即揭榜申明、違者殺不赦。 *Ibid.*, fol. 6.

"of all, they have wives and children!"). Such is the case also "with the hwo kü of the Taoist clergy" ²). These men do not plough, their wives do not weave; thus they cause others to suffer from want of food and clothing, the more so as they themselves live in abundance and dress well. His Majesty calculates, that at least three agriculturists are required to support one cleric; his mind necessarily revolts against such wrong social conditions. Not for want of reverence for the name of Buddha or Laotszè, far from it! but because no one now belonging to the religions of these prophets is found to equal the patriarchs and saints, the immortals, and the preparers of miraculous medicines — therefore he issues this decree. The anchorites living in their remote mountain-retreats in accordance with the rescripts of their religion, performing works of merit, and contenting themselves with linen clothes and coarse food, are not so harmful to the people ³). But those modern priests who live in the world, eat well and dress well, and who by tens and by hundreds draw upon husbandry, the artisan and the merchant for their sustenance, without ever carrying out one letter of the instructions of their prophets — these people are the idlers useless to the State, and, moreover, a curse to the Buddhist and the Taoist religions themselves. Can they reasonably be allowed to continue to waste the people's wealth, to corrupt their manners and customs?

The Viceroys and Governors of the provinces shall therefore instruct their Prefects to summon in mass and interrogate all such Buddhist ying fu clergy who are heads of families, and all Taoist clergy who dwell in the fire. If they wish to return to secular life, they shall be permitted to do so; or they may retire into the convents, provided they obtain ordination-diplomas from the government. But they shall no more be allowed to adopt pupils. And of their property, only as much as is absolutely necessary for their sustenance shall be left to them, the

1) So the very thing which, according to Confucius and Mencius, is most deserving of praise, the Confucian government imputes to the Buddhist clergy as a crime, because it is contrary to the principles of their church. On penalty of eighty strokes with the stick, Buddhist and Taoist monks and priests are forbidden to marry: see *Ta Ts'ing luh li*, chap. 10, the 14th title.

2) 今僧之中有號爲應付者、各分房頭世守田宅。飲酒食肉、並無顧忌、甚者且畜妻子。道士之火居者亦然。

3) And all along in history the monks are called a plague to the nation! Gross fanaticism is not always consistent!

surplus shall be confiscated by the authorities, and used for the benefit of the poor¹).

Already on the 25th of the second month (6th April) of the next year the emperor again issued a decree²) in reference to this same affair. The magnates of the realm had in the mean time been consulted, and they now reported that the first edict had caused much alarm and consternation among the Buddhist and Taoist clergy in the provinces. The intended confiscation of the property of the lay-clergy would give rise to iniquities of all sorts; the owners were sure nominally to transfer their possession to others, to falsify documents, to make untrue statements; people eager to profit by the prevailing state of anxiety might spread all kinds of false reports and rumours, in order to buy the possessions much below their real value. Notwithstanding all these drawbacks, the emperor would be sure to earn the praise of posterity as a sovereign highly just and equitable, if he stripped those selfish priests, that chaff and refuse of society, for the benefit of the general public and of the indigent. The emperor, however, could not admit the correctness of this final conclusion: — Heaven and Earth, he wrote, produce life and foster life; the clergy are as well as all other men the creatures of this supreme dual Power, and an emperor has under all circumstances to bring his mind and doings into conformity with the same. He therefore desired further advice.

This was of the following tenor. The sacerdotal class outside the convents partly consists of men and women who of their own accord shaved their heads at an advanced age, because otherwise they would have stood helpless in the world. This priesthood however is made up also of persons who at an early age separate themselves from their families, or are probably forced to forsake the world, in order to devote themselves to Nirwana; now this portion it is which represents the great evil for the human mind and for the manners and customs. In Kiangnan and Chehkiang there are even untensured people who style themselves bhikshu — an almost incredible thing! Let all the laws bearing upon the consecrated clergy be made applicable to these folks; only they must not be allowed to adopt pupils, lest their class be propagated from age to age. And women should only be allowed to join when over forty years old.

In this spirit the emperor decided to act. The Prefects, thus he decreed, should summon the secular Buddhist clergy,

1) This remarkable decree also occurs in the *Shing hiun* of Kao Trung, chap. 15.

2) To be found in the 15th chapter of the *Shing hiun*.

and give them the choice either to become really monks, and as such to accept official diplomas, or to return to the lay state. They who should be too old, too infirm, or too weak to go through the hardships of ordination, and against whose return to the lay state there existed almost unsurmountable obstacles, were to receive the certificate, and to be allowed to end their days as keepers of convents or temples. Special registers were to be kept of these persons, and they were for ever to be forbidden to adopt pupils. Nuns were to be treated in the same manner. But the Taoist secular priests were to be compelled to become laymen, except a few, engaged in temple-work and devoted to a religious life, and a few aged, and some without other means of sustenance or without fortune, to all of whom a certificate was to be given by the Board. They too should never take a pupil. Finally it was decided that no property of convents or temples should be touched, for fear of disturbance and opposition.

In 1738 these resolutions were modified by imperial decree, slightly more in favor of the clergy. The ying fu and hwo ku priests were permitted, after they had passed the age of forty, to take one pupil, who had to be enrolled by the Prefect, and to whom, after his master's death, the diploma might be transferred. For every adoption a security from five persons was required. Every year the Prefects were to send a full report of such transactions to the provincial Governor, who in his turn was every five years to send a compilation to the Board of Rites. A pupil committing a crime was to be sent back to the lay state; at his condemnation his name was to be struck out of his master's certificate, and the latter never again to be allowed to adopt a pupil. If the pupil died without having committed any crime, the master should be allowed to take another pupil, provided the fact were notified to his Prefect. The Ecclesiastical Officers were to guard against transgressions in matters of this kind, on penalty of dismissal from the clerical state and correction with the short lath. — The chief of the above imperial rescripts have been inserted, in the form of a supplementary article, in the title of the Code which we translated in the first pages of this Chapter. It says there (see p. 99) that fifty strokes with the lath, and ejection from the clerical state are to be the punishment for the priest who before his fortieth year adopts a pupil, or who adopts a second in the event of the first committing adultery, theft, or any other gross crime; a similar punishment awaits all Ecclesiastical Officers who should hush up such unlawful adoptions.

The secular priesthood must have been very numerous in

the empire when these regulations were enacted, for we read in a decree of 1739, inserted in the *Shi li*, that since the year in which Kao Tsung began his reign (1736), no less than 340,112 diplomas had been issued to them in the provinces, including Shingking. Thus their enrolment became an established fact. Viceroy and Governors thenceforth had but to send in their quinquennial reports of mutations to the Board of Rites. There need be no further fear of increase; on the contrary, a regular decrease might be expected, for every priest could only transmit his diploma to one disciple, that is, if he were permitted to live forty years, and was fortunate enough to find a disciple. A kindly concession on the part of the State allowed certificates lost by fire, floods, theft, or any other accident, to be replaced by new ones.

In 1771 the existence of the secular clergy was still further acknowledged by the State, when the emperor decreed that they might be placed on the list of expectants for the dignity of Ecclesiastical Officer, though only in default of other candidates, and provided that, if Buddhists, they had received the ordination by accepting the commandments, and if Taoists, they had occupied themselves with religious work in a temple, and fully entered into the Tao.

Measures of control and restriction were also taken in 1801 with regard to the secular clergy of Manchuria, for a great part descended from the exiles, who, as will be shown later on, were under this dynasty sent thither by thousands for conscience sake. We read in the *Shi li*, that in Shingking there were in that year about 672 Taoist heads of families living in temples, being for the greater part exiles and government slaves who no longer had a direct master over them. Their number was increasing day by day; they might therefore become dangerous to the State. Hence the Board of Rites at Mukden was ordered to give them certificates, and to appoint Tao luh szé for their control. None but those 672 might be placed on the registers; 214 excluded from this privilege were appointed to do useful work as menials during the sacrificial ceremonies in the mausoleum-grounds of the ancestors of the dynasty, under the direction of officers of the sixth or seventh degree, appointed thereto by the Board at Mukden. They were not allowed to compete at the state-examinations together with the Manchu Bannermen, nor were they allowed to intermarry with these people, or to possess any goods in common with them.

Some words in conclusion about the meaning of the term ying fu 應付, which, as we have seen, is used in the Chinese docu-

mentary language to designate the Buddhist clergy living in the world. If we take these characters in their usual meaning, they make no sense. They are therefore evidently a transcription of some foreign word; and this becomes almost a certainty from the fact that the second is sometimes replaced by the synonymous 赴, which makes no sense either when translated. What that foreign word is, we do not know.

In the *Pei-wen yun fu* (chap. 25, fol. 153) we find a quotation from the *Shen tsung ki* 禪宗記 or Writings concerning the Dhyana School, which runs: 瑜伽僧今應赴僧也, "the Yoga clergy is the present ying fu clergy". From this we must conclude that the ying fu clergy is born from Yogism, which, as we saw on pp. 82 and 122, was as early as the first years of the Ming dynasty a prohibited and persecuted religion. This Yogism was a syncretic school devoted in particular to the practice and development of the art of salvation. As such it was the very backbone of Mahayanism, if not this branch itself of Buddha's church, and the instrument by which the doctrines and practices of this church, together with a priesthood, established themselves in the lay world. In other words, the Yoga School gave birth to a syncretic sectarianism which flourishes in China to this day, in spite of its having been doomed to destruction by the State ever since the beginning of the Ming dynasty, and probably even before that time.

Such is the remarkable system of laws and rescripts by which the present dynasty, and the one preceding it, have most emphatically expressed their hostile spirit with regard to convents and monastic life. Their policy, extremely severe, but not radical, may be easily condensed in a few lines. Nothing can be better than to do away with monasticism altogether; to strive for the realization of this principle is an irrefutable duty naturally resulting from the anti-heretical doctrines of the Ancients, and forced upon the government by wise statesmen, who have pointed out most clearly and convincingly the dangers of monachism for the personal safety of every emperor and for the self-preservation of dynasties. But in spite of the very best intentions enforced by orthodoxy and political wisdom, the State cannot possibly perform that duty in all its bearings, in letter and in spirit. For devotion to the ancestors and the promotion of their felicity are also sacred duties, if not the most sacred of all laid upon humanity by Antiquity and Confucius; and it is the Buddhist clergy who

monopolize the salvation of the dead. Moreover, the almighty Fung-shui, which sways the State and Society equally with overbearing power, forms an insuperable obstacle against the extermination of Buddhist religious buildings. An unstable, two-faced policy is the only possible result of such considerations. Let, such is the conclusion, monachism continue to exist, but reduce it to minimum dimensions. Suppress it with zeal and might, not by pulling down monasteries and temples, not by exterminating the clergy, but by preventing the erection of new buildings of the kind, and by greatly limiting the liberty of the monks and priests in recruiting neophytes to fill up their ranks, as death thins them. In this manner, the demands made upon the State are best gratified.

A languishing existence must be the fate of any religion under such a regime. China's laws regarding convents and clergy surrender both to the discretion of the mandarin in their several territories; for under the colours of Confucian zeal, persecution and vexation necessarily obtain a charming tinge of official integrity, puritanism, and moral rectitude. Under that banner, anything done against heretics looks well and fair. We should, however, detract from the truth if we did not mention another factor which has helped much to avert total destruction from the two persecuted religions, namely the Buddhistic and Taoistic sympathies entertained in all ages by members of the imperial family and the court. Religious feelings and instincts have proved there more powerful than Confucian extremism, and have softened down many of the radical measures dreamed of or projected by Confucian zealots.

We may take it for granted, that there are in China few high-placed supporters of Confucianism, who carry their puritanism so far as to refuse the services of Buddhist and Taoist priests or monks in performing redemption-rites at the death of their relations. Very likely, almost all officials follow in the track of Yao Ch'ung (p. 48), also to avoid the reproach of being without hiao or filial devotion. Lately, on the death of Li Hung-chang, when foreign diplomats paid their visit of condolence at the mortuary house, they found the clergy of both religions busily at work. And we ourselves have seen them perform their functions at the houses of mandarins where death had occurred. It is exactly the same at the imperial court.

The *Li pu tseh li* (see p. 104), the great official book of Instructions for the Board of Rites, prescribes in the chapters about the funeral rites of emperors, that when the body has been taken to the pin kung 殯宮 or hall where it is confined and kept until the

day of the burial, to receive sacrifices, 108 groups of Lamas shall be in attendance (chap. 148, fol. 7), to welcome the body at the entrance; and again (fol. 9), that from that day, Lamas together with Buddhist and Taoist clergy shall recite sacred books there, under supervision of the Department of the Imperial Household (內務府). After the varnishing, the coffin shall be decked by Lamas with Tibetan writing at the four sides (fol. 11). And after the Great Sacrifice, the sutra-readings shall be commenced on the days appointed by the Board of Rites in concert with the Imperial Household Department (fol. 12). Two magnates shall be delegated to witness these recitals and supervise them, together with six officers of the Body-guard, and other grandees. The recitals shall take place at the Morning and the Evening Sacrifices. The Ecclesiastical Officers are, of course, the men who have to arrange these matters.

The same readings shall be held for a defunct empress (chap. 151, fol. 10). And when a concubine of the highest rank (皇貴妃) dies, forthwith eleven groups of Lamas shall recite their litanies (chap. 157, fol. 1); and after the body has been taken into the pin kung, 108 Lamas shall there recite their sutras for seven days; after that time, this work shall be done by 48 groups of Dhyaniists, then again by the same number of Lamas, and again by Dhyaniists; finally for the third time by Lamas — each time for seven days. These solemnities are likewise performed under supervision of specially appointed magnates (fol. 7). For other concubines the same salvation-service is celebrated, but the number of clergy is slightly different (chap. 58, fol. 1 and 3). The death of any other member of the imperial family is, no doubt, solemnized in similar manner.

Not only, however, on behalf of the dead, but also for the promotion of personal welfare the dynasty employs the Buddhist and Taoist clergy. Their sutra-readings, in fact, not only greatly promote felicity in the future life, but also in the present. In the *Shi li* (chap. 819, fol. 8), among the functions of the Kwang luh szé 光祿寺: "the Bureau of Shining Imperial Favour" (?) or Department of Imperial Entertainments, charged with the care of the meat and drink for the imperial sacrifices and the imperial guests — we find a description of the duties to be performed by that body when Taoist or Buddhist clergy assemble to read their sacred books for the benefit of the court. These readings are performed by them in numbers of 48 or 24 men, before an altar on which as many as 692 sacrificial dishes have to be set out. Dhyaniists and Lamaists in particular are charged with these

ceremonies. All who are thus employed enjoy some pay, as is also the case with the Ecclesiastical Officers on duty to control them. In 1774 the pay was fixed to be enjoyed by four hundred groups of Lamas, who every year from the 8th of the first month, were to recite for eight days running; also the stipend for 34 groups of Grand Lamas, 64 groups of Dimch'i (德木齊) Lamas, and 802 of ordinary Lamas. And among the rescripts for the Department of the Imperial Household, the *Shi li* contains a series of directions regarding other sutra-readings to be performed by Lamas for the court (chap. 920, fol. 11). In a front temple or fore-hall (前殿) these readings shall be held daily by twenty men, and in a back-temple or back-hall (後殿) by twelve; moreover, groups of varying strength, together up to 184 men, shall perform them in various buildings and pleasure-grounds belonging to the court. Divination by means of crows or ravens allowed to fly away, accompanies most of these readings. The list of days appointed for such ceremonies is so long, that there seem to be scarcely any on which in some place or other belonging to the court such recitals and divinations do not take place. On the anniversaries of the death of emperors and empresses of the dynasty, these recitals are also to be held, and again at eclipses of the sun and of the moon.

And chapter 893 of the *Shi li* contains precepts regarding the celebration at court of the annual festival of the baptism of Buddha (浴佛), on the eighth day of the fourth month. On this occasion, an image of Buddha is placed in a basin or bowl with water, and, probably with a spoon, the devout male and female courtiers pour some of the water over the image. This ceremony is performed with a great display of ritual, with sacrificial offerings, music and chants. On that day it is forbidden to slay any animals, or to execute criminals.

Now where so many Taoist and Buddhist practices and rites are set forth to be performed at court, there will probably be a good deal more of the same kind; but there is no need for us to track these matters any further. One other point however should be mentioned, namely that in the earliest years of the reign of the present dynasty Taoist and Buddhist altars most certainly existed within the palace grounds, witness the fact that in 1651 a decree "ordained that none might be constructed within the Imperial city"¹). We have already mentioned (p. 107)

1) 定皇城內不許作道場 *Shi li*, 390, fol. 3.

that in and round Peking there exist Buddhist convents and temples which are the direct property of the Government, and as such supported from its treasury. These we referred to on page 71 as serving chiefly to maintain the Fung-shui of the court and the metropolis. The position of the Buddhist convents in general as Fung-shui buildings is no doubt connected with a phenomenon we frequently witnessed in South China, high mandarins commanding the monks to perform their peculiar rites to produce rain, to put a stop to immoderate rainfall, or to exorcise swarms of locusts; and according to the general saying of the people, those grandees bore the expense of it. So the official world also follow the imperial example, and actually uphold Buddhism as a part of the religion of the State. To resume: there is a power at work in the Chinese State which prohibits the total destruction of Taoism and Buddhism, nay, which even up to a certain height takes both under its protection, namely the belief in their doctrine and in the efficacy of their ritual, which prevails with all, even the emperors, their family, and their court.

This imperial sympathy with Buddhism expresses itself sometimes in public favour towards clerics of importance. They may become "Dhyāna-masters, invested by the Emperor himself with this dignity" (勅封禪師), in proof of which they receive an imperial diploma (勅書) 'written at the Chancery (內閣), and a silver seal made by the Board of Rites. On a propitious day selected for this purpose by the Bureau of Astrology, these precious objects are sent in a portable pavilion by two envoys from the Board of Rites to the abode of the favorite elect. In the suite of those envoys an imperial banner is displayed with a dragon depicted on it'). It will easily be understood that in the monastery where the Dhyāna-master resides, the diploma and the seal are received with great religious delight and worldly pomp. The recipient naturally becomes the coryphaeus of the whole religious world in that region, and the monastery a 封禪寺: "where a Dhyānist has received the title from the emperor". This title of honor the building retains long after the death of the exalted friar, often even till it crumbles into ruins.

And now we ask in conclusion: is this dying-condition to which the policy of the government has reduced Buddhist and Taoist religious life, very noticeable?

He who has travelled in China with eyes more than half open

1) *Li pu tsch' li*, chap. 170, fol. 8.

to the existing state of things, and who from Chinese books has gathered some idea of what the two religions have been in their glorious times of yore — he can but answer this question with a decided yes.

The fact is, that the Taoist monasteries have almost entirely disappeared. And as to the Buddhist abbeys, their days seem numbered. The hundreds of stately edifices with shining, curved roofs standing out elegantly against the sky, with lofty pagodas and ancient parks, which, as books profusely inform us, once studded the empire, picturesquely breaking the monotony of the mountain-slopes; buildings where the pious sought salvation by thousands, thronging the broad Mahayāna to eternal bliss and perfection, and whither the laity flocked to receive initiation into the commandments — these institutions can now at most be counted by dozens. No crowds of sowers are sent out from there into the world to scatter in all directions faith and piety; no religious councils or synods, formerly attended by thousands, take place there now. Of many of these buildings only the spacious temple-halls exist, but the clergy who crowded them to make their hymns resound, have all but a few disappeared. Nuns are a rarity, and no longer dwell in cloisters, but in houses among the laity. With the greater part of the convents, religious wisdom has vanished. Theological studies belong to history; philosophical works have well-nigh disappeared, and to collect a complete Tripitaka in China has become an impossibility. Propagation of the doctrines of salvation, through preaching, which the Mahayāna principles laid upon the sons of Buddha as one of the highest duties, has long since ceased. In short, from whatever point of view one considers the matter — conventual life is at best a shadow of what it was in past centuries.

Unfortunately, we possess no figures by which this state of decay may be illustrated. All we have found as to the numerical strength of the clergy and their convents is the returns of a census made by the Board of Rites in 1667, published in the *Shi li* (ch. 390, fol. 4). There were then in all the provinces together 12,482 convents and temples (寺廟) founded with imperial permission (勅建), that is to say, 6,073 large ones, and 6,409 of smaller size; besides 67,140 built without imperial approbation, amongst which were 8,458 of larger, and 58,682 of smaller size. This makes a total of 79,622. The Buddhist clergy consisted of 110,292 men and 8,615 women, and the Taoist of 21,286 men; or, in all, 140,193.

Now all who have any practical experience of Chinese mat-

ters, know how little such official statistical accounts are worth. But admitting this one to deserve credit, it tells us a few things of interest. In the first place: more than two centuries ago the Taoist nuns had entirely disappeared, or, at least, they had dwindled down so much, that it was not even deemed worth while to mention them. And the Buddhist nuns in that vast empire were then reduced to a few thousands. Still the total of the whole clergy, some 140,000, appears at first sight to be rather a respectable number. But when we compare it with the whole population, it gives only one in a thousand, estimating the latter at no more than 140 millions. And the official measures for reducing the clergy were then only just beginning to work. And what shall we say of the convents and temples? Some eighty thousand buildings for a clergy of 140,000, gives an average of not even two persons for each; so it is evident that the number comprised also thousands of edifices not inhabited by monks or priests: mere ward or village temples, chapels erected for popular worship of gods and saints. This fact renders these figures absolutely useless for estimating the condition of monachism. It may be worth considering, that under the T'ang dynasty the total of the Buddhist and the Taoist clergy was fixed at 126,000 (see page 52), which would hardly show any progress of the two churches in a thousand years, granting that the population had not increased in that long lapse of time.

Under that oppression of ages Buddhism languished, yet did not perish. Whence this vitality? Let a retrospect give the answer. We see the Indian doctrine of salvation making its entrance into China about the beginning of our era, and quickly becoming a power. This had its good reasons. Neither Confucianism, nor Taoism had been able to satisfy the human craving after higher ideals, for of a state of perfection after the present life Confucius made no mention, Taoism but slight. But Çakyamuni's church proclaimed salvation, partly or wholly obtainable already in this earthly existence. Love and compassion towards all that lives and breathes, expressed in good works of a religious and a worldly nature, were the chief means of attaining it; while resort to the saints and the invocation of their assistance naturally led to pious veneration of those ideals of perfection. And all this the new religion brought, without interfering with any existing conditions, without accusing of heresy the religious elements which were found in pagan hearts and customs. It even allotted

with true syncretic spirit, a place in its bosom to that paganism principally to its worship of the dead. This worship it surrounded for the first time with an aureole of outward splendor, introducing new freshness and new vitality by its dogmas respecting another life, and by its ceremonial for raising the dead into better conditions. Moreover, this church introduced a doctrine of salvation in the true oriental spirit, that is to say, aristocratic in form and appearance, yet excluding no one, however low and insignificant; and we can conceive how easily it ingratiated itself into the sympathies of the oriental mind, bent on mysticism. It possessed indeed, besides the attraction of novelty, enough of that which elevates man to higher things. A great void had hitherto remained in the hearts of the Chinese people; Buddhism nestled itself therein, and has maintained itself there as in an impregnable stronghold, to this day.

This mighty influence of the church upon the people gave birth to a number of lay-communities, the members of which made it their object to assist each other on the road towards salvation with brotherly and sisterly fidelity. Frequently we find such societies mentioned in the writings of the empire, and mostly under denominations denoting their principal means for reaching the final goal: a state of sanctity as high as that of the Devas, or, if possible, the dignity of the Arhats and Bodhisatvas, or even that of the Buddhas. Thus there were communities for abstaining from forbidden food; for performing good works; for rescuing animals in danger of life; for keeping the commandments; for the worship and invocation of this or that saint; etc., etc. About the doctrines and aspirations of each community in particular we read very little. This is probably due to the fact that all these societies, or the majority of them, were on such points tolerably similar, being branches of the same tree: syncretic Mahayanism, or, to use a Buddhist allegory, branches of the broad stream which, whatever it bears on its waters, in the end conveys all into the one great ocean of salvation.

Such religious communities or sects are to this day constantly being formed among the people. Like the great church itself, which calls them into existence, they are an eye-sore to the Confucian State. The fact that man has religious and spiritual wants, and that their gratification is a foundation for his material happiness, more solid perhaps than any other, this fact the Chinese State appears never to have discovered; nor does that State seem capable of cherishing any sympathy for the people's

craving to be elevated to something higher than mere earthly bliss, by means of piety, compassion, benevolence, and refraining from the murder of animals. All such things are heresies, which must be expelled from the minds and manners by crude force. The sects must be rigorously persecuted; their obdurate propaganda, their religious practices and pious meetings must be punished with strangling, beating, and exile.

For the carrying out of these principles the State possesses a second category of laws, mentioned on page 95, which, as is the case with the Law on Convents and the Clergy, are an inheritance from the Ming dynasty. We might call this the Law *par excellence* against Heresy, specially enacted to keep the laity free from pollution by heretical dogmas and practices, and to destroy everything religious and ethical which cannot be said to come up to the purely Confucian standard. Whether the systematic state-persecution, for the raging of which during the last five centuries this law stands the most eloquent witness, was already active before the Ming dynasty, I cannot positively assert, as I have not discovered any documentary evidence on this head. But knowing that the Confucian principle of intolerance was even then in its halcyon days, it is difficult to banish the supposition from our minds that heresy-hunting was as much in vogue then as it is now. Chinese sources will perhaps in the future reveal much to support this conclusion.

The present impossibility of tracing the religious persecutions among the laity before the Ming dynasty, enhances for us very considerably the value of this Law against Heresy, for, most likely, it is the reflection of a line of conduct followed by the State and its servants in the centuries anterior to that imperial house. Indeed, ultra-conservatism having always been in China the alpha and the omega of everything connected with State-policy, the legislators of the Ming time can hardly have failed in this matter also to build upon precedents. This same law is, moreover, of special interest for us because the Chinese government has from the very outset considered it to be also of force against Christianity. No missionary or preacher in China, no instructor of future missionaries at home, no leading man of missions, should therefore be ignorant of its contents and spirit; still less any ambassador or consul of the Powers that give protection to the converts. Nevertheless the question does not seem out of place: Who knows that law? How many have even heard of its existence?

Were it only for this fact, we should not neglect to publish

it here in its entirety, together with the official explanations appended, in so far as they may help us to a fuller knowledge of the subject. For the sake of accuracy we will give a faithful translation, though this may be to the detriment of the style; after all, it is the spirit of China's rulers and legislators which it imports us to understand as accurately as possible, and that spirit would be effaced by translating freely, or by paraphrasing.

CHAPTER IV.

THE LAW AGAINST HERESY AND SECTS.

禁止師巫邪術

*Against Heresies of Religious Leaders or Instructors, and of Priests.

Article I.

"Religious leaders or instructors, and priests, who, pretending thereby to call down heretical gods, write charms or pronounce them over water, or carry round palanquins (with idols), or invoke saints, calling themselves orthodox leaders, chief patrons, or female leaders; further, all societies calling themselves at random White Lotus communities of the Buddha Maitreya, or the Ming-tsun religion, or the school of the White Cloud, etc., together with all that answers to practices of tso tao or i twan; finally, they who in secret places have prints and images, and offer incense to them, or hold meetings which take place at night and break up by day, whereby the people are stirred up and misled under the pretext of cultivating virtue, — shall be sentenced, the principal perpetrators to strangulation, and their accomplices each to a hundred blows with the long stick, followed by a lifelong banishment to the distance of "three thousand miles" ¹⁾).

Article II.

"If any one in the army or among the people dress or ornament the image of a god, and receive that god with the clang of cymbals and the beating of drums, and hold sacrificial meetings

1) 凡師巫假降邪神書符咒水扶鸞禱聖自號端公太保師婆、及妄稱彌勒佛白蓮社明尊教白雲宗等會一應左道異端之術、或隱藏圖像燒香集衆夜聚曉散佯修善事煽惑人民、爲首者絞、爲從者各杖一百流三千里。

"in his honor, one hundred blows with the long stick shall be administered, but only to the principals" ¹).

Article III.

"If village-chiefs, when privy to such things (as detailed in art I and II), do not inform the authorities, they shall receive each forty blows with the short bamboo lath. Services of prayer and thanksgiving (for the harvest) in honor of the common local gods of the Soil, performed in spring and autumn respectively, do not fall under these restrictions" ²).

These three articles are the core of the Law against Heretics. They form its chief or fundamental rescripts, its *luh* 律. All further articles are *li* 例 or supplementary laws, enacted to ensure the effective working and correct execution of the *luh*. Just as the *luh* of every title of the Code, so these three were taken over literally from the Code of the Ming dynasty. Thus, for five or six centuries China's imperial government has provided its servants with the weapons for raging almost unrestrained against all religious corporations of whatever name, even against the ordinary customs of its own native paganism, such as the calling-up of gods in order to honor them and to propitiate them by sacrifices. And what are these weapons? Strangulation for the leaders; for simple participators flogging with the long stick, the severest which the Code knows, and which most often results in death, or, should the victim survive, banishment for life into the bargain.

If it is true that a despotic government may be best known from the laws enacted by it for maintaining its own authority, then it must certainly be clear from this, that the government of China is a persecutor of the worst kind, a government whose rule seems to be a mad rage against all that is termed unclassical and, therefore, heterodox. Naturally the supplementary articles breathe precisely the same spirit. Let the reader judge for himself about the following, which more accurately regulates the banishment of accomplices:

1) 若軍民裝扮神像鳴鑼擊鼓迎神賽會者杖一百。罪坐爲首之人。

2) 里長知而不首者各笞四十。其民間春秋義社[以行祈報者]、不在此限

“If functionaries, military men or civilians, or Buddhist or Taoist clergy whosoever and wheresoever, maintain that they know how to carry about palanquins (with idols), how to pray to saints, to write charms, and to pronounce exorcisms over water; or if they offer incense, collect followers who meet at night and disperse by day; further, if they prepare sacred writings or charms, or perform heterodox practices and communicate them to disciples, or collect money; if they occupy themselves with *tsao* or *i twan* of any kind, so that the people become thereby agitated and are led into the path of error, then shall the accomplices be sent to the cities of the Moslems (in Turkestan), and there be given up as slaves to the Begs of higher or lower rank, or to Mohammedans able to rule them with power and keep them under control”¹⁾.

“They who under the name of Friends of Virtue”²⁾, thus continue the same article, “collect contributions and are more than ten in number; also they who, calling themselves brewers and distillers of wonderful remedies, enter and leave the dwellings of government officials within or without the capital, or without authorisation come within the walls of the Imperial palace, in order to form connections for a bad purpose, or to obtain employment: — all such people (if they are more than ten in number) shall be banished for ever to the nearest frontiers of the empire. The same punishment shall be meted out to military men and civilians, and abbots of Buddhist and Taoist monasteries, who, without making enquiries about their past, conceal, receive, or house more than ten of such people, or admit them to the tonsure or the wearing of the hair-pin³⁾. If less than ten are admitted or temporarily sheltered, or recommended for employment, then the culprits shall merely be punished for transgressing the law, together with the heads of wards who, privy to the matter, did not give notice of it, and the officers and soldiers of the watch at each of the palace-gates, who were not on their guard against them, or did not track and arrest them.

1) 各處官吏軍民僧道人等妄稱詣曉扶鸞禱聖書符咒水、戒燒香集徒夜聚曉散、並捏造經咒邪術傳徒斂錢一切左道異端煽惑人民、爲從者改發回城給大小伯克及力能管束之回子爲奴。

2) A sect of the Yoga school, still in existence at the downfall of the Ming dynasty.

3) For consecration respectively as Buddhist or Taoist monk.

"Should the crime assume a serious character, then it shall be "discussed and dealt with at the great sessions" ¹⁾).

"If fashionable persons who have a calling or trade, mutter "Buddhistic sutras and fast, in order to invoke happiness, without, "however, learning or practising heterodox dogmas or preparing "religious books or charms, or communicating the same to disciples, or collecting money, or misleading the people, then this "by-law may not be inconsiderately applied" ²⁾).

It is certainly difficult to say of this article, that it is lacking in clearness, or does not perfectly agree in spirit and tendency with the fundamental articles. It shows as plainly as possible, that the Law rages blindly against religious communities in general, without any discrimination between degrees of heresy. It strikes our attention, that seeking for influence by means of the medical art is placed in culpability on a line with the leading and the membership of a religious community. In order to understand this matter rightly, it should be known that medical art in China is closely connected with religion, because of the fact that the most efficacious medicines are considered to be those which contain particles of the soul or vital fluid (ling 靈 or shen 神) of a god or spirit, deriving therefrom an invigorating, life-instilling, soul-strengthening power, which expels the demons of disease from the patient's body. For us this clause is of special significance. The Christian missions also practise systematically and on a large scale the medical art, which opens for them the way to the heart and affection of the people, and best enables them to practise the Christian spirit of love and charity. Now with the law in his hand, every magistrate can drag before his tribunal, scourge, and condemn to lifelong exile any native Christian who may have given medical assistance in the family

1) 其稱爲善友求討布施至十人以上者、或稱燒煉丹藥出入內外官家、或擅入皇城葉緣作弊希求進用者、並軍民人等寺觀住持不問來歷窩藏接引容留披剃冠簪至十人以上者、俱發近邊充軍。若不及十人容留潛住薦舉引用、及鄰甲知情不舉、並皇城各門守衛官軍不行關防搜拏者、各照違制律治罪。如事關重大臨時酌量辦理。

2) 至守業良民諷念佛經茹素邀福並無學習邪教捏造經咒傳徒斂錢惑衆者、不得濫用此例。

of any one who is even remotely connected with the official world. This does not mean that the clause was written with a view to the medical missions. For we find it, with almost all the contents of the long article, also in the Code of the Ming dynasty in exactly the same wording. In this Code however we seek in vain for the final paragraph, so that we must give the present dynasty the honour of being the originator of it.

A remarkable paragraph, in sooth, it is. *Not rashly* must the mandarins, with the law in their hands, rage against those who quietly carry on a trade or profession, but at the same time venture to promote their happiness by reading Buddhist sacred books, and by fasting. To such people the scourging-stick is not to be applied *inconsiderately*, nor are they to be *too rashly* sent into exile thousands of miles away from their home and from all that is dear to them, to drag out their existence in misery, grief and want, till death brings them relief. But to scourge and banish them *considerately*, this is for the virtuous Confucian magistrate who knows his duty, a first object of care. We fully understand what this restricting clause means to him: it is merely on paper.

Heavily, very heavily, it would appear, the fear weighs on the paternal Chinese government lest religious practices and errors should arise in the hearts of the simple-minded rustics, in whose villages and hamlets the mandarin has no immediate power, but merely reigns by means of the tribal chiefs, chosen or recognized by the people themselves. Hence, according to the third article of the main law, it has in store for those chiefs the by no means mild punishment of forty blows with the bamboo lath, should they neglect to take the initiative to pursue heretics. Great, moreover, is the legislator's fear lest the zeal for persecution should slacken. This possibility also must be guarded against. He who forsakes his duty to the State and orthodoxy in hunting for heretics, be he ever so high up the ladder of the official world, disciplinary punishment threatens him; and on the other hand, tempting rewards await the man who co-operates with the government by coming forward as an informer, or by helping to arrest.

"In every province", thus runs one of the supplementary articles, "whenever a heterodox religion is set up, by which the unlettered people are tempted and misled, the Prefect of the department or district must immediately repair thither and institute enquiries, and then send in a truthful report, with the request that the provincial civil government shall deal with the crimes, each separately, according to their gravity. Should a Prefect

"hush up the matter, or settle it arbitrarily of his own accord, then, if it attracts the attention of the government by any other way, his punishment shall be confined to exposure in the cangue unless he had represented matters of importance as if they were of slight weight, or, by perverting the law, had carelessly allowed other things to pass, which ought to have been strictly investigated and punished. But if there has been no correspondence about the matter, then the Prefect shall be condemned to the severest punishment demanded by the law against the concealing of crimes, with an increase of one or more degrees"¹⁾.

And another supplementary article runs:

"Apart from the punishments, to be inflicted, according to the fundamental articles, against the misleading of the multitude by heretical doctrines, the Prefect in whose jurisdiction the case occurred without his going to the spot to take severe measures against it, or in Peking the Police Censors for the five quarters, and outside Peking the Viceroy or the Provincial Governor who showed lenity or afforded protection to the heretics, neglecting to travel to the spot to track them and investigate the matter, shall, without exception, be delivered up to the Board (of Civil Office?), to be judged and sentenced.

"Should people who have nothing to do with the matter, come forward to denounce it, then for every culprit twenty taels of silver shall be paid them as a reward. And if culprits are to be arrested, then shall the men who arrested them be paid ten taels as a reward"²⁾.

The disciplinary punishments to be inflicted on mandarins who showed lenity to heretics or fell short in persecution, are described as follows in a note appended to the Law against

1) 各省遇有興立邪教哄誘愚民事件、該州縣立赴搜訊、據實通稟臬院司按核情罪輕重分別辦理。倘有諱匿輒自完結、別經發覺、除有化大爲小曲法輕縱別情嚴叅懲治外、卽罪止枷責案。無出入亦照諱竊例從重加等議處。

2) 邪教惑衆照律治罪外、如該地方官不行嚴禁在京五城御史、在外督撫徇庇不行糾叅、一併交與該部議處。

旁人出首者於各犯名下併追銀二十兩充賞。如係應捕之人、拏獲者追銀十兩充賞。

Heresy: "Should unruly people in any district call themselves 'divine beings or Buddhas, and presume to set up a heterodox religion, or distribute water to which virtue is imparted by means of charms; or should they mislead the public with printed religious matter, and collect money among them, then, even if there were no question of serious disturbance of the peace, the Sub-prefect of the departmental district, should he have neglected to resort to the spot to track and arrest the culprits, shall be placed two degrees lower in the registers of merit (kept for the official world in the Board of Civil Office); he shall, however, be kept in state-service. And the Prefect of the department (to which that district belongs) shall be placed one degree lower in the register, but not be dismissed from his functions. From his Circuit Intendant the salary shall be withheld for a year, from the Provincial Judge and the Lieutenant Governor for nine months, and from the Governor and the Viceroy for six. Should underhand propagation of dogmas and practices have taken place, without there being clear indications that the public was misled or that money was collected, then the penalties shall be as follows: for the Sub-prefect a degradation of one degree in the registers, without dismissal; for the Prefect, the Intendant, the Judge and the Lieutenant Governor, and the Governor and the Viceroy, a loss of salary respectively for one year, nine months, six and three months"¹). Moreover, dismissal is prescribed of the Sub-prefect who handed passports to heretics, thus enabling them to travel for propaganda; and for the other grandees proportionate degradations and fines. Such penalties are to be inflicted also on resigned or retired mandarins under whose administration heresies have arisen. All such rescripts are of especial significance for us since they teach us that even quiet propaganda for religious dogmas and practices must be persecuted with the greatest in-

1) 地方奸民自稱爲神爲佛、倡設邪教、傳佈符水、經板惑衆斂錢、並非滋事重案者、將不行查拏之州縣官降二級調用。府州降一級留任。道員罰俸一年、兩司罰俸九個月、督撫罰俸六個月。其或私相傳習、尙無惑衆斂錢顯蹟、州縣官不行查禁者降一級調用、府州罰俸一年、道員罰俸九個月、兩司罰俸六個月、督撫罰俸三個月。

tensity, unless the official world themselves wish to be exposed to prosecution.

And now what are the rewards held out to zealous persecutors?

"If a Prefect proceeds without delay against a heretical religion arrogantly set up by turbulent people, and if he makes arrests, then, if the decapitation of one chief culprit should result therefrom, that Prefect shall be inscribed one degree higher in the registers, whilst for every accessory he shall once be honorably mentioned therein. And should five or more persons be arrested and be sentenced as leaders, then that state-servant shall be permitted to accompany the Board when it is introduced to audience at Court. Should more than ten such persons be arrested, then the Viceroy or the Governor of that officer shall definitely commend him to the emperor for promotion in office" ¹⁾. And so on. We can realize now how the heretic-hunter, whose zeal is thus stimulated, will indulge in arrests, scourging, strangulation, and banishment! The guilt or innocence of his victims is to him a secondary matter; to make their number as high as possible becomes his chief concern.

Like every title of the Code, the Law against Heresy is copiously margined with official notes and instructions. These contain useful hints with regard to the manner in which the fundamental and supplementary articles, the precepts bearing upon banishments, etc., must be carried out. Of all this material the greater part is only of minor interest, and need not here be passed under review; a few fragments only deserve our attention. As *e. g.* an Imperial decree of 1813, the 27th of the eleventh month (Dec. 19), in which every Viceroy or Governor is ordered to take special care that in every district the conversion of the people shall be conscientiously attended to, and furthered by public lectures of the well known Sage Edict of Shing Tsu (Khang hi) and Shi Tsung (Yung ching). ²⁾ "If every family is made to understand and comprehend this Edict, then in the long run will the hearts of men be aroused. They will then feel what benevolence is, and thus realize that there are things they may not be indifferent

1) 地方官於奸民倡設邪教能立時訪聞拏獲罪、應擬斬首犯一名者准其加一級、夥犯每名准其紀錄一次、總以首犯罪名為斷拏獲五名以上者准其送部引見、十名以上者准該督撫指定應陞官階。

2) Concerning this document further information will be found in chap. VIII.

"about; they will then understand what propriety is, and thus "realize that there are matters which nobody may presume to "do. And thus the orthodox doctrine shall shine so bright, that "heresy is extinguished of itself"¹⁾). The mandarins shall especially guard against the prevalence of prodigality, for this vice impoverishes the people, and rebellious heresies easily crop up among the indigent.

Next to this specimen of political psychology we find a decree of more practical value, promulgated on the same day. Every Prefect or Sub-prefect in each of the provinces, as soon as he enters upon his functions, shall consider it his first duty to have the villages and hamlets in his jurisdiction closely ransacked for heretical sects. Of the result of his searches he shall send a report to his high provincial authorities; and if any sects are discovered, he shall, without loss of time, institute inquiries and make arrests, followed by judicial prosecution. Should he be found to have been inattentive to these necessary concerns, the provincial authorities shall severely prosecute him. The Prefect, on the other hand, is authorised to inform against his chiefs directly to the Board in Peking, and through this to the Emperor, should they take no notice of his reports respecting such heretical matters, or hush them up.

Although the notes added to the Law on Heresy are not all equally instructive as to the spirit of legislation on this head, they all more or less characterize its sturdy fanaticism and unconditional intolerance. Let us, for instance, glance over the following clause:

"If anywhere amongst the people gods are received or welcomed, "or thanksgiving-meetings held, or if the people pass the borders "to present incense-sacrifices anywhere, or play on drums and "cymbals, or hang out flags and set up banners, thus giving "occasion to both sexes to mix together, then the Prefect of the "department and that of the district in question, if they do not go "there to investigate the matter and put it down, shall forfeit their "salary for six months.... And when among the people meetings "are convoked for the exercise of virtue, or when salvation-"seekers assemble the public to recite religious books, then the

1) 務俾家喻戶曉、久之人心感發。知仁而有所不忍爲、知義而有所不敢爲。則正教昌明、邪說自熄矣。 This decree occurs also in the *Shing hiun* of Jen Tsung, chap. 12.

"Prefect who falls short in discovering the matter, shall forfeit his "salary for three months" ¹⁾.

To gratify the reader who might not feel quite satisfied unless the Law on Heresy be given him in its entirety, we feel bound to subjoin here a supplementary article which was enacted by the reigning dynasty, and not borrowed from the house which before it swayed the rod of empire. "They who propagate the "heresies of the White Yang, the White Lotus, the Eight Diagrams, and such like sects, or use and recite charms and formulas "which are wild, untrue, and unclassical, at the same time "acknowledging leaders or masters, making proselytes, and misleading the public, — if they are principals, shall be condemned "to strangulation, and the execution carried out without the "sentence being previously subjected to revision. The accessories "who have not yet passed their sixtieth year, and those who, "although sixty years old, have made proselytes, shall all be "sent to the Mohammedan cities, and there given in slavery "to the Begs of higher or lower rank, or to Mohammedans able "to keep them under control with an iron hand. And persons "over sixty, who had been only tempted to practise that religion, "without themselves making proselytes, shall be sent for everlasting banishment to the regions in Yunnan, Kweichow, Kwangtung or Kwangsi, where malaria prevails. If such culprits are "Bannermen, they shall be ejected from their Banner-regiment, "and their crimes shall then be treated according to the same "laws as are applicable to civilians ²⁾.

"And members of the Red Yang sect and whatever religious "societies who do not transmit to others the use of charms

1) 民間迎神賽會越境進香擊鼓鳴鑼張打旅幟、以致男女混雜者、府州縣官不行查禁、罰俸六個月。... 民間邀集善會及道人聚衆念經者、失察之地方官罰俸三個月。

2) 凡傳習白陽白蓮八卦等邪教、習念荒誕不經咒語、拜師傳徒惑衆者、爲首擬絞立決。爲從年未逾六十、及雖逾六十而有傳徒情事、俱改發回城給大小伯克及力能管束之回子爲奴。如被誘學習、尙未傳徒、而又年逾六十以上者、改發雲貴兩廣烟瘴地方充軍。旗人銷除旗檔、與民人一律辦理。

"or formulas, but worship the Old Patriarch who has soared 'upward'); and those who acknowledge leaders and transmit 'their religion to proselytes, — such people shall be sent to 'Urumchi, and with proper discrimination between Bannermen and civilians, be condemned to government slavery. Those 'who worshipped that Patriarch without making converts, but 'possessed religious books and writings, must all be sent to the 'remote border-countries of the empire into perpetual exile. 'Finally, they who sit down to make their breath circulate 'within them (by suppressing their respiration), shall receive 'eighty blows with the long stick').

"They who declare they repent, and repair to the authorities 'to denounce themselves, shall be exempt from punishment. The 'Prefects shall draw up a register of their names, and shall send 'it to the bureau of the Provincial Judge, who shall deposit it 'there; and should such a penitent again propagate or practise 'heresies, he shall be punished a degree more severely than the 'laws otherwise demand. Should any repent after their arrest, 'or before the tribunal, then each culprit shall be sentenced 'according to his offence, without any remission or pardon').

"Should it appear upon examination that really they had done 'nothing more than abstain from forbidden food, burn incense 'and recite Buddhist religious books, exclusively with the object 'of invoking happiness, and without leaders or instructors being 'acknowledged or converts made, and that they acknowledged 'no membership of any heretical sect, then no prosecution shall 'take place.

"Revised in the first year of the Tao kwang period (1821)".

1) A prophet of the 16th century, founder of a sect with wide ramifications. See chap. VI.

2) 至紅陽教及各項教會名口、並無傳習咒語、但供有飄高老祖、及拜師授徒者、發往烏魯木齊、分別旗民當差爲奴。其雖未傳徒或曾供奉飄高老祖、及收藏經卷者、俱發邊遠充軍。坐功運氣者杖八十。

3) 如有具結改悔赴官投首者准其免罪。地方官開造名冊申送臬司衙門存案、倘再有傳習邪教情事卽按例加一等治罪。若拏獲到案始行改悔者各照所犯之罪間擬、不准寬免。

4) 如訊明實止茹素燒香諷念佛經、止圖邀福、並

The clause, apparently eighty years old, granting pardon to renegades who betray their co-religionists, we must not too readily take for a fruit of generosity. Besides being a mean enticement to betray, it is probably a classical concession extorted by the hol- Mencius. According to the writings ascribed to him, this second Confucius said: "They who run away from Mih cannot do other- wise than take refuge with Yang (comp. p. 11), and on running away from the latter, they must needs have recourse to Con- fucianism. They who do this, must be received with open arms, and there the matter must rest. They who after that still con- trovert Yang and Mih, act like one who, when catching a loose pig, still pursues and calls it when it is already in its sty" ¹).

"In every lawsuit touching an heretic sect", thus we read in conclusion in a supplementary article of the Law against Heresy, "if there be offenders who ought to be condemned to exile to the Mohammedan towns, but for whom there are aggravating circumstances, such persons shall go to the place of banishment to bear there the cangue round their neck all the days of their life" ²). Thus they are, no doubt, doomed to perpetual beggary, because the cangue makes all labour impossible to them.

Among the supplementary articles we find a few directed against witchcraft, magic and divination. These practices are in truth generally connected in China with the worship of spirits and gods, and constitute religious wisdom and art; for, which reason we find them regularly mentioned in Chinese writings as pecu- liarly professed by sects and their leaders. These articles are interesting from an ethnographical point of view, but do not bear upon our present subject. Hence we pass them by in silence, only keeping note of their existence.

未拜師傅徒、亦不知邪教名目者、免議。

道光元年修改

1) 逃墨必歸於楊、逃楊必歸於儒。歸斯受之而已矣。今之與楊墨辯者如追放豚、既入其茆又從而招之。 The works of Mencius, sect. 盡心, II.

2) 各項邪教案內應行發遣回城人犯有情節較重者發往配所永遠枷號。

CHAPTER V.

SECTARIANISM.

The Chinese Law against Heresy and Sects, presented to the reader in the previous chapter, is certainly a very interesting document. It is the embodiment of the Confucian principle of fanaticism and intolerance, which for many centuries has inspired the Chinese State; it is the instrument with which the State brings that spirit to its supposed rights and endeavours to make it work everywhere, even in the most hidden recesses of social life. It opens our eyes to the truth that even in the Far East the human mind works in the same way as among ourselves; there, as here, it formulates dogmas; there, as here, notions contrary to these dogmas spring up; and so arises "heresy". There, as here, "irrt der Mensch so lange er strebt"; there, as here in former ages, difference of opinion drives him to violence, and the predominant party oppresses and exterminates other schools of thought.

But this same Chinese law teaches us more. It shows that variety of views and opinions with regard to religion and ethics has caused organized religious sects to spring up in China, and these invite the earnest student of humanity to a diligent research. They form a field of study in which at best a very few missionaries have turned the first sods, but the ploughing of which presents great difficulties, because the sects, in constant dread of the persecuting authorities, are extremely shy and timid, and as far as possible hide their existence.

About half a dozen sects the Law against Heresy mentions by name. First of all, the White Lotus community or Peh-lien kiao (白蓮教) of Maitreya, the Buddha of the future, the Messiah; we shall have more to say of it on page 162. In the second place, the same principal article mentions the Ming-tsun sect (明尊教), which, as the article was enacted under the Ming dynasty, must have already existed under that house. The name may be rendered, the Religion of the Luminous Venerable,

and thus may refer to some particular Buddha, or to all the Buddhas together; but it also admits of other interpretations. We have searched in vain for any information regarding this sect, and we have not even found any reference to it enabling us to ascertain whether it has existed under the present dynasty, or still exists under this or some other name. We have to confess ourselves equally ignorant with regard to the third sect mentioned in the same article, namely the Peh-yun tsung (白雲宗) or White Cloud school. We do know, however, that it existed under the Yuen dynasty, that is to say, in the first half of the fourteenth century, for in the official histories of that house we find it mentioned in the same breath with the Lotus sect, with the special remark that "both often made common cause with rebels" ¹). And about the same time mention was made of it by a commentator of the *Fuh-tsu tung ki*: "Of the community of 'the Moni worshippers of the fiery heaven (see page 60), that 'of the White Cloud and that of the White Lotus, Liang Chu says: These three falsely call themselves Buddhist religions, in 'order to swindle ignorant people' ²).

We are somewhat better informed concerning the Shen-yiu 善友, or Friends of Virtue. On page 82 we saw, that in the great book of the state-institutions of the Ming dynasty, finished in the early years of the sixteenth century, this society was characterized as a branch of the Buddhistic Yoga school, and membership of it was decreed to be highly culpable. This proscription however did not prevent the sect from living to see the fall of that dynasty. We know this for certain from the following decree, issued in 1642 by T'ai Tsung, the ancestor of the now reigning family, whom our readers already know (page 92); a decree especially remarkable for being probably the first promulgated against Sectarianism by this imperial house.

"In the 7th year of the Ch'ung teh period, on the day wu-yin of the fifth month (June 6), the emperor gave to the Board of Rites a decree which ran as follows:

"From ancient times, the Buddhist clergy have occupied themselves with the worship of the Buddhas, and the Taoists with sacrifices to their gods. But of late years there is a heretic sect

1) 亦或頗通奸利云 *Yuen shi* 元史, chapt. 202, fol. 8.

2) 末尼火天者白雲者白蓮者良渚曰、此三者皆假名佛教以誑愚俗. Devéria, "Muselmans et Manichéens Chinois"; *Journal Asiatique* for 1897, II p. 461.

"of Friends of Virtue, who are neither Buddhist nor Taoist clergy, and take refuge in nothing at all, so that they are really "left Tao" If man during his lifetime practises virtue, no punishment shall befall him after death; and as thus the suffering of punishment may be spared him, of what avail is it then to institute the name of Friends of Virtue? and if the punishments are not withheld, of what benefit is it to have been a Friend of Virtue? Is it better to do much evil and be a Friend of Virtue, than actually to do what is right? The adage says: Upon him who acts virtuously, heaven sends down its blessing; — that is to say, if his virtues originate in his heart, and do not consist in abstaining from meat¹).

"Now whereas the Friends of Virtue Khang Yang-min etc. formed together a community, privately using seals, misleading mankind, and practising falsehoods upon the people, thus creating confusion in the regular course of affairs — the judges sentenced to death all the registered members thereof, over three hundred in number. But I will show lenity unto them and only commit to death the sixteen leaders. They who, without being Buddhist or Taoist clerics, henceforth shall follow the heresies of the Friends of Virtue, no matter of what age or sex they be, they shall for ever be prevented by you, the Board of Rites, from doing so. And if any do not heed your prohibitions, and are betrayed, or tracked and arrested by a Yamen, they shall be put to death without mercy"²).

1) 崇德七年五月戊寅上諭禮部曰、

自古僧以供佛爲事、道以祀神爲事。近有善友邪教、非僧非道、一無所歸、實係左道也。且人生而爲善則死亦無罪、若無罪戾、何用立善友之名、既有罪戾、雖爲善友何益。與其積惡而爲善友、何若行善之爲愈乎。語云、行善者天降以福、善原在心非不食肉之謂也。

2) 今因善友康養民等合群結黨、私造印割、惑世誣民、紊亂綱常、凡列名於籍者三百餘人法司俱擬死罪。朕加寬宥、止誅其首十六人。自今以後、除僧道外、凡從善友邪教者、不論老少男婦、爾部永行禁止。如有不遵禁約者、或被他人首發、或經衙門察獲、殺無赦

The very last decree in the *Shing Hien* of

Tai Tung.

From this decree we clearly perceive that the Friends of Virtue formed a society seeking salvation in abstaining from animal food and, as the name indicates, in other works of benevolence, and that they incurred the wrath of the Manchu potentate and his satellites for existing apart from the Buddhist and the Taoist monastic systems laid by the State under oppressive restrictions. It is certainly remarkable that this tyrant, who, as we saw on page 92, showed himself also far from well-disposed towards Buddhist and Lamaist clergy even long before his hosts had gained the throne, marked that poor sect for persecution and extermination merely on the paltry sophistic grounds expressed in his decree. Fanaticism, and nothing else, evidently was his true motive. We know already that this same fanatic spirit against all sects has animated T'ai Tsung's imperial descendants to this day; the rest of this work will confirm this by many proofs. Whether his decree had the desired effect of exterminating the Friends of Virtue, we cannot say. One thing is certain: we have found no more mention of them. Possibly their sect became merged into other sects, or continued to exist under other names.

Necessarily, more must be known about the sects mentioned in the Law against Heresy in the articles not emanating from the Ming dynasty. These sects either have existed under the now reigning house, or still exist, side by side with, or merged in the White Lotus sect. They are (see page 146) that of the White Yang or Peh-yang kiao (白陽教), the Red Yang sect or Hung-yang kiao (紅陽教), that of the Eight Diagrams or Pah-kwa kiao (八卦教), and the sect of the Patriarch who ascended on high. They were under this dynasty objects of cruel persecution, and hence the reluctant cause of sanguinary revolts, smothered in blood and fire, in some cases after long months and even years of devastating warfare. In the chapters which we shall devote to these persecutions and campaigns, the reader will see, besides other particulars which Chinese sources have enabled us to gather, that the three first named sects exist especially in Shantung, Honan, Chihli, and Shingking, and that the sects of the Lotus and of the Patriarch flourish over a much larger area, if not over the whole realm. Ramifications of the sect of that Patriarch have been the objects of our personal investigation, the result of which we give in Chaps. VI and VII. The Lotus society was ever under this dynasty the most powerful sect. Possibly it is the greatest religious corporation in China, embracing all the others, or at least the chief ones.

Some names of sects are furnished also by the *Ta Ts'ing hwui tien*, which general Code of State-institutions had, as a matter of course, to give also instructions regarding the line of conduct to be followed by the mandarinates in matters of sectarianism. These instructions, as is to be expected, are not much more than a short digest of the rescripts contained in the Law against Heresy. They run as follows:

"Anyone founding a Wu-wei sect, or a sect of the White Lotus, or of Incense Burners (Fen-hiang), or of Smelling Incense (Wen-hiang), or of the Origin of Chaos (Hwun-yuen), or of the Origin of the Dragon (Lung-yuen), or of the All-submerging Yang (Hung-yang), or of the Rounded or Perfect Intelligence (Yuen-t'ung), or of the Mahayāna (Ta-shing), or any other sect; or he who causes the ignorant people of both sexes to crowd together tumultuously, beat drums and metal gongs, and receive deities to hold meetings for thanksgiving — shall be sentenced in accordance with the fundamental laws. The Commander of the Gendarmerie (in Peking), in concert with the chief and assistant Police Magistrates, and in the provinces the Prefects and Sub-prefects, shall rigorously forbid and prevent such things" ¹). In connexion with these instructions, the *Ta Ts'ing hwui tien shi li* gives the following: "In the twelfth year of the Khang hi period (1673) the Emperor approved after due deliberation, that everywhere among the population constituting the Eight (Manchu) Banners, and everywhere in the provinces, prohibitory rescripts should be strictly executed against the Wu-wei and the White Lotus sects, the sects of the Incense Burners, of the Smelling Incense, of the Origin of Chaos, of the Origin of the Dragon, of the All-submerging Yang, of the Perfect Intelligence, and of the Mahayāna, and against other such-like sects of an heretical character, which mislead the masses, hold meetings, and recite religious books, or have meetings with flags and gongs, and processions in which incense is carried. They who infringe these rescripts shall undergo punishments in accordance with the laws" ²).

1) 若創立無爲白蓮焚香聞香混元龍元洪陽圓通大衆等教、誘致愚民男女擾雜擊鼓鳴金迎神賽會者、論如律。步軍統領五城司坊及直省守土官嚴行禁止 Chap. 55, fol. 3.

2) 康熙十二年議准無爲白蓮焚香聞香混元龍

This work will principally deal with three of the sects here mentioned, namely with those of the Wu-wei and the Mahayana respectively in Chapters VI and VII, and with that of the White Lotus in the present Chapter. Of the others we know nothing, and we have never found anything about them in Chinese writings, beyond the scanty statement about the Smelling Incense sect, which the reader will find on page 166, and from which it would appear that about the end of the sixteenth century this was merely a subdivision of the White Lotus sect. But the reader may ask, does not the Law against Heresy and Sects, with its long train of commentaries and edicts, give information about the sects the extermination of which is its object? And before all, is there nothing about them in the *Hwui tien*, which in its capacity of book of instruction for the whole official world, ought surely to provide leading rules by which this may distinguish heresies from authorised doctrine, false religions from true?

Our reply is simply and emphatically, no. Those state-documents give no information whatever concerning the beliefs, ritual and practices of the sects, nothing therefore which might help us to some solid knowledge of East Asiatic religion. This silence, disappointing though it be, is eloquent in one respect: it attests that State and Legislation consider enquiry into the doctrines, strivings and doings of the sects altogether superfluous, that they only take into account the bare fact of their existence, and that they deem this fact *per se*, under any circumstances, punishable with strangulation, bastinado, and exile. So we see plainly laid down here the state-principle expounded in our first Chapter, that every religious corporation which is not of tested Confucian metal without any alloy, is severely proscribed and punishable, no matter what it does or teaches.

This silence of the legislator, which, thus considered, is perfectly rational, does not prevent us from forming some idea as to the general character of the sects. Nothing indicates their having been imported from abroad in times relatively modern. We may therefore admit at starting, that they have in the main grown out of the old native Heathenism or Taoism, and Buddhism, the only great religions which have had a firm footing on the soil of the empire.

元洪陽圓通大乘等邪教惑衆聚會念經、執旗鳴金聚衆拈香者、通行八旗直省嚴行禁飭。違者照例懲責。 Chap. 390, fol. 4.

We at once recognize in the name of one of the sects, "the Eight Diagrams", its Taoistic descent. For these diagrams are the well-known *kwa* 卦, which were used in the cosmogony of old classical China as representations of the chief natural phenomena and their sub-divisions, hence as the expression of the alternating operation of the Yang and the Yin, together constituting the Tao or course of the world ¹⁾. Also the names White Yang, Red Yang, and All-submerging Yang point to Taoism. And the name Origin of Chaos reminds us of the starting-point of a well-known Taoistic history of the Creation. On the other hand, the fact that the White Lotus sect worships the Buddha Maitreya, proves it to be of Buddhist make, or at least to be deeply tinged with Buddhism. And the same must be the case with the Mahayāna sect, for this name could hardly signify anything else but that it aims at raising its members, according to the doctrine and practices of the Buddhist Mahayāna, to the perfection and sanctity of the Bodhisatvas, or even of the Buddhas. We have already seen that the society of the Friends of Virtue was Buddhistic. And lastly, the name Perfect Intelligence also points to Buddhism, for it probably represents the Bodhi idea. The possibility of course remains that in all these names quite different conceptions are hidden, or that they refer to the chief features of the sects only distantly, or perhaps not at all.

Now let us take into consideration the further fact that Taoism has been strongly influenced by the Buddhist religion, and has borrowed very much from it, while Buddhism on the other hand, thanks to its Mahayanistic tendencies, has merged itself considerably with this same paganism — and we necessarily come to the conclusion that the various sects are a mixture of Taoist heathen elements and Buddhist material. Like the two main religions which produced them, they cannot possibly be otherwise than eclectic-syncretic; and in the two following chapters we shall see that these premises are amply supported by facts.

Further deductions are now permitted. Born of the same two great religious systems which, though originating in widely distant regions of Asia, have struck root together in the same Chinese soil, it cannot well be otherwise than that the sects must have strongly marked features and characteristics in common, derived from these common sources. They must on this account be well aware of their brotherhood, naturally precluding mutual

1) We refer here to page 177, and besides to the broader exposition of this cosmology in "The Religious System of China", Book I, p. 960 and foll., and Book II p. 13.

accusation of heresy, — not counting the fact that the ever-threatening sword of their arch-enemy, the State, hangs over them all alike and joins them together in a bond of fraternity for common martyrdom and self-defence. We in fact presume to admit that all the different names of sects we find mentioned, give us no right to conclude that there are as many distinctly different, disconnected religious corporations. Each corporation may have offshoots, parishes, communities, under various denominations; and the probability is that the number of actual sects is much smaller than that of sect-names. Besides, it must often have happened that a sect, or a branch of a sect, took a new name to mislead the persecuting mandarin. And so, amongst the names mentioned in the Law against Heresy and in the *Hwui tien* there may be some which in this manner have fallen into disuse. Some also may indicate sects now exterminated or dispersed.

Therefore, just as in our Christian world the various churches, however they may differ in minor points, remain in principle and structure essentially Christian, — and as in Mohammedan countries numerous sects have arisen which are Islamitic — so in China the sects are altogether pagan-Taoistic, and Buddhistic. They must also have marked Confucian characteristics, because Confucianism is simply ancient heathenism petrified. But the Buddhist element largely predominates in this Sectarianism, and for good reasons. Buddhism was the religion *par excellence* purporting to guide humanity towards the gates of salvation in this earthly life and in the life to come; and it was this salvation, that all the sects strive for, which has rendered the exotic religion so attractive, and enabled it to push Taoism and Confucianism to the background in the estimation of the people. We here refer the reader to what we said on this head on page 133. In the most prosperous period of the church, salvation was chiefly sought in conventual life. The destruction of the monasteries by the State, all but a small number; the obstacles raised by the State for those who desired to enter the orders, — all this forced thousands to work out their salvation in secular life. These thousands, nay myriads, form the sects, persuading millions to labour with them towards the attaining of the Arhatship, or the dignity of Deva, Bodhisatwa, or Buddha. To-day dispersed and apparently destroyed, they shoot up again to-morrow under other names — in the eye of the State as indestructible thistles; in ours rather as roses of piety and religion on a barren heath of paganism, where, as a feeding dew, the longing for a better existence maintains them. Worthy objects for our interest indeed, brought up, as

we are, in the love for religious liberty, and therefore in sympathy with victims of persecution for conscience' sake.

The preponderance of the Buddhist element in the sects is clear from imperial decrees, published in various editions of the Code side by side with the Law against Heresy, and intended to guide the mandarins in their function of heresy-hunters. We give them here in full, thereby affording the reader another opportunity of hearing the persecuting imperial government proclaim itself in its own language:

"In the 20th year of the Kia khing period (1815), on the 'twelfth day of the fifth month (June 17), the following Imperial resolution was received: — In the case now under notice, Wang Shu-hiun, being a wanderer without livelihood, took the tonsure 'in the Kwang-hwui convent, and became a monk; and then 'he used the Buddhist religion to agitate and mislead several 'functionaries in Peking, yea, even literary men of the lowest 'and the second degree, inducing them to seek refuge (with the 'church), and to accept its commandments. Moreover, he had 'intercourse with functionaries in the provinces. As a consequence, 'he was prosecuted, exposed in the cangue, beaten with the stick, 'and then sent to his homestead, to live there again as a lay-man. Yet this miscreant then had the audacity to conceal his 'previous crimes, and managed fraudulently to purchase an official 'dignity, followed by promotion to the prefect's rank'..... But this attempt to secure for himself an influential position, in order to be less liable to persecution and ill-treatment, served this undaunted zealot but little. Indeed, so the state-document runs on — 'his conduct being so curious, so strange, the Board 'of Punishment condemned the malefactor to banishment to 'Heh-lung-kiang (in Manchuria), there to be employed in hard 'government servitude. This really is the punishment he deserves 'to suffer. But first he shall be exposed for a month at the 'Board with a cangue round his neck; and at the end of that 'month he must be sent into exile, without having to undergo a 'thorough examination. Respect this Resolution"').

1) 嘉慶二十年五月十二日奉旨、此案王樹勳以無賴游民在廣惠寺披薙爲僧、假托佛法煽誘在京官員及舉人生員等數人皈依受戒。復與外省官員往來交結。因犯案枷杖遞籍還俗。該犯膽敢隱匿罪名、朦朧捐官職游陞知府。形踪詭異、刑部

This religious propagandist among the lay world seems to have been an individual of considerable notoriety and influence. From a decree in the 84th chapter of the *Shing hiun*, dated one day later than the above, we learn that, when still living in the Kwang-hwui monastery, he had enticed many officers and graduates into the Buddhist religion by his sermons and discourses. One of the victims of this bad work was Tsiang Yü-p'u 蔣子蒲, a Controller of the Peking Imperial Granaries with the rank of Vice-president of the Board of Revenue (倉場侍郎), at the time of his conversion a Reader of the Imperial Chancery (內閣侍讀學士), on the fourth degree of official rank; — this malefactor, thus the emperor decrees, "having been beguiled by those heresies, and "having accepted the five commandments; really belongs to the "officers with flaws" ¹⁾; so he must be dismissed, as well as all the others in actual state-service, who were converted. A decree of the 19th of the next month informs us that the culprit, after his first prosecution and cudgelling, found hospitality in the Yamen of the Governor of Shantung. There he was received by I Kiang-o 伊江阿 and some others, who collected money for him, thus enabling him to buy his prefect's rank. The said officer had since died, otherwise he would have been severely punished; but the Prefect in the capital of Shantung, Ch'en T'ing-kieh 陳廷杰, who, not knowing he had to do with a punished monk, caused even the Governor to pay a considerable sum on his behalf, was delivered to the Board, for examination and punishment. Finally we see from a decree of the 4th of the sixth month (*Sh. h.* 30) that Wang Shu-hiun, on having bought his rank, had lived for many years in Hukwang, where the Viceroy Ma Hwui-yü 馬慧裕 heard of his antecedents and preachings without prosecuting him. So the decree demanded his case and that of the provincial Governor Chang Ying-han 張央漢 to be examined by the Board, and judged.

— "In the 48th year of the Khien lung period (1783), in the "tenth month, the following Imperial edict was received: —

將該犯擬發黑龍江充當苦差。實屬罪所應得。着先在刑部枷號一個月、滿日毋庸質訊、即行發遣。欽此。

1) 乃惑於異說受彼五戒實屬有玷官。

"Hoh Shih (Viceroy of Hukwang?) reports that one Fan Hing-chao in the district of Ngan-jen (in Hunan) fasted, recited "Buddhistic religious books for the admonition of the world, and "gave those books to Fang Shing-ying and others, in order that "they too might follow and recite them. Now these books have "been seized, and the leaders with their accessories have been "discovered, and sentenced according to the Law in its utmost "rigor; etc. He moreover sends Us two of those Buddhist books, "and one sheet of a Buddhist sutra; and upon careful examination, "these have been found to contain a selection of the principal "commandments, made up into sentences rhyming on the word "fu h (Buddha), and capriciously compiled, to exhort mankind to "believe and accept those commandments, and to conform reverently "thereto.

"Ignorant people are easily excited and misled; but in the case "under consideration the books were only used to make money, "and no passages whatever occurred therein savouring of rebellion "or opposition. This case therefore differs from those of the "heretical sects which have been dealt with heretofore in every "province, evidently purporting rebellion, and therefore making "proselytes on a large scale. When the investigations are finished "by the Governor (of Hunan), he must commit those religious "books and such-like things to the flames, lest they again cause "those people to fast and to recite Buddhist matter. But if "they repent; he must not positively pursue his search with "exaggeration, for fear of causing tumult and opposition.

"If anywhere in a province, in some district or other, a case "of the like nature occurs, and it is actually a case of a heretical "sect which makes propaganda for fasting, and enlists proselytes, "or possesses controversial phrases and sentences, then, of course, "the authorities must with severity set to the work of prosecution, "in order to exterminate the sect root and branch. But if they "merely have to do with ignorant people who seek their happiness "in fasting and recite and follow religious writings, then it "is a very great mistake to treat them according to the first "fundamental article of the Law against Heresy. Those who appear "in such a lawsuit to bear witness, must in every respect be "gently treated and set free; but the religious books etc. must "be totally destroyed. Let this decree be made known to Hoh Shih, "and also to all Viceroys and Governors. Respect it!"¹⁾

1) 乾隆四十八年十月奉上諭、郝碩奏安仁縣民

Yet a third time raising the veil from a religious community, the Code shows us a small Buddhist sect of a remarkable kind. "A mischievous Buddhist monk Wu Shi-tsi took the lead of a sect of the Lung-hwa society, which admonished men to cultivate 'a meritorious' conduct, after which they might ascend up to 'heaven in broad daylight. A certain Tsiang Fah-tsu, together with one Ts'in Shun-lung, fell a prey to his deceptions; their 'minds went astray, and in their illusory hope to become Buddhas, 'they invited Wu Shi-tsi to their house. There they humbly 'asked him how they ought to behave. And Wu Shi-tsi told 'Tsiang Fah-tsu and the others to abstain from all food for 'seven days, as then they might become fit to withdraw from 'material life, and must ascend to heaven at Shui-hiang. Both 'men believed him, and led their sons and grandsons, brothers 'and nephews, daughters and daughters-in-law, thirteen persons 'in all, to mount Ying, by the Great Lake. Here they abstained 'from all food whatever, and died the one after the other of 'starvation, whereupon they were cremated on wood-fires. The 'news reached the ears (of the magistrates), and the culprit, on 'being examined, confessed without any reluctance. Thus Wu Shi-tsi falls under the supplementary article of the law on the 'murdering of more than three persons out of one and the same 'family, a crime for which a lingering death by slashing with

范興兆吃齋念誦勸世懺經、並傳授方勝榮等行誦。現在搜查經卷、覆究首夥、從重定擬等語。並將懺二本佛經一紙一僅呈進、詳加訊閱、其大采大戒等祇係將佛字調成詞句、隨意填湊勸人信受奉行。

愚民易於煽惑、不過藉得錢財、並無違悖字句。與從前各省所辨邪教顯然悖逆傳授多人者不同。該撫既經查出、應將經懺等件燒燬、無令仍前吃齋念佛。使其改悔、不必過事追求、致滋煩擾。

各省地方遇有此等案件、如果實係邪教傳齋徒衆、及有違碍字句者、自應嚴行查辨務絕根株。若止係愚民吃齋求福誦習經卷、與邪教一律辨理則又失之大過。所有案內人証即着概予省釋、經卷等全行銷毀。將此諭令郝碩併各督撫知之。欽此。

"knives is prescribed; but in moderate mitigation of this punishment, he shall only be beheaded without reprieve. Sentence "passed in Kiangsu, in the 18th year of the K'ien lung period "(1753)"¹⁾.

And so, although we can faintly sketch the general outlines of Sectarianism, no Chinese state-document or book furnishes the material by means of which we might draw up the religious character and organisation of each sect in particular. Hundreds of imperial decrees however teach us, that all Sectarianism is proscribed and persecuted by the government as heretical, and that these persecutions have often induced the sects to arm themselves in self-defence, and even to rise in open rebellion, in consequence of which all are officially branded as dangerous to the imperial authority. The second volume of this work will be specially devoted to these matters.

European writers have never given us what the Chinese withhold. A few indeed have drawn attention to the sects; a few missionaries have given us some information regarding their organization, object, and aspirations. But it cannot be said that these data meet even the most modest demands of the science of religions. Investigations in this field must, in fact, always encounter peculiar difficulties, owing to the veil of secrecy with which persecution obliges the sectarians to envelop themselves. And Christian missionaries cannot reasonably be expected to debase themselves and their flocks in the eyes of a hostile government by keeping up intercourse with members of forbidden societies, which, moreover, because of their heathen idolatry, can lay no claim to Christian sympathy and interest. Such scanty second-hand information as we have been able to find, and in so far as it appeared to us useful and reliable, has been woven in the main into the next chapter.

1) 匪僧吳時濟倡立龍華會教、勸人修煉功行、圓滿即可白日昇天。有蔣法祖秦順龍被惑、心迷妄冀成佛請吳時濟到家。叩問行止。吳時濟以蔣法祖等七日不食、即可脫凡、應在水鄉飛昇。蔣法祖秦順龍信以為實、遂挈子孫弟姪女媳共十三人赴太湖益山。絕食、先後餓死、用柴燒化。訪聞、審認不諱。將吳時濟照殺一家三人以上凌遲處死例、量減為擬斬立決。乾隆十八年江蘇案。

When a Confucian Chinese thinks of Sectarianism, ten to one the sect of the White Lotus rises before his mind. For this society has for centuries had a leading part in China's history both as the chief object of persecution and as the mightiest rebel power; and more than any other sect it is to this day the nightmare of the mandarin. As a so-called political society, it has also acquired outside China a notoriety such as no other sect possesses. European authors have often written about it, giving their fancy the fullest play, and thus imposing upon the reading public¹). It cannot therefore be a superfluous labour to give here a few facts not spun out of our brain, but honestly drawn from Chinese sources. True, what we have thus to offer is not overmuch; but possibly others may discover more, and place their harvest also at the disposal of science.

A Buddhist religious society, named the White Lotus, existed in China in early times. Its foundation is described in a little book containing a few dozen biographies of its earliest members, and generally believed to have been compiled under the Tsin dynasty. It bears the title of: *Lien-shé kao hien ch'wen* 蓮社高賢傳: Traditions concerning the Eminent Sages of the Lotus Community. Its author is unknown.

A certain member of the Kia 賈 tribe, so it says, bearing the clerical name of Hwui-yuen 慧遠 or Far-reaching Wisdom, assembled those sages, and thus became the founder of the society. He died in 416, in his eighty-third year. He was equally versed in the Confucian classics and in the writings of Chwang-tszé and Lao-tszé, the two most eminent Taoists of antiquity; we may therefore say that he sowed the seeds of the same syncretism which to this day has characterized Sectarianism in China generally.

The common goal of the first members, this interesting book proceeds to relate, was salvation in the Realm of Purity (淨土) the Western Paradise of the Buddha Amita. To cultivate the

1) The worst specimen of such writing is the book published in Paris about 1880, under the title of "Associations de la Chine, Lettres du Père Leboucq, Missionnaire au Tché-ly Sud-Est". In the first letter, written in 1875, he amply describes the White Lotus sect; but we would ask any intelligent reader if, with the best will in the world, he can see in one line out of every hundred anything more than the fruits of imagination. So even the little grains of truth, which may be hidden amongst this chaff, must necessarily be distrusted. If the public is thus enlightened by a missionary who has lived and worked in China, what then must be the quality of the writings of others? And his book passes for an authoritative source, from which serious-minded authors have drawn! O imitatores, servum pecus.

religious perfection necessary to reach this region of highest bliss, they settled somewhere in the Lu-shan 廬山 or Lu mountains, in the vicinity of lake Po-yang. The reason why they called their friary by the name of White Lotus, is described as follows: "Sié Ling-yun arrived in the Lu mountains, and no sooner had he met with Hwui-yuen than he respectfully yielded himself up to him, heart and soul. He then built close to the monastery a terrace, translated there the Nirwana-Sutra, and dug a pond, in which he planted white lotus flowers. On this account, Hwui-yuen and his sages, who at that time devoted themselves to salvation in the Land of Purity, were called the White Lotus community" ¹⁾. Possibly also the following miracle contributed to the adoption of the name. "Cakya Hwui-ngan sorely felt the want of a clepsydra in this mountain-recess. He therefore placed twelve lotusses on the water-surface, which whirled round with the ripples and thus divided the days and the nights, serving him as a timekeeper in his work of salvation" ²⁾.

After this we read no more of the brotherhood for several ages. We have, however, reliable evidence that it existed openly in the eleventh century as a society of salvationists occasionally even rejoicing in imperial favour. "In the second year of the Khing lih period (1042)" says the *Fuh-tsu tung ki*, "the Dharma-master Pen-jü, who had lived on the Lung-yih mountain, assembled one hundred members of the Buddhist clergy, to hold for one year a continuous penitential service according to the Flower of the Dharma (the Lotus). In the seventh month of that year, the Military Intendant of the Imperial Horses, Li Tsun-süb, reported this at an imperial audience; upon which the emperor bestowed upon Pen-jü the title of Shen-chao or Divine Light, and a red square gown (a kashäya?). Once upon a time he had seen a tiger lying on the south-western side of the mountain, and beaten it with his staff, saying: 'This is no place for thee to abide'; upon which the beast had bowed its head and departed. On the spot where the tiger

1) 謝靈運至廬山、一見遠公肅然心伏、乃即寺築臺、翻涅槃經、鑿池植白蓮。時遠公諸賢同修淨土之業、因號白蓮社。 Fol. 27.

2) 釋惠安患山中無刻漏、乃于水上立十二葉芙蓉、因波隨轉分定晝夜、以爲行道之節 Fol.

"had lain he then built a hermitage, and now, in the course of the year afore-mentioned, he returned to it, to sojourn there for the purpose of following the religious institutions of the Lu mountains. In concert with Siün Kung-chang he sought and found a number of men resembling the (former) sages (of the brotherhood), with whom he formed a White Lotus community, which in six or seven years grew into a large convent. The emperor, who had often heard of their salvation-practices, gave them a sign-board to affix over the entrance, displaying the inscription: "White Lotus" ¹⁾).

Then there is silence again for more than two centuries, until suddenly we find the sect mentioned in the Historical Books of the Mongol house of Jenghiz and Kublai, in one breath with the school of the White Cloud, as often making common cause with rebels. We have already mentioned this on page 150. The sect was then a prey to government persecution, as we learn from the following extract from the Standard Histories of the Ming dynasty: "Han Lin-'rh, also known as the son of Mrs. Li, was an inhabitant of Lwan-ch'ing (in western Chihli). His ancestors had been condemned to perpetual exile, because they had seduced the people to burn incense in White Lotus communities; and when the Yuen dynasty was drawing to a close, his father, called Shan-tung, had loudly proclaimed abroad the ominous assertion that a great disturbance was about to break out in the empire, and that the Buddha Maitreya would be born in this world. In Honan and the country between the Yangtszë and the Hwai, the ignorant people generally believed him. A person from Ying-cheu (in north-western Nganhwui), called Liu Fuh-t'ung, with his fellow villagers Tu Tsun-tao, Lo Wen-soh and Shing Wen-yuh, over and over again spread the report that Shan-tung was a descendant in the eighth degree from Hwui

1) 慶歷二年初東掖山本如法師結百僧修法華長懺一年。是年七月駙馬都尉李遵勳以聞於朝、賜號神照紫方袍。嘗於山西南見一虎臥、以杖擊之曰、非汝住處也。虎俛首而去。後於虎臥處結屋爲庵、以是年歸、聞此中、慕廬山之風。與郇公章得象諸賢、結白蓮社、六七年間寢成巨剎。主上素聞道風、因賜白蓮之額。 Ku kin fu shu tsih ch'ing, 300 神異, chap. 62.

"Tsung of the Sung dynasty, and therefore the appointed lord of the Empire of the Centre. Then killing a white horse and a black bull, they swore an oath (of fraternity) before Heaven and Earth, and planned to raise troops. As badges these wore red kerchiefs round their heads. But in the fifth month of the eleventh year of the Chi ching period (1351) the matter got wind. Liu Fuh-tung and his followers fled to Ying-cheu and there revolted, while Shan-tung was seized by the authorities and put to death"¹). Then follows a description of the rebellion; how Han Lin-rh in 1355 had himself proclaimed emperor, and how at his death in 1365 or 1366 this dignity was transferred to his far more capable brother in arms Chu Yuen-chang 朱元璋 a Buddhist monk. This was the renowned founder of the Ming dynasty, known in history as T'ai Tsu.

Do not these few lines, well considered, contain a great deal of information? These zealots for the Buddhist Messiah were the offspring of persecuted members of the White Lotus religion; hence those members must have been married people with families; consequently, the monastic order had at that time achieved its transformation into a formal church, split into lay-communities. The prophets and leaders of these religious corporations could dispose of whole armies of partisans rising in open rebellion, yea, they even set up a man of their own against the legal emperor, and achieved a revolution by which a fellow-Buddhist was placed on the throne. Does not all this intimate that the White Lotus church must have had its congregations all over China? Sectarianism flourished; it was — who knows since when? — a prey to state-persecution. But it did not placidly turn the other cheek — it realized the power of solidarity, and threw its weight in the balance of the fate of the empire and the throne. And a heavy weight it was!

Soon, however, the Lotus church was to experience that ingrati-

1) 韓林兒樂城人，或言李氏子也。其先世以白蓮會燒香惑衆，謫徙永年。元末林兒父山童鼓妖言，謂天下當大亂，彌勒佛下生。河南江淮間愚民多信之。潁州人劉福通與其黨杜遵道、羅文素、盛文郁等復言山童宋徽宗八世孫，當主中國。乃殺白馬黑牛，誓告天地，謀起兵，以紅巾爲號。至正十一年五月事覺，福通等遽入潁州，反。而山童爲吏所捕誅。 Chap. 122, fol. 3.

tude is the world's reward, for in 1394, as we saw on page 82, this same emperor whom it had raised to the throne, threatened with capital punishment all its members, together with the clergy living among the laity. Thus, since the same measure was applied to the clergy and the sectarians, it seems probable that both were deemed culpable of the same sin: that of performing religious work in ordinary secular life. We must conclude that the Lotus church remained a chief object of state-persecution under subsequent emperors of the Ming dynasty, from the fact that we find it mentioned first among the prohibited sects in the first article of the Law against Heresy, which that dynasty called into existence.

We know no particulars about these persecutions. It is as yet questionable whether any information on this head has been preserved in the historical books of that epoch, and may some day come to light. But there are two further reasons which irresistibly compel us to believe, that the sect has had to endure much hard persecution in the Ming epoch. In the first place, it is altogether incredible that a dynasty, so tyrannically opposed to Buddhism as we described on pp. 81 and foll., should have let the Lotus heresies flourish freely and spread in peace. And in the second place, it cannot otherwise be explained why the sectarians, in the sixteenth century should take up such a hostile position against the dynasty when its glory and its power were waning. In earlier days they had vigorously assisted its founder in the struggle for the throne; — now they showed a different face, and did all in their power to overthrow the dynasty.

As we saw on pages 88 and 89 rebellion broke out in 1566, when an imperial decree roused the persecution of Buddhism to its highest pitch. The pursuits and enterprises, strugglings and campaigns of the sect might be a most interesting study, if we could get sufficient data and material. But we find nothing chronicled concerning it in the histories except the following lines of considerable interest, occurring in chapter 257 (fol. 5 and 6) of the History of the Ming Dynasty:

"Before that time, Wang Shen, a man from Ki-cheu (situated north-west of Peking), had received incense from a wicked fox, and then placed himself at the head of the White Lotus sect, calling himself the headman of the sect of Smelling Incense¹). Amongst his followers were propagation-chiefs of various rank,

1) Thus, evidently, this sect was a subdivision of the White Lotus religion. Comp. page 15.

"also heads of congregations, and other [title-bearers, who had their branches in the region round about the imperial residence, as also in Shantung, Shansi, Honan, Shensi, and Szě-ch'wen. Wang Shen lived in the village of the Stone Buddha in Lwan-cheu (in the extreme north-east of Chihli). His followers and partisans paid him there ready money, which they called court-tribute, and kept up with him, by means of flying bamboo-slips, a correspondence about their stratagems, with a velocity of several hundred miles a day. In the 23rd year of the Wan-l'ih period (1595) Wang Shen was taken prisoner by the authorities and sentenced to death, but through bribery he contrived to escape. He then proceeded to the capital, where he managed to attach cognates of the imperial family and palace-officials to his religion.

"After matters had come to this pass, his disciple Li Kwoh yung set up a separate sect, which made use of written and spoken formulas to evoke spirits. Now between these two sects jealousy arose, which resulted in the whole matter coming to light. In the 42nd year (1614) Wang Shen was again seized by the authorities, and five years afterwards he died in prison. His son Hao-hien, as also Sū Hung-jū from Kū-yé (in south-west Shantung) and Yü Hung-chi from Wu-yih (in Chihli) joined the sect, the result being a new influx of followers" ¹⁾.

"Thus opened the year (viz. 1622), when Hao-hien saw the Liao-tung region entirely lost to the dynasty (conquered by the Manchus), and rebellious people on all sides ready for any extravagance. He then planned with Sū Hung-jū and other adherents simultaneously to take up arms on mid-autumn day of that year. But the plan got wind, and so Sū hung-jū was obliged

1) 先是蘊州人王森得妖狐異香、倡白蓮教、自稱聞香教主。其徒有大小傳頭及會主諸號、蔓延畿輔山東山西河南陝西四川。森居灤州石佛莊。徒黨輸金錢、稱朝貢、飛竹籌報機事、一旦數百里。萬曆二十三年有司捕繫森、論死、用賄得釋。乃入京師、結外戚中官行教。

自如後森徒李國用別立教、用符呪召鬼 兩教相仇、事盡露。四十二年森復爲有司所攝、越五歲斃於獄。其子好賢及鉅野徐鴻儒、武邑于弘志輩踵其教、徒黨益衆。

"to commence the insurrection before the appointed time. He "took the title of emperor Chung-hing Fuh-lieh, and called this "year the first of the Hing shing period of the Great Ch'ing "dynasty. They wore a red kerchief round their heads as insignia. "In the fifth month, on the day wu-shen, they took Yun-ch'ing (in western Shantung), after which they also surprised "Tseu, T'eng and Yih (i. e. the southern strip of Shantung, east "of the Great Canal), and their hosts grew to several myriads" 1.

The details of the campaign, which the historian then gives, we may pass over. The end of Sū Hung-jū's insurrection was, that after a number of defeats chiefly inflicted by the general Chao Yen 趙彥, he was besieged by this warrior in the city of Tseu, "Here he repulsed all attacks for three months, until the victuals "were consumed and the rebels all flocked out of the town to "submit themselves. Hung-jū tried to escape, alone, on horse-back, but he was captured, and his whole army, more than "47,000 strong, was subdued. Chao Yen then made a circumstantial "report; the victory was communicated to the imperial ancestors "in their temple, prisoners of war were presented to the emperor, "and Sū Hung-jū was cut to pieces in public. He had trodden "down Shantung for twenty years, and possessed there no less "than two millions of followers and adherents, who were not "subjected or slain until now" 2). This imperial victory also decided the fate of Yu Hung-chi and Wang Hao-hien. Their troops were defeated, and they themselves were captured and put to death.

What strikes us particularly in this account, is the energy displayed by the Lotus society, and its powerful organization. Animated by faith in the coming Messiah, who was to bring deliverance from oppression and persecution, and would restore the church of Buddha to its ancient glory, the people were held

1) 至是好賢見遼東盡失、四方奸民思逞。與鴻儒等約是年中秋並起兵。會謀洩、鴻儒遂先期反。自號中興福烈帝、稱大成興勝元年。用紅巾爲識。五月戊申陷鄆城。俄陷鄒滕嶧、衆至數萬...

2) 鴻儒抗守三月、食盡、賊黨盡出降。鴻儒單騎走、被禽、撫其衆四萬七千餘人。彥乃紀績、告廟獻俘、磔鴻儒於市。鴻儒踰山東二十年、徒黨不下二百萬、至是始伏誅。

together for years by the vigorous hand of Wang Shen, who sent his propagandists over six provinces, and went himself to Peking to make converts among the imperial family and the court. Thus the society grew into a power which brought thousands under arms, and by an open rebellion greatly furthered the attacks of the Manchu armies which harassed the dynasty from the north. But it failed in its attempt to overthrow the dynasty, and some myriads of sectarians, no doubt, were put to the sword by a merciless, vindictive victor. The puerile explanation which the Confucian historian gives of Wang Shen's influence and power, we must simply take as a proof of his credulity, ignorance and prejudice').

The further history of the Lotus sect falls within the reign of the Ts'ing dynasty, still to this hour in possession of the empire, the throne and the crown. This history is simply a part of the general history of the state-persecutions and of the disturbances and revolts organized by the sects for self-defence, to which we shall devote the second volume of this work. We shall see, that the fate of the Lotus sect in this still unfinished period of its existence, evinces its bitter suffering and struggling probably as much as it did under the Yuen and the Ming dynasties.

This mysterious, powerful community, accommodated to the religious instincts of the masses and, by satisfying their cravings for salvation, able to hold its own, in spite of bloody persecution and oppression, is certainly well worthy of our interest. We naturally long for some knowledge of its doctrine and ritualism, its constitution and organization, its purpose and aspirations, about which the codices and the constitution of China leave us in total darkness. The reader will therefore readily understand, that

1) The rebellions of this sect towards the close of the Yuen and the Ming dynasties we find shortly described by Mr. Stanton in the *China Review* XXI, pp. 160 and foli. He gives no translations of texts, so that nearly all the striking peculiarities of the Chinese historians are lost; moreover, like most up-to-date writers, he has shuffled off the old-fashioned prejudice that solid work demands a candid mention of the sources drawn from. He also commits the strange blunder of identifying the Lotus sect with various political societies, preferably beginning with the so-called Yellow Turban rebels who disturbed China in the second century A.D.; any reasons why they should be all mixed up into such an olla-podrida are, of course, wanting. The bad example of earlier writers seems to have infected him; indeed, Newbold and Wilson were guilty of similar baseless identifications (see: *Journal of the Royal Asiatic Society of Great Britain and Ireland*, VI, p. 120). These writers assert — on what grounds they do not say — that the notorious Heaven and Earth league originated with the sect of the Yellow Turbans. *C'est ainsi qu'on écrit l'histoire*. If authors would only write a little less about Chinese matters which they do not know, and study the sources a little, science would reap the benefit.

when some seventeen years ago I settled in China a second time for ethnographical research, this sect, and Sectarianism in general, were amongst the first items on my programme. Chang-cheu, Ts'uen-cheu and Hing-hwa, the south-eastern departments of Fuh-kien, of which I understood the vernacular, were my principal field of study. A considerable length of time passed away without my finding there a trace of a White Lotus sect, and I was constantly assured by everybody that anything so abominable was not to be found among them. But this disappointment finally changed to some-satisfaction when rumours reached me of the existence of three sects, and when, at Amoy, I succeeded in making the acquaintance of some of their members.

They were, however, very uncommunicative and reserved, and I began to despair of pumping information out of them, when help came from a side from which it might least of all be expected, viz. from the official heresy-persecution. Early in 1887 there appeared in Ts'uen-cheu a manifesto from the Prefect, ordering his Sub-prefects to set about the persecution and extermination of the three sects vigorously. These zealous mandarins, as it behooved them, at once began operations, and each in his own district hurled proclamations against the sects. The manifesto with which the Hai-fang-t'ing or Maritime Sub-prefect of Amoy appeared on the stage, ran as follows:

"I, Tang, Substitute Prefect, specially appointed Maritime Sub-prefect of Amoy in the department of Ts'uen-cheu, issue the following severe prohibition:

"Li, the Prefect of the department of Ts'uen-cheu, sends me "under date of the 11th of the twelfth mont' of this year a "missive, in which he states that the establishing of vegetarian "halls, the holding of meetings by abstainers from animal food, "and the beguiling of the people by heretical doctrines, are "detrimental to customs and morals (fung-suh) and to the "human heart. In the 17th year of the Kia khing period " (A.D. 1812) people guilty thereof were arrested, imprisoned, "and prosecuted; but of late years lawless villains, old acquaint- "ances of those people, have cropped up again, and frequently "ventured secretly to establish several vegetarian halls. There "are among them chiefly members of the Lung-hwa, the "Sien-tien and the Kin-t'ang sects. Moreover, vagabonds "from elsewhere, as Li Wen-ch'ing and others, have secretly "come to the chief city of the department and bought houses for "the propagation of their doctrines; they have induced young "women and girls to join their congregations and to acknowledge

"them as masters and themselves as pupils, and other things of
 "the kind. Lascivious indulgence in works of darkness, in places
 "where the sexes associate together, causes corruption of morals
 "and customs; such things are shocking and deplorable in a high
 "degree. The Prefect had opened an inquiry into the above matters,
 "and was just occupied in arrests and rigorous examinations, when
 "suddenly a literary graduate of the second rank, Khiu Kia-shu
 "etc. wrote to him that certain vagabonds had lately established
 "vegetarian halls in the ward of Chastity and Filial Conduct, in
 "the Pumpkin pavilion, and in other places; that they there held
 "meetings with their disciples, and only a short time ago had
 "also bought the ground which formerly belonged to Shi Tsing-
 "hai and Heu Tung-yuen, where they were now busy raising
 "storied buildings. As propagandists they principally employed
 "poor wives, who introduced widows, feeble folks, aged women
 "and virgins, and by such intercourse these persons were incited
 "and seduced to bad deeds. On these grounds the petitioners
 "entreated the Prefect to instruct his police to expel and disperse
 "these people, to arrest and prosecute them, and put a stop to
 "their deeds. The Prefect then commanded his detectives to seal
 "up all the vegetarian halls, and to take in custody all egetarians
 "of both sexes, and he examined and prosecuted them. Now apart
 "from the orders issued by the Prefect to track everywhere the
 "headmen of the sects in Ts'uen-cheu, viz. Li Wen-ch'ing, Yep
 "T'ien and others, that they may be arrested and rigorously
 "prosecuted, he asks me to issue proclamations, announcing that
 "the sects are altogether forbidden, and also to track and arrest
 "their members, and send them up for prosecution.

"In obedience to that missive, I command my police to
 "track and seize these culprits; besides, I issue this prohibition.
 "Herewith then I proclaim that I expect you, the people of
 "whatever sort in Amoy, to know and understand, that the
 "establishing of vegetarian halls and the holding of meetings
 "therein, to fast and worship the Buddhas and beguile the public
 "by "left Tao"; are most pernicious to good manners and
 "customs (fung-suh) and to the human mind. If after the
 "publication of this proclamation people should be enticed by
 "vegetarian religions, let everyone admonish them incessantly.
 "And should any venture to violate this order willingly and
 "knowingly, and clandestinely establish a vegetarian hall; or
 "should men and women assemble together, or any one indulge
 "in proselytism, then, if the matter be detected, either by
 "arrests made by the police, or by evidence obtained from

"persons examined — the culprits shall be seized, examined and prosecuted, while the halls shall be sealed and confiscated. And there will be no question of indulgence or release. Everyone therefore should respectfully obey this special proclamation!

"Given on the 20th of the 12th month of the 12th year of the 'Kwang sū period (13th of Jan. 1887)"¹).

Of the effects of this anti-heretical crusade outside Amoy, not much came to my knowledge; only some vague, but tenacious rumours about cruel scourging in the Prefect's Yamen and condemnations to exile, circulated in the department for a consi-

1) 補用府正堂特授泉州廈防分府唐爲出示嚴禁事。本年十二月十一日准泉州府正堂李移開照得、設立齋堂、聚衆喫齋、左道惑民、大爲風俗人心之害。嘉慶十七年間曾經嚴禁有案、乃近年竟有不法棍徒故智復萌、輒敢私設齋堂多處。甚有龍華教先天教金堂教等名目。並有外來棍徒李文成等潛至郡城購屋傳教、引誘年輕婦女入教拜認師徒情事。男女雜處恣爲曖昧、傷風敗俗、殊堪痛恨。當經訪問前情、正在嚴拏究辦間、旋據舉人邱嘉樹等呈稱近有無藉之徒在節孝舖葫蘆亭等處設立齋堂、聚集徒衆、近復購施靖海侯東園故地、修飾樓閣。宜教多用貧婦、引誘孀嫠弱齡閩女、往來煽惑非爲。請乞飭差驅逐拏辦止等情。當經飭差將各齋堂標封、並將齋婦齋民拏獲訊究在案。除由府出示並差拏在泉之教頭李文成葉添等務獲嚴辦外、移請一體示禁查拏解辦等由。

廳准此除飭差查拏外、合行示禁。爲此示仰閩厦諸色人等知悉、爾等須知設立茶堂聚衆、喫齋拜佛、左道惑衆、大爲風俗人心之害。自示之後如有被惑齋教者、務各互戒。倘敢故違私設齋堂、男女混雜傳教者、一經發覺、或被差所獲、或經訪聞定、即拏案究辦、並將齋堂標封入官。決不寬貸。各宜遵懷特示。

光緒十二年十二月二十日給。

derable time. In Amoy, however, I had a better opportunity of watching the official proceedings. These were not nearly as bad as I had imagined; in China also the bark is worse than the bite. As is the rule in this realm with official plans in general, those of the Sub-prefect transpired through the yamen-doors; moreover, the sectarians in the city of Ts'üen-cheu timely warned their brethren all around against the gathering storm. The religious meetings, which generally took place in ordinary dwelling-houses, were altogether stopped, and the police caught nobody. They only extorted a good number of strings of coins from some real or supposed sectarians, and the prosecution craze soon cooled down. The Lung-hwà sect, the principal of the three, re-opened its meetings; but men and women now assembled separately, lest Confucian zealots should feel offended and shocked, and denounce them anew for violation of the good, orthodox morals, which demand a strict separation of the sexes.

This tempest which raged over the sects rendered me good service. A few days after the above proclamation was posted up, I had a visit from Li Fung-sun, one of the sectarians whose acquaintance I had made. Formerly as mute as a fish with respect to his sect, he now was quite communicative, and I realized once that fear drove him to the fellow-heretic who lived so quietly under foreign colours beyond the reach of the mandarin's clutches. Producing a parcel of old, dog's-eared papers, partially sewed together in book form, he assured me that I would find therein the answers to my former questions; he felt anxious, he added, to temporarily rid himself and his co-religionists of these documents, which might bring them all to grief, should it occur to the police to search his house. Of course I accepted the papers with the most obliging egotism; and after that, the man frequently came to see me, and no longer withheld any information regarding his religion. the key to which he had so confidently placed in my hands.

I could, indeed, by no means do without his precious help in deciphering the papers. For I found therein a hardly intelligible mixture of Buddhism, Confucianism and Taoism, mostly in fragmentary extracts; and in many places the writing was hardly legible. They evidently formed a kind of manual for the use of one who knew his business pretty well by heart: desultory notes for religious teachers and leaders, to assist their memory. The owner positively assured me that the fraternity possessed no other writings, except extracts from ordinary Buddhist sutras, and that all their scriptures were proscribed by the mandarins. My dearest

wish would now be realized: from these papers I could draw up a rough sketch of that mysterious, persecuted portion of China's religious system. Other members of the sects, whose tongues now became remarkably loosened, and visits to their religious meetings have supplied useful material to elaborate that sketch.

The sects existing in Amoy are the three notified by the Prefect of Ts'uen-cheu in his mandate to the sub-prefects (p. 170). As this mandate was given to all these officers, we must conclude that those congregations exist in several parts of his jurisdiction, if not in all. My Chinese informants unanimously affirmed this. The Kin-t'ang sect, or according to the Amoy pronunciation Kim-t'ong, "the Guildhall", we may at once dismiss, as it is merely a branch of the Lung-hwa sect, with the same tenets, organization and ritual, so much so that the members attend each other's meetings. It keeps under its wings more particularly people from the Hing-hwa department, situated north of Ts'uen-cheu, who have migrated in considerable numbers to various towns southward. This sect pretends to have its branches throughout the province, all held together by one headman living somewhere in Hing-hwa. About this mysterious heresiarch I could obtain no information but that he is a Buddhist monk, duly consecrated. Nor did I ever receive any satisfactory explanation of the name of the sect. Is this an allusion to the abodes of delight, to which, by cultivation of virtue and perfection, the members try to elevate themselves and others? It was quite usual in China even in long past ages, to give this name to certain terrestrial abodes of fabulous Taoists, who according to their peculiar methods had succeeded in creating for themselves a condition of immortality and bliss. Be this as it may, the Kin-t'ang sect confirms what we pointed out on page 156, that divisions of a sect may bear different names.

So two societies only remain to be studied: the Sien-t'ien and the Lung-hwa sect. Although one in principle and aspiration, viz. Salvation, as indeed we believe all Chinese sects to be, they are far from similar in other respects. While the former is most positively adverse to religious ritualism, show and activity, the other is its exact opposite, and would probably be so in a much stronger measure if the members were not compelled, for fear of persecution, to moderate themselves in outward religious work. In this ritualism of the Lung-hwa society the Buddhist element pre-dominates in every respect, its institutions being moulded entirely upon Buddhist monasticism.

The two sects are well worthy of the attention of students of

East-Asiatic religion. They possess everything appertaining to a complete religious system: founders and prophets, a pantheon, commandments, moral philosophy, initiation and consecration, religious ritual, sacred books and writings, even theology, a Paradise and Hell — everything borrowed principally from Mahayanistic Buddhism, and partially from old-Chinese philosophy and cosmogony. It is through these societies that religious feeling, piety, and virtue, created by the expectation of reward or punishment hereafter, flourish amongst the people, who but for the sects would live in utter ignorance about these matters, as Confucius and his school have written or said nothing of importance on the same, and the Taoist aspirations to perfection by virtue and religion have evidently died. But this does not mean that both sects have derived nothing from Confucianism and Taoism. Their syncretic character pre-supposes just the contrary; but we may not anticipate here what will come out often enough in the two following chapters, devoted respectively to the two sects.

CHAPTER VI.

THE SIEN-T'IENT SECT.

The name Sien tien 先天 itself indicates the Taoist character of the sect which bears it. It is borrowed from ancient Taoist and Confucian philosophy, and thus comes down from a time when no such thing as Buddhism was known in China. It means "to precede heaven", and stands in contra-distinction to heu tien 後天, "to follow heaven". Both these terms mean: regulating one's acts and conduct after the Tao or course of the Universe by strictly conforming to the demands of the annual seasons and natural phenomena which the Tao creates (comp. p. 8); but the former implies, moreover, doing so by one's own initiative, without being compelled thereto in any way by heaven. This method of seeking bliss and perfection is, of course, sublimer than the other, though that too is of the highest value and excellence.

Confucius, himself a Taoist, is considered to be the father of both methods. For they are mentioned for the first time in one of the appendices of the *Yih* (see p. 10), called *Wen yen* 文言, the authorship of which is generally ascribed by the Chinese to the Sage. "The great man is he who brings his virtue in conformity with heaven and earth, his intellect with sun and moon, his rules of conduct with the four seasons, his good or bad fate with the spirits and the gods. He precedes heaven, and consequently heaven does not go against him; he follows heaven and reverently conforms to the four seasons, and so again heaven does not go against him; will not this be the case in a stronger degree with men, spirits and gods?"¹⁾

In the course of centuries this Confucian ground-frame of the

1) 夫大人者與天地合其德、與日月合其明、與四時合其序、與鬼神合其吉凶。先天而天弗違、後天而奉天時、天且弗違、而況於人乎、況於鬼神乎。

Taoist system has led to much philosophical speculation; but we need not enter upon that. For the right understanding of the name of the sect we must not, however, omit to state, that the word *sien t'ien* also means "that which has preceded heaven", thus, pre-celestial. Thinkers of all times have seen in it an allusion to a certain early period, which by dint of reasoning has been found to be that which closed with the reign of China's first sovereign, the mythical Fuh-hi (see p. 39). After him came the "middle celestial" (中天) period, when Shen-nung (see *ibid.*) ruled the empire; and which was followed by the post-celestial or *heu t'ien*, when the emperor Hwang (27th cent. b.C.) wielded the sceptre. According to Chinese chronologers, these three epochs together embraced some 255 years, falling perhaps between 2852 and 2597 b.C. And so the name of the sect implies also that the members date its foundation back to the very earliest times of which China pretends to have any knowledge. They claim, indeed, for their founder none less than the primeval power who then, and before all times, ruled the universe, viz. the Wu-kih 無極 or Apex of Nothingness.

What is this power? To answer this question we must know the outlines of the ancient authentic dogma of the origin of the universe, as it was expounded in the *Yih*, the chief bible of Taoists for all times. All that exists, says that dogma, has evolved from the centre of the celestial sphere, called *T'ai-kih* 太極 or Grand Apex, the only fixed point in the firmament, round which the heavens revolve. That north pole thus represents the power which creates day and night, light and darkness, heat and cold, in short, it is the creator of the world's course or Tao, and the cause of the seasons, by which all that lives is produced, sustained, and destroyed, and through which the natural phenomena are brought about. This eternal, annually recurring process of creation the *Yih* describes in the following terms: "Hence there is in the process of metamorphosis (evolution) a Grand Apex, which produces the two regulating powers (viz. the Yang 陽 or light, heat, etc., and the Yin 陰 or darkness, cold, etc., the alternating operations of which constitute the Tao). They produce the four phases of Nature (the seasons), from which the eight *kwa* are born, which determine a good and evil fate, which bring forth the great business (of human life)" ¹). These *kwa* are the eight chief phenomena of

1) 是故易有大極、是生兩儀。兩儀生四象、四象

nature, namely the celestial and terrestrial energy, vapours, heat, thunder, wind, water, mountains, represented by combinations of entire and broken lines, thus:



This is the cosmogonic science of China in a nutshell, a sacred theorem, the correctness of a single iota of which no sage in all the realm ever presumed to dispute. Nor did it ever occur to any, by mere speculation to lend more colour and depth to the picture, until a certain Cheu Tun-i 周敦頤 appeared on the stage of life. He died between A.D. 1068 and 1078, 56 years old, after a glorious career as statesman. In a short essay, entitled *T'ai-kih t'u shwuh* 太極圖說, "Dissertation on the Map of the Grand Apex", this miracle of wisdom developed the theme of the *Yih* in a manner which threw the learned world for ever into ecstasies, and once and for all secured him a place of honour in the school of philosophy of the Sung dynasty, of which Chu Hi is the grandmaster. The opening words of this celebrated document are: "The Apex of Nothingness, and then the Grand Apex").

Because of this dictum, and certain opinions pronounced in still older times, it has become the fashion among philosophers to believe the Apex of Nothingness to be an older, and therefore a higher power than the Grand Apex, a power representing Eternity in the past, the Endless in time; *Kih* indeed signifies an ultimate beginning or end, and *Wu-kih* the absence of such a beginning. In this sense the term occurs, as far as known, for the first time in the work of Lieh-tszé 列子, an apocryphal philosophical treatise which may have been written in one of the first four centuries of our era, or even earlier, but about the origin of which we know nothing with certainty.¹) We read there (chap. V) that T'ang, the founder of the Shang dynasty (18th cent. b.C.), discussed with his sage minister Hia Kih 夏竦 the origin and the end of things; — since the time of the *Wu-kih* or from all eternity, thus the latter spoke, things have had a beginning and an end, that is to say, an existence; but we do not know whether this

生八卦、八卦定吉凶、吉凶生大業. The third Appendix, 繫辭傳. 1

1) 無極而太極. The *T'ai-kih t'u shwuh* is to be found in the biography of its author, occurring in chap. 427 of the official History of the Sung Dynasty.

2) See my Religious System of China, Book I. p. 680.

is the case also with the several parts of the Universe. Therefore, thus was T'ang's conclusion, "non-existence had no ultimate "beginning (wu-kih), but existence will have an ultimate end; — "beyond past eternity (wu-kih) there has been no second, nor "will this be the case with future eternity" ¹).

So the Apex of Nothingness or the Endless in time was the highest and sole universal power working in the chaos; it therefore represents the very oldest period of the Cosmos, when there was as yet no northern pole or Grand Apex, much less any alternate operations of a Yang and a Yin. But the Buddhists explained the matter in their own peculiar way, and took the term in the sense of "Apex of Non-existence", identifying it with their never understood Nirwāṇa. So also did the Sien-t'ien sect. The Apex of Nothingness being the origin of everything, the sect naturally considers it to be its founder. It existed in the sien-t'ien epoch; and similarly the sect considers this to be the time of the foundation of its principles and tenets.

In the papers of this society I find, indeed, the Wu-kih mentioned explicitly both as its founder and as the developer of the world. Pan-ku 盤古, the mythical unraveller of the chaos, did not set to work until commissioned thereto by the Wu-kih, and the product was the Saha-world (娑婆世界), as the Buddhists call the earth, the abode of all who are subject to transmigration and suffering, and for whom saving Buddhas appear. Then the Light-making Buddhas or Dīpankara (燃燈佛) came, the predecessors of Çākyamuni, all preachers of the doctrines of salvation, and consequently of the doctrines of the Sien-t'ien society. They were all sent down by the Wu-kih. Lao-tszē was one of them, and therefore ranks as a prophet of the oldest and highest order. This mixture of Buddhistic and genuine Chinese myth we find interwoven with classical and unclassical traditions regarding the sovereigns of the most ancient mythical times, until it brings us down to the mid-celestial period of Shen-nung. It is then that Çākyamuni appears upon the scene as an incarnation or emissary of the Grand Apex, in order to restore to its former glory and purity the Dharma, or Universal Order instituted by the hosts of the Buddhas who preceded him.

But even long after that, the Apex of Nothingness sent down a Buddha for the salvation of mankind. "The very highest Wu-

1) 無則無極、有則有盡、無極復無無極、無盡復無無盡。

kih, our Old Patriarch", so the manuscripts tell us, the first breath of the chaos, which in far remote antiquity himself came down into the world to save men and spirits from the ocean of suffering — "once again went up the steps of his court-hall, "and thus spoke to the Buddhas: "Since the creation of the heavens "ninety-six milliards of my children of both sexes, born of the "womb, were put down on the earth; up to this day these are "entangled and confounded in Saha (suffering); their genuine character is submerged (in evil), and nobody kindles among them "the light of self-improvement; how then shall they return to "this their home? In the pre-celestial period I ordered the light, "making Buddhas to bring salvation to two milliards of Taoist "anchorites; in the middle celestial period I sent salvation through "the Çākya-Buddha to two milliards of Buddhist Sangha-members; "there remain still ninety-two milliards of people to be saved. The "post-celestial period now governs the world, and I do not yet "know who will descend to the earth and lead my children of "both sexes back to their home". None of the Buddhas ventured "to answer; only the Patriarch Lo, moved by compassion, left "their ranks and addressed his Lord, saying: "I will descend into "the world and live there, to bring salvation to Your children "and lead them back to their home; Your holy will in this "matter however is as yet unknown to me". And the Old Father, "joyful and cheered, handed to the Patriarch Lo his instructions. He accepted them, and descended to the earth, there "cleared the waste, and made the doctrine shine clear and bright. "And so, this our lay community exists since the Bodhisatwa "emperor of the dynastic generation of the Wan lih period "(1573—1620) of the Ming dynasty; fasting and improvement of "the conduct dates from that first Patriarch. His tribal-name was "Lo, his name Hwai; his (clerical) designation was Wu-khung, "i. e. Aroused to Nirwāṇa"¹).

1) 太上無極老祖後又登殿與諸佛說、九十六億懷胎兒女開天撥落在凡、至今迷戀娑婆、真性沉淪、無人點化、那裡還鄉。先天令燃燈佛度二億仙家、中天令釋迦佛度二億僧家、尚存九十二億。現後天掌管於世、未知何人降凡、收返兒女還鄉。衆諸佛不敢答應、只有羅祖以發慈悲出班、奏曰、我欲降生於凡、化度兒女以復家鄉、未知聖意如何。老爺心歡朗意、將令付於羅祖。羅祖領令下

The birth-place of this saving, incarnate Buddha was, thus the manuscript papers go on to relate, Teng-hiang 登鄉, a place situated at five Chinese miles distance from the chief city of the Tsih-mih 即墨 district, which forms part of the department of Lai-cheu 萊州, in the province of Shantung. According to some, this was his forty-ninth existence. He lost his father, Lo Lwan-lung 羅變龍, when he was seven years old; his mother, Fuh-chen 佛鎮 or Fuh-kwang 佛廣, died when he was thirteen. His second name or tszŕ 字, adopted at a mature age, was Ying-chu 榮珠. His wife was a member of the Ching 鄭 tribe. At the age of thirteen he was enlisted in the army to replace his paternal uncle, and went to Peking, where he lived in the Chung-i street (忠義街) at the Yung-tsi gate (湧濟門); but though his body dwelled in the army, his heart walked in the road of salvation. He studied religion in the Kin-kuh convent (金谷寺) with a teacher named Wu-ying 無影, and afterwards had yet another wise Buddhist to instruct him. Three years later he journeyed to Hukwang, where he remained for some time on the T'ai-yoh mountain (太岳山) under guidance of the teacher T'ien-yuen 天員, and finally he settled in the cave of the White Cloud (白雲洞) on the Kiu-hwa mountain (九華山), near Nanking. Here he accepted the Buddhist commandments, and received ordination. Then he returned to Peking, where with the financial help of a well-to-do follower, called Liu Pen-t'ung 劉本通, he published a work, entitled *Wu pu iuh ch'eh* 五部六冊, "Six Books in Five Sections", a product of syncretism, written on the principle that "the three religions are but one system" (三教共成一理), and destined to bring salvation to every one, both in the lay world and the clerical.

It was in the house of this patron of his religious work that Lo Hwai commenced his career as a prophet. He held meetings there for laudation of Buddha's sacred name; but soon these aroused the attention and indignation of a professor of the Hanlin college, named Yang Ming-kuh 楊明谷. This Confucian worthy did not tarry, but sent out his policemen to arrest the heresiarch. In erect posture, instead of humbly crouching down, the prophet confronted the high persecutor, who, enraged by such impudence,

凡、開荒顯教。從明朝萬歷君朝代菩薩卽有此俗家、持齋修行從一祖起始。係是姓羅名懷號悟空。

awarded him twenty strokes with the stick. Liu Pen-t'ung, likewise arrested, received ten blows more. After this, the two friends were delivered up to the Palace, where the emperor himself interrogated them. The demise of an empress-dowager caused the inquest to be adjourned, and for the time being the prophet lay in the jail of the Palace, a prey to the bitterest suffering. But two very high grandees, surnamed Tang 党 and Wang 王, friends of Liu Pen-t'ung, visited him, and by their consolations cheered his soul and roused his drooping spirits.

At this juncture a priest had arrived from Tibet, who challenged all the clergy of the realm to a theological dispute. The name of this man was Siao-yin 小陰. The emperor, annoyed that his highly civilized states should not produce a sage able to cope with that barbarian, ordered all the provinces to be searched for such a person, but no match could be found. Then Tang and Wang prevailed on His Majesty to let Lo Hwai take up the gauntlet. And how glorious was the result! Theological and philosophical queries and answers of the most transcendental nature followed each other in rapid succession, and neither of the champions budged one hair's breadth before the other, until Lo Hwai proposed a question so profound, that poor Siao-yin immediately stood dumb and confessed himself beaten. A full imperial pardon was the prophet's reward.

But the implacable Yang Ming-kuh was not so easily disconcerted, and came forward with the rational thesis that a prophet is no prophet unless he can move, as quick as a hare, with an iron helmet of fifty pounds weight on his head, a cuirass of double that weight on his body, and boots of fifty pounds weight on his legs. Of course the divine messenger immediately subjected himself to this rear nable test, nay, he gave even stronger proof of his supernatural power by soaring with all these ponderous implements of war like a cloud over the imperial palace. Great was the consternation among the civil and military authorities who witnessed this scene. His Imperial Majesty, awe-struck, bestowed upon the worker of this miracle the title of "Patriarch Lo of Shantung, Holy Prince" (山東羅祖聖君), and "Great Saint of equal rank with the Dēvas, who protects the Dynasty" (護國齊天大聖).

Thus, fortunately, Lo Hwai's first acquaintance with the high Confucian world—however painful in the beginning, took a most satisfactory turn. No wonder that the foreign priest yearned for more information about the prophet's doctrine. And

the latter, greedy to convert him, at once explained to him the elements of it. As it concerns us also to know these, we reproduce here the full account of the interview, as we find it in the manuscripts: — “Master, thus the foreign priest opened the discussion, you, the Wu-wei salvationist, have you still other chief principles? If so, please explain them to me. — The glorious and majestic compound of precepts is boundless in its extent, was the reply. — Why do you express yourself in such comprehensive words? — It is heaven, which illumines everything, and the earth, which extends everywhere, thus answered the Patriarch, which preach the Truth. — Why do you abstain from sacrificing to Buddha’s images? — Because heaven and earth, mountains and rivers are Buddha’s images. — If this be so, thus queried the priest, whence can the man be called competent to burn a proportionate quantity of incense? And to this the Patriarch answered: Wind, clouds, fog and dew, these are incense-odours. — Then you keep so extremely large an altar of worship, thus spoke the stranger now; I have not yet heard from you whether you beat drums there. — The thunderclaps which shake heaven and earth, are the drums of our Law. — You have then drums of the Law; but why hitherto have you not burned any lamps? And the answer came: Sun and moon are our lamps; they burn day and night. -- Then you have burning lamps; but what sort of things do you use for sacrifices? And the Patriarch spoke: Flowers and fruit offer constant sacrifices in all the four seasons. -- Offerings of flowers and fruit you have then; but why is no tea offered by you? -- The five lakes and the four seas are tea-offerings. — But, continued the priest, we all, yourself not excluded, are creatures too insignificant to bring such comprehensive doctrines into practice. — The body of the Law (the Dharma) fills up the three thousand worlds throughout. — And why do you not tinkle on bells? — Because the claps of the thunder on the drum of the Dharma surpass any sound of bells. — Why do you not send any written prayer’s on high? — Words of wisdom (bodhi) are the written prayers we send up. — And why do you wave no banners? — The motion of the branches of the trees is the waving of banners. — And now what is the reason why you perform no worship of the Buddhas? — Hours and hours, minutes and minutes perform this worship. — But, the priest finally asked, how is it that I have not seen you erect halls for the reciting of sutras? — The boundless void is our sutra-hall, was the reply. Here the priest came to the end of his questionings. He bowed reverently to

the earth before the master and thanked him, exclaiming: how "excellent is all this, how excellent!"¹⁾

Lo Hwai is supposed to have also lived and preached in Tsin-yun 緡雲, a department in the southern part of the province of Chehkiang, and in still other places. At the age of eighty-five he entered Nirwana. This event took place in Peking, in the year ting-hai (1647), on the 29th day of the second month. A General had a coffin made for him, and he was buried in the vicinity of his homestead. Over his grave a thirteen-storied pagoda was erected, the bright glare of which agitated heaven and earth.

This biography of the founder of the Sien-t'ien and the Lung-hwa sects, a mixture of fable and history, is the only original one I have seen. The work he is said to have written we have never found noticed in a Chinese book, and all my endeavours to get a copy have remained vain. Of great value to us is the knowledge that he founded the Wu-wei religion; for now we are entitled to identify this with the Sien-t'ien sect, or, at any rate, to consider both as closely related.

1) 番僧開言問曰、師就是無爲道人、再有大法、無有、願開垂示。祖答曰、華嚴誨會廣無邊。僧問曰、你如何說這樣大話。祖曰、普天匝地說真言。僧問曰、你如何又不供養佛像。祖答曰、天地山河爲佛像。僧問曰、旣天地爲佛像、叫那人來燒得許多香。祖答曰、風雲霧露是香烟。僧問曰、你旣有這樣好大道場、我又不曾聞師打下鼓。祖答曰、雷震乾坤爲法鼓。僧問曰、旣有法鼓、何又不曾點燈。祖答曰、日月爲灯、晝夜燃。僧問曰、旣有明灯、將何物供養。祖答曰、四時花菓常供養。僧問曰、旣有花菓供養、何又不獻茶。祖答曰、五湖四海爲茶獻。僧問曰、我和你是小小的人行這樣大法事。祖曰、法身遍滿三千界。僧問曰、如何又不撞下鐘。祖答曰、雷鳴法鼓勝鐘聲。僧問曰、如何不寫文疏奏上。祖答曰、菩言就是文疏奏。僧問曰、如何又不揚旛。祖答曰、樹梢擺動是揚旛。僧問曰、如何又不作佛事。祖答曰、時時刻刻作佛事。僧問曰、如何又不見師立經堂。祖答曰、無邊虛空是經堂。僧問畢。低頭叩謝師曰、善哉、善哉。

Wu-wei (無爲) signifies "without activity or exertion", inertness. The catechism contained in the conversation between Lo Hwai and Siao-yin, shows us indeed, that the prophet's religion does not attempt to bring Salvation to its adherents by making them indulge in an active worship of saints and deities, with offerings of food and incense, with drums and lights. They have no images, no chapels or temples, no prayers. They seek perfection and bliss exclusively in "words of truth uttered by heaven and earth", in other words: in the study of Sutras explaining the Dharma or Natural Order, which bears sway within an all-embracing and yet empty Universe, the only Sutra-hall, the only temple which this sect acknowledges. To abide in that Nirwāṇa, the realm of Inertness or Wu-wei, is the main object of the society; to be admitted there at the departure from this life is the height of its ambition. It is the "home" mentioned in the story of Lo Hwai's incarnation as the ideal aim towards which all religious endeavours should be directed.

This ideal Paradise evidently played a part in Chinese Buddhism even in the early ages of our era. For in certain *Yuen Hung Han ki* 袁宏漢記, "Writings about the Han Dynasty, by Yuen Hung" who lived under the Tsin dynasty, we read:

"In the west, in the Indian kingdoms, the religion of Buddha prevails. In Chinese, Buddha means "the Intelligent"; by his "intelligence he enlightens all that lives. His religion teaches that "the cultivation of goodness and charity are the chief things; "it kills no living beings, and exclusively practises purity. Its "elect are the Çramanas. This word means in Chinese to stop, "for by putting a stop to their inclinations and by doing away "with their desires, they find refuge in Wu-wei" ¹).

To keep Wu-wei and Nirwāṇa distinct from each other has evidently ever been an insoluble problem for Chinese Buddhists. They always confound the two things, as various documents show. So e. g. did the renowned author Hwui-kiao 慧皎, in the standard biographical work of the Buddhist church, entitled *Kao sang ch'wen* 高僧傳 or "Traditions about high placed Clergy", which

¹ 西域天竺國有佛道焉。佛者漢言覺也、將以覺悟羣生也。其教以修善慈心爲主、不殺生、專務清靜。其精者爲沙門。沙門漢言息也、蓋息意去欲而歸于無爲 Books of the Later Han Dynasty, 後漢書, the Standard History of the period between A.D. 24 and 221; chap. 72, fol. 5 of the Palace edition of 1739.

he compiled under the Liang dynasty. "Nirwāna", thus he wrote, "signifies in Chinese Wu-wei, which means reception into the 'repose of void nothingness, and spiritual rupture with exertion'").

It was, indeed, perfectly natural for a people so slavishly attached to their own ancient traditions, to identify an exotic philosophical idea, which at most they could but partially understand, with one of their own old Taoist or Confucian theories dreamed of and much pondered over by their sages. This Wu-wei theory was, as a matter of fact, thoroughly homebred, and of the orthodox, old Chinese stamp. Its analogy with the doctrine of placid self-surrender to the Tao or Course of the World is self-evident. He who desires his own Salvation and that of humanity in general, should passively let the all-powerful World's Course regulate all his manners and dealings; through such Inactivity or Wu-wei he assimilates himself with the Tao; and the Tao is for the Buddhist identical with the Dharma or Universal Order, obedience to which leads infallibly to admittance into the realm of Inactivity, Nirwāna, the Wu-kih or Apex of Nothingness or Non-existence. Identification of man's conduct with the World's Course is thus the chief principle of the Sien-tien sect; and indeed, we read in its catechism recited by Lo Hwai before Siao-yin, that heaven and earth, mountains and rivers are its gods, winds and clouds its incense, thunderclaps its drums, sun and moon its sacrificial lamps; flowers and fruit produced by the seasons are its meat-offerings, seas and lakes its drink-offerings, and the Universe its temple.

The chief reason why Inertness or Inactivity leads to assimilation with the Course of the World, lies in the fact that this Course itself is altogether inactive, that is to say, never arbitrarily swerves from its ancient route. In other words, the Universe never actively encroaches upon its own Tao; as it has moved from the beginning, so it moves now, and will move for ever. "The metamorphosing power (in Nature, i. e. the operation of 'the Tao')", we read in the *Yih*, "works without thought or calculation, without exertion; it acts in silence and without agitation, and yet, when impelled, it pervades every factor under the heavens. If it were not the most spiritual power under the heavens, how then could it work all this?"¹). Also the *Tao-teh*

1) 湏臾者秦言無爲、無爲者取乎虛無寂漠 (實) 妙絕於有爲. Chap. 7, fol. 6.

2) 易無思也、無爲也、寂然不動、感而遂通天下

king 道德經, "the Classic of the Blessings of the Course of the World", which, after the *Yih*, is the chief bible of Taoism, says: "The Tao is always without (wu) activity (wei), and yet there is nothing (wu) which it does not do or make (wei)"¹).

Here then we find Inactivity raised to the rank of supreme virtue, the chief means for performing and achieving everything, especially for creating felicity and prosperity, in blissful assimilation with the equally inactive, and yet omnipotent Course of the World. "Therefore", the *Tao-teh king* further states, "the sage is governed by Inactivity; he conforms to dogmas which are not being preached, for all that exists is created without being uttered" (§ 2). — Thus speaks the sage sovereign: I am without exertion, and yet my people of themselves reform for good; I like to be silent, and my people of themselves become orthodox; I do no work, and my people of themselves become rich; I cherish no desires, and the people of themselves become modest in their demands (§ 57). — Practise Inactivity, and nothing will be unruly (§ 3). — He who has activity causes ruin, but the sage has no activity, and therefore does not ruin himself (§ 64). — Practise Inactivity; occupy thyself with nothing, taste the tasteless; treat the small as if it were great, the few as if they were numerous, and return enmity with benefits (§ 63)"²).

No less than Lao-tzē, the supposed author of the *Tao-teh king*, did Confucius admire the Wu-wei theory. "The man who reigned without exertion", he exclaimed in a fit of enthusiasm, "was he not Shun? What then did he do? He made himself venerable, and sat (on his throne) facing due south; that was all"³). On another occasion he was again in the Wu-wei mood, and said:

之故。非天下之至神、其孰能與於此。The third Appendix, 繫辭, I.

1) 道常無爲、而無不爲。§ 37.

2) 是以聖人處無爲之事、行不言之教、萬物作焉而不辭...故聖人云、我無爲而民自化、我好靜而民自正、我無事而民自富、我無欲而民自朴...爲無爲、則無不治...爲者敗之、聖人無爲、故無敗...爲無爲、事無事、味無味、大小、多少、報怨以德。

3) 無爲而治者其舜也與。夫何爲哉。恭己、正南面而已矣。Lun yü, XV, 4.

"I would rather not talk". "But if thou sayest nothing, o Master", "Tszē-kung exclaimed, "what shall we, thy pupils, have to record?" "Does Heaven say aught?" retorted the Sage, "and yet the seasons pursue their course, and all things are being produced; does Heaven say aught?" ¹).

Philosophers such as Chwang-tszē 莊子 (fourth cent. b.C.), and Yang Hiung 楊雄 who died in A.D. 18, all adhered to this high philosophy of Inertness; but it would be tedious to quote their sayings on the subject, which teach us nothing of interest. So we merely epitomize: — He who lives inertly, without initiative, becomes merged in the inert, inactive Tao or Course of the World, and in the Wu-kih or Apex of Nothingness, identified with Nirwāna. He has then attained the highest stage of perfection, derives influence and power from the Course of the World itself, and again without the least exertion on his part, this power radiates from him over all who surround him, who all instinctively conform to him, that is to say, to the Course of the World, which he represents. Hence it is particularly incumbent upon rulers to conform to Wu-wei; like the great Shun, they will then raise mankind into a state of happy peace and rest; then "all things under the canopy of heaven will be governed". It goes almost without saying that the three most ancient and noblest paragons of imperial perfection, Fuh-hi, Shen-nung and Hwang, were Wuwei-ists: — "With their hands folded and resting in their lap", thus we read, "they gave their instructions without exertion, and the people never disobeyed them" ²).

Rulers who attain to this exalted state of perfection in the Tao possess, according to the teachings of philosophy, the Hwang-kih 皇極 or "Apex of Imperialty". Even Heaven does not resist them (see p. 176); their power equals the power of Heaven. We find this Apex mentioned in the *Shu*, in the sacred Deluge Plan of which we spoke on page 38. The Apex of Imperialty, thus asserts this ancient source of political philosophy, insures to the

1) 子欲無言。子貢曰、子如不言則小子何述焉。子曰、天何言哉、四時行焉、百物生焉、天何言哉。
Lun yü, XVII, 19.

2) 三皇垂拱無爲設言、而民不違。 *Ch'un-tsiu wei shu* 春秋緯書, "Wool (see p. 9) of the *Ch'un-tsiu*", dating presumably from the century before the beginning of our era. Quoted in the *Ku kin fu-shu tsih ch'ing* section 皇極, chap. I.

sovereign who attains it, a store of blessings which he unconsciously dispenses to the nation, with the result that the people resign themselves to his Apex, entrust themselves to it, seek their safety in it, and thus insure its continuance. No mischief-brewing rebellious clubs can exist under such a regime, neither among the people, nor among the ministers, and the emperor's conduct becomes so perfect that it raises his subjects to the same level with himself. With the very best reasons therefore the Deluge Plan lauds this Apex as the sovereign's righteousness (王之義), as the sovereign's Tao (王之道), as his Way (王之路). It makes the Son of Heaven into the father and mother of his people, into a sovereign fully acknowledged by everybody as lord of all that exists under the blue empyrean.

Thus the Universe has three Kih or Apexes, round which everything moves: The Wu-kih, the T'ai-kih, and the Hwang-kih. This triad, called San Kih 三極 or the Three Apexes, is placed by the Wu-wei or Sien-t'ien sect at the head of its deities. Immediately after these follow the San Pao 三寶 or Three Jewels, the Buddhist Triratna, representing the Buddhas (佛) or Saints of Light, the Dharma (法) or the complex of all the laws which govern the Universe, and the Sangha (僧) or the clergy with the laity. Besides these, a variety of inferior divinities and saints, both Taoist and Buddhist, occupy seats in the Pantheon of the sect. The members worship the souls of their ancestors as correctly as everybody else, on this point also proving themselves Confucian without a flaw. The number of their divinities is in point of fact unlimited. This is a necessary consequence of the universalistic character of the sect. Indeed, the sect considers itself to be one with the Universe, and in the Universe there is room and space for all gods and spirits whatever.

But equally true to its great universalistic principle — as we may infer from what Lo Hwai said — this sect builds no temples or altars, nor does it make any carved or painted images of its gods and saints. Each member worships in his own house, before a burning oil-lamp, the god, buddha or bodhisatwa of his choice, always presenting burning incense-sticks; and there, on calendar days fixed by religion and custom, he offers a sacrifice of fruit and other vegetable food, but no meat or fish, as the Buddhist law strenuously forbids animal food to all living beings. Thus we see that the inveterate old-pagan custom to burn lights in honour of the gods and sacrifice incense and food, is quite a match for Lo Hwai's doctrine that all these things are super-

fluous, as the Universe itself provides vast and stupendous sacrifices for the divine powers that be.

Still from various other points the principle of Inactivity of this sect shows itself. It requires each member to occupy himself with his own perfection, without forcing perfection upon others; for self-improvement which has made some progress, best appeals to others by spontaneous influence. A direct consequence of his tenet is, that active propagandism is rare. Any one who professes to confess the principles of the sect is simply admitted as a member. Nothing is required of him but a solemn promise before one of the leaders to keep the five principal Commandments of Buddha, and no other ritual or form of initiation has to be gone through. Where there is no propagandism, and hardly any ritual, there is no place for special religious leaders or priests. All the various groups which constitute the sect are simply guided by the more learned and older members, who bear the plain title of sien-sheng 先生, "earlier born", generally in vogue also in ordinary life. Nor does the sect acknowledge religious ranks or titles. Within their own circle, the members equally call each other brethren (兄弟) and sisters (姊妹).

The Sien-t'ien society is therefore essentially a domestic religion. The members congregate whenever they please and dare, in small groups or clubs, in their own houses. Men assemble there with men, women with women. This fact is partly owing to the circumstance that the sect counts its members principally among the notable class and the well-to-do, among whom it passes for highly unseemly for a lady to meet with the other sex. The sect exists and works indeed somewhat like a secret society, and it is difficult to discover anything about it unless one sets oneself to search for it, or happens to be on friendly terms with some of the members. Owing to this secrecy, the fraternities are tolerably safe from rude attacks of yamen-officials and policemen.

The meetings are devoted to much the same work as each member performs in his private devotions at home. The attendants recite fragments of Buddhist Sutras, formulas, and numerous names of Buddhas, or they repeat one name many times, all this tending to promote self-perfection and Salvation. But they do not, as is customary in the Chinese Buddhist church, beat time to their recitals on hollow wooden bowls or metal bells; for Lo Hwai declared these noises altogether superfluous, on account of the thunder of heaven. Besides, the meetings are devoted to pious conversation, particularly about the five Commandments, to the faithful keeping of which they admonish and encourage each other

The first of these five: "Thou shalt not kill anything that has life" is the chief commandment. Therefore — such is the rational deduction, thou shalt not encourage such murders by eating meat or fish. And so vegetarianism is an absolute principle of this sect, in many cases the only criterion by which a man discovers whether his wife has joined this or any other Buddhist congregation.

Another natural outcome of the prohibition to take life, is that the preservation of what is doomed to death must rank as supreme duty and merit. The buying up of caged birds, fish, or other animals, in order to give them their liberty, is consequently a chief occupation of these sectaries; and the fact that they generally belong to the well-to-do greatly furthers this work. He who restores an animal to liberty does so, as a rule, during the recital of a Sutra fragment and some formulas, and with a loud voice he announces his meritorious deed to the gods and spirits of sky, water and earth, that they may witness it, and enter it to his credit in the celestial books of reward and punishment. The part played by the saving of animal life in the Buddhist lay world and within the convent walls has already been described by us elsewhere, at sufficient length to entitle us to confine ourselves here to a mere reference ¹⁾.

For the rest, every member of the Sien-t'ien society seeks Salvation in whatever way pleases him best. According to the Mahayāna doctrine, the ways and methods to attain to Salvation are many, and they are by no means the exclusive property of one single religious system. A direct result of this liberal view is, that the sect by no means considers the Lung-hwa and the Kin-t'ang societies as heretical, or even as its rivals, but rather as sister-communities, born of the same mother, the Mahayāna church, in the bosom of which they all co-operate in harmony for the accomplishment of one great aim, the elevation of mankind to sanctity in the Nirwāna Paradise. This mutual tolerance does not prevent many members of the Sien-t'ien sect from finding fault with the other two societies on some points. Especially they blame them for all that does not tally well with the principle of Inactivity. Ritualism, and striving after Salvation by active religious work, which, as the following chapter will show us, are everything in the Lung-hwa sect, were by no means spoken of in high terms by my Sien-t'ien friends, and they frowned especially upon the mention of male and female members of that society meeting together. The decency which, according to

1) "Le Code du Mahayāna en Chine" chap. III

Chinese ethics of all ages, is the high duty of woman in general, but especially of the woman who aspires after purity and sanctity in the pales of Buddha's church, is, as they unanimously declared, violated by such mixed meetings. But we cannot help suspecting a touch of Confucian aristocratic prudishness in this reasoning, for the Sien-t'ien sectaries, as we saw, consider themselves for the most part above the generality of the Lung-hwa members.

But — and this means a good deal in a country where fashionable people so readily scorn all that is foreign and barbarian — the Sien-t'ien sectaries show a marked sympathy for the Christian doctrines. I found a good number among them somewhat acquainted with the Gospel, translations of which are distributed by the missions all around with a free hand. Some of my acquaintances knew whole passages of the Bible by heart. To some, the Apex of Nothingness, or Eternity which existed before heaven and earth were separated by the hand of Pan-ku, is the same being as Jehovah, who also was before the creation and called heaven and earth out of nothing; and Jesus is in their eyes one of the many Dipankaras, whom the Apex set to work for the redemption of mankind. Some even identify him with Lo Hwai, their own latest messiah, sent down to the earth by the most high god for the salvation of man, who worked miracles there, suffered martyrdom at the hands of the authorities, died, and ascended into heaven. These people generally showed themselves eager to be informed about the Christian faith, and I cannot dismiss from my mind the conviction that, if Christian missionaries could make the Sien-t'ien sect their field of labour, converts would flock to them in considerable numbers, encouraged also by the prospect of working out their salvation in safety, under foreign protection, beyond the reach of the persecuting hand of their rulers.

This chapter was ready for the press, when I met with the sixth volume of the almost unprocurable Transactions of the China Branch of the Royal Asiatic Society. Professor Cordier at Paris was kind enough to lend it me. It contains a short essay about the Wu-wei sect, from the pen of Dr. Edkins, read before the Society at Hongkong, on the 13th of January 1858. I find therein some information which partly confirms, partly supplements my own research, and the sum and substance of which may therefore be inserted and discussed here.

Edkins starts with the assertion, that the adherents of the

religion called Wu-wei kiao are interspersed through the village population of the eastern provinces of China, and that, as they are opposed to idolatry, and hold with tenacity the uselessness of image-worship, they have often attracted the attention of missionaries at Shanghai and Ningpo. Though it appears to me that the distribution of the sect over the provinces of Kiangsu and Chehkiang, in which these two ports respectively lie, still requires investigation, nevertheless the circumstance deserves notice that, Fuhkien included, it exists in three provinces. Edkins states, that the opinions of the sect have spread also through Nganhwui. "The idea intended by the name of the sect, he writes, "is that religion consists not in ceremonies and outward show, "but in stillness, in a quiet, meditative life, and in an inward "reverence for the all-pervading Buddha. Buddha is believed in, "but he is not worshipped. There are temples, if they may be "so called; but they are plain structures, destitute of images, "and having in them only the common Chinese tablet to heaven, "earth, king, parents, and teacher, as an object of reverence". This tablet shows us the syncretic spirit which makes the sect borrow from Confucian ethics concerning the relations between men whatever it deems good and rational.

The scanty information which Edkins drew from natives with respect to the founder of the sect, tallies only in some main points with what I was able to procure at Amoy. Edkins calls him Lo Hwui-ning 羅慧能, thus giving him the same surname as the Amoy religionists, but another clerical name (comp. p. 180). He is generally called, as among the sectaries in Amoy, Lo Tsu 羅祖: Lo the Patriarch. He was born in Lai-cheu-fu. There is a book, entitled: "Precious Book on the way in which the Patriarch Lo, having been born on this Earth, drove back an Army of Barbarians" 羅祖出世退番兵寶卷. This tells of an invasion by a foreign force, which the Chinese army failed to repel; upon which the Patriarch shot an arrow into the air, and a lotus flower descended with a noise loud enough to make the terrified enemy decamp immediately. The Emperor being informed of this, called Lo to his presence, and having directed him to shoot arrows into the air, a shower of lotus flowers appeared. Upon this, His Majesty flew into a passion, and ordered him to be starved to death in jail as a sorcerer. But he acquainted his jailor with the interesting fact that he had five books to make known to men. This official called one Chang Kung-kung to confer with him, who encouraged him to commit those books to writing. He called

two of his disciples from the Wu-t'ai mountain, in Shansi, where they resided, to act as his amanuenses; and two other persons, Wei Kwoh-kung and Tang Shang-shu, were witnesses of the correctness of the transcript. These works were presented to the emperor, who recalled the author to his presence; the three friends above-mentioned, being officers of high rank, interceded for him, and became sureties for his good conduct.

The books of the sect place this event in the Ching teh period, which lasted from 1506 to 1522. The manuscripts we consulted, however make him begin his work as a prophet in the Wan lih period, corresponding to 1573—1620, and they state that he lived from 1563—1647 (comp. p. 184). So there exists here a difference of sixty or seventy years which we cannot explain. The five books that saved the Patriarch from death, constitute, so Edkins goes on to say, the sacred books of the religion. They are undoubtedly the "Six Books in five Sections" of the sect at Amoy, which we mentioned on page 181. Edkins states, that they comprehended the following six subjects :

行脚, which describes painful efforts after emancipation, resulting in perception of the excellence of this religion (?)

嘆世 Lament over the world

破邪 Overthrow of false doctrine

正信 Belief in the true doctrine

泰山 Confirmation (?)

清淨 Purification.

At this juncture, seven foreign Buddhist priests arrived at Court, and Lo was appointed to dispute with them. He was introduced to them as "the salvationist of the Wu-wei" 無爲道人, and of course compelled the foreigners with their wise riddles to confess themselves worsted. He then explained to them his own principles of inactivity in religion, much in the same spirit as I have given them on page 183. The emperor, highly pleased, ordered Lo's books to be engraved. and they were published by the Imperial press in 1518.

This is nearly all Edkins has to tell of the sect. He further states that they have in their chapels tablets dedicated to the emperor, and that they are strict vegetarians, but without having any ascetic rules, allowing the family institutions to be undisturbed. They were persecuted under the Ming dynasty, and one of their leaders was nailed to the gate of a city in Shantung. Their religion is prohibited, and usually spoken of

by the Confucianists as a corrupt sect with secret political designs; but its adherents appear to be entirely innocent of any illegal aims. They are sincerely attached to their system, and many of them are seen exchanging abstract philosophical dogmas for Christian truths. "Their opposition to idolatry", thus Edkins concludes, "is a preparation for Christianity, and they deserve great attention from those who are engaged in teaching inspired truth to the Chinese".

In a later work, entitled: *Religion in China* (pp. 184 foll.), Edkins devotes a few pages to the same religion, without however opening new points of view. "The simple sincerity of the followers of this religion has attracted the attention of European missionaries. They exhibit more depth and reality in their convictions than is common in other sects in China. This, added to their firm protest against idolatry, has led to their being regarded with interest by foreigners, and to some efforts to instruct them in Christianity. Among the Protestant converts are some of these men. I once asked a believer in the Wu-wei kiao how he performed his religious duties. He said he would feel no objection to show us. He then took his seat on a stool in a cross-legged attitude. At first he sat tranquil, with his eyes closed; but gradually he became extremely excited, though without speaking. His chest heaved, his breathing became violent, his eyes shot fire — he seemed to be the subject of demoniacal possession. I stood expecting some oracular utterance from him; but after remaining in this excited mood for some minutes, he suddenly brought it to a termination, left the stool on which he had been sitting, and resumed conversation as rationally as before. The bystanders said that this man was able to cause his soul to go out of his body and return when he pleased. This was their explanation of the phenomenon we had witnessed" ¹).

Now it remains for us to draw the reader's attention to two points. In the first place, the Sien-t'ien sect is decidedly prohibited in the Law against Heresy. Indeed, this clearly states (see pp. 146—147) that the Red Yang sect, and any others which do not actually propagate their practices and pronounce no charms or magic formulas, but worship the Old Patriarch who soared upward, as also such worshippers of this prophet as have religious books and writings, shall be banished to the remote border-countries. Secondly, we must remark, that the sect may be related to or identical

1) The above particulars Edkins has also inserted for the greater part in his work entitled: *Chinese Buddhism*, chap. 23.

with that of the Eight Diagrams. We are led to this supposition by an article from the pen of D. H. Porter, published in 1886 in the 17th volume of the Chinese Recorder, pp. 1—64, under the title of: Secret Sects in Shantung. He there brings forward a few points which seem to indicate such a relationship; but we dare not reprint here one line of his article, because we cannot possibly accept this as a picture of what it pretends to describe. It looks quite like a concoction of subtleties, carelessly drawn from popular hearsay, and evidently mixed with much romance. Of a careful study of the subject or painstaking research we do not discover a trace; nor does the author show himself sufficiently trained in China's religious philosophy and customs to distinguish truth from untruth in the hearsay evidence he gathered. Likewise we must put aside the daring theory which Dr. Edkins built upon that scribble in the same volume of the Chinese Recorder (p. 245), viz. that Sectarianism was born from Confucian philosophy when, under the Sung dynasty, this passed through its golden age of development. Such fanciful suggestions are better committed to the waste paper basket.

CHAPTER VII.

THE LUNG-HWA SECT.

A religious community almost without rites, such as the one to which we have devoted the preceding chapter, does not need a long description. Considerably longer must be our description of the Lung-hwa 龍華 sect, for, as we have stated (page 174), this is thoroughly ritualistic. Indeed, the notes about its ceremonies and religious practices filled at least nine tenths of the papers entrusted to me by Li Fung-sun.

The members of the Lung-hwa society are unanimous in their belief that Lo Hwai, the great prophet of the Sien-t'ien sect, founded theirs also. Its name nevertheless existed in times much anterior to those in which the prophet lived. It literally means Dragon-flower. Some members told me it is a fancy-name, probably adopted by the sect for no palpable reasons. True there exists a flower thus called, mostly mentioned in Chinese herbals as "stone dragon herb" 石龍芻. Yet this easy explanation seems suspicious, and we prefer to lay it aside as worthless.

The name Lung-hwa seems to have been given very often to Buddhist convents. Two monasteries thus styled are mentioned in the third chapter of the Description of the Loh-yang Convents, spoken of on page 27. It was probably in one of these, as the *Peh shi* 北史 or Histories of the North (chap. V, fol. 6) tell us, that the emperor Kien-wen, who reigned for a short time in the years 531 and 532, spent a portion of his youth in absolute seclusion. Even to this hour there is a Lung-hwa monastery in the neighbourhood of Shanghai, somewhere to the west of the Hwang-pu river. It existed, according to tradition, before the eleventh century. "Formerly it possessed, in the north-western corner, a building for the White Lotus religion, and before it stood a pagoda for relics, which now and then sent out light, and which exists to this day" ¹). This passage is suggestive. It

1) 西北隅舊有白蓮教院、前有寶塔 時時放光、

seems to indicate a close relationship between the Lung-hwa and the White Lotus sects; it may even imply that for the sake of safety, or for other reasons, the latter sect has adopted that of the monastery where once it had its head-quarters for a period of unknown length. This hypothesis needs proofs, which we are unable to furnish. Three more Buddhist Lung-hwa convents I have found mentioned in Chinese books, but without the slightest hint at a connection between them and the sect of that name.

The solution of the problem of the origin of the Lung-hwa sect is perhaps simplified by the following fact. There is a curious little book of only a few pages, dating from the sixth century of our era, and entitled 荆楚歲時記, "A Calendar of Customs in vogue throughout the Year in King and Ch'u", that is, in two regions corresponding to the present provinces of Hupeh and Hunan. The author is a certain Tsung Lin 宗懷, who held a high official post about the middle of the sixth century. Passages from this little book were quoted by one Han Ngoh 韓諤 in a work from his pen, entitled 歲華紀麗, "Bloom of the Year and Beauties of the Annual Periods", the age of which we are not able to ascertain; and among these passages we find the following, which does not occur in the King and Ch'u Calendar as now published: "On the eighth day of the fourth month each of the Buddhist monasteries puts out fragrant warm water for the washing of Buddha, and they form together a Lung-hwa congregation, in order to prognosticate the advent and birth of Maitreya"¹). Thus to cause or to hasten the advent of this Messiah was evidently the object of such religious Lung-hwa congregations more than 1400 years ago; but the connection which may exist between that saint and the flower named Lung-hwa, remains beyond our ken. From the fact that Maitreya is also the chief saint of the White Lotus society (see pp. 148 and 164) we may, perhaps, argue the analogy of the latter with the Lung-hwa sect, and admit that Lung-hwa simply means a lotus. But all this is mere theory, and waits for confirmation.

至今存焉 *Ka-hin fu shu tsih ch'ing*, among a long series of notices about Buddhist monasteries, in chap. 109 of the section 神異.

1) 於四月八日諸寺各設香湯浴佛、共作龍華會、以爲彌勒下生之徵 See the Appendix to the King and Ch'u Calendar.

§ 1. General Character of the Sect
Its Deities, Meeting-places, Religious Ranks and Grades.

The reader knows that the main feature of the Lung-hwa sect is ritualism, and that in this it is quite a contrast to the Sien-t'ien sect. Nevertheless, the latter frankly acknowledges it as its twin-sister, born of the same mother: the desire for Salvation, which both sects consider to consist in assimilation with the Nirwāna Paradise or Apex of Nothingness. Both sects equally profess to have been founded by Lo Hwai, and the Lung-hwa community, as the other, acknowledges the sublimity of this prophet's fundamental principle of Inactivity. Yet its members seem to care nothing for its practical application. They seem to reason like Siao-yin, who, interviewing Lo Hwai about his doctrines, said (see p. 183): The profession of your comprehensive Wu-wei theories is beyond the power of such insignificant human beings as we are.

Indeed, only minds of a somewhat higher order can find satisfaction in a religion without visible idols, without rites, without active leaders guiding their flocks in the path of Salvation. Individuals of the plainer sort want something less chilly; they long for something to edify their pious minds, and this is the case particularly with the impressionable weaker sex. The Lung-hwa sect meets all these requirements, and possesses therefore a much larger number of adherents than the Sien-t'ien society, drawing them in the main from the middle and the lower classes.

It worships a great number of gods and goddesses, and makes painted or carved likenesses of them. At the head of the Pantheon are the three Apexes of the Sien-t'ien sect (p. 189), mostly represented in water-colours on large scrolls, as three old men, each holding in his hands the eight k'wa (pp. 177—178), arranged in a circle. Thus we see that Anthropomorphism prevails among the sect with regard to its highest divinities. In some meeting-places I saw these pictures suspended on the wall for worship during the religious exercises. The Wu-kih or Apex of Nothingness is the principal person of this Triad, and thus the chief god of the sect. He is the sovereign ruler of the Nirwāna-Paradise, and regulates the admission thereto. Hwang-kih, the third person, the Apex of Imperialty, is, according to some, Heaven itself, the father of the reigning emperor, who styles himself Heaven's son; but it is also believed that Confucius, the great prophet of

classical antiquity, and hence the father of all the orthodox principles of imperial government, was the incarnation of this Apex.

As in the Sien-t'ien sect, we find among the deities of the Lung-hwa society the Triratna of Buddhism, and moreover, all kinds of Buddhist, Confucian and Taoist saints. The chief of these dii minores are the God of Heaven (天公) and the Goddess of Earth (后土), the sun, the moon, Awalokiteçwara, Amita, Çakyamuni, Dharmapāla. In some meeting-places I also saw a tablet inscribed with the name of the tutelary god of the City-walls and Moats (城隍爺), the local representative of an entire class of deities which, under Buddhist influence, have been raised in the course of time to the position of proxies or agents of hell in the various cities of the empire. Besides, I saw a similar tablet dedicated to the far more ancient, homebred god of the Domestic Fire-place (竈神), and also tablets of four generals of an imaginary army by means of which the God of Heaven maintains order and peace in the Universe, which is incessantly being disturbed and harassed by evil demons. These generals are: 1. Ma Ming Wang 馬明王, or Ma the King of Light, according to a legendary account a representative of sunlight; he is the general-in-chief of the southern army; 2. Wen Kiung 溫瓊, commander of the eastern army, a hero supposed to have lived under the Han dynasty; 3. Chao Kung-ming 趙公明, chief of the northern army; and 4. a dignitary of the surname of Yoh 岳, who presumably commands the army of the west.

For their common services in honour of these deities, and for their religious meetings in general, the sectaries use the principal apartment or hall (堂 or 廳) in ordinary dwelling-houses, with the full consent, of course, of the owner, often himself a leader. Such places they call at Amoy, ts'ài-tûg 菜堂, "vegetarian halls", because the Buddhist command against the killing of living beings makes the sectaries altogether vegetarians. Each hall is frequented by much the same persons, and so the sect naturally comes to be divided into communities or parishes. These all acknowledge one common head, a kind of bishop or pope, who, they say, lives in Fuh-ts'ing 福清, a district extending southward of Fuh-cheu, the provincial capital. He bears the title of Khong-khong 空空: "the Empty of the Empty", which probably indicates a man who has so perfectly divested himself of everything mundane, that he is merged in voidness or non-existence, and has become an eminent Nirwāna-man. I was told

that he dresses quite like any common member, except when performing religious ceremonies, on which occasions he wears the Buddhist clerical robes. Female members of the sect often send him presents, especially of clothes. He has received the full Buddhist ordination, and lives in celibacy, together with some other pious men, who, like him, devote themselves to Salvation-work and perform ceremonies for the redemption of dead sectaries and their relations. Accordingly, his abode may be something like a Buddhist convent, from which secret propagation issues, unnoticed by the mandarinates. But its real character has remained a mystery to me.

After the Khong-khong follow in rank a number of T'ai-khong 太空 or "Most Empty ones". A few of these dignitaries live with the Khong-khong; the others are settled among the sectaries as heads of communities or parishes. Next come the Ts'ing-hu 清虛 or "Pure Empty ones", a class of propagandists who travel about to edify and encourage the flock, which everywhere receives and treats them with great respect and hospitality. Such a title-bearer may have been the propagandist Li Wen-ch'ing, hunted down by the prefect of Ts'üen-chau (see page 170). Many Ts'ing-hu stand at the head of parishes. These three highest classes of dignitaries, as their titles indicate, must have merged in a great measure with the Void or Nirvāṇa by forsaking the vanities of the world. They are not allowed to marry; but if married men or women are promoted to these ranks, they need not divorce. Nevertheless abstinence from sexual intercourse is the duty of all, but no strong proof of self-denial in people who — as a rule — hardly ever reach the religious perfection entitling them to these highest grades, before the evening of life. They dress like the laity, and even for Sutra-readings and performance of ceremonies seldom put on any special attire.

On the fourth step of the hierarchical ladder stand the Su-kì, 書記 or "Scribes". This title has been borrowed from Buddhist monastic life, for in each large convent it is borne by some friars who understand the writing-art. The Su-kì and all the dignitaries of lower rank are allowed to marry and to fulfil the duties of sexual life with their lawful wives. The T'ai-khong, Ts'ing-hu and Su-kì are all appointed and promoted by the Khong-khong. The fifth degree, that of T'ai-in 大引 or "Chief Introducer", can be bestowed by a T'ai-khong. One becomes a T'ai-in by the faithful observance of all the five Commandments, or by giving great moral or pecuniary support to the sect, or by sending for

this purpose a considerable sum of money to the Khong-khong. More generally the dignity is earned by paying the cost of masses by which departed souls receive admittance into the Western Paradise, and the title may be an allusion to this meritorious work.

Dignitaries of the sixth rank are the Siáo-in 小引 or "Sub-Introducers", whose merits are not so great as those of the preceding titularies. The seventh rank is that of Sam-sing 三乘 or "Third Vehicle". Every sectary can receive this title from the leader of the parish to which he belongs, on account of some ability in the reciting of Sutras and the performance of other religious work. Then follows the dignity of Tā-sing 大乘, "Great or Superior Vehicle", a word representing the term Mahayāna. And finally there is a ninth degree, called Siáo-sing 小乘, "Small or Inferior Vehicle" or Hinayāna, which becomes the property of every novice, on the simple ground of his initiation in the community. The explanation of the three last titles will follow on pages 216 and 219.

The members who do not soon after their initiation become Great Vehicles and Third Vehicles, are scarce. But the rank of Introducer is not so quickly earned, and only bestowed upon a comparatively few. A great number of masses have first to be purchased for the redemption of one's own ancestors or those of others; nay, it is even thought necessary to be first consecrated in a convent as Bodhisatwa by accepting the commandments of Brahma's Net ¹⁾, which ordination can, however, be performed in the recipient's absence. They who strive in this direction are, as a rule, liberally supported with money by the brethren and sisters in the faith. All ranks but that of Khong-khong can be attained by men and women alike. And they are bestowed without any partiality on both sexes, in strict accordance with the great Mahayanist principle that the way to Salvation is open to all that live. The degrees which only the Khong-khong can confer, the male sectaries have to obtain personally, and in his house they pass for this end through a solemn ritual, about which I know no particulars. The female candidates need not go there, but receive the document of investiture through the leaders of their parish.

The names of the nine religious degrees have been given by us as the members of the sect at Amoy pronounce them. These people make but little use of them in everyday life and conversation. Looking upon each other as brothers and sisters,

1) This consecration we have described in "Le Code du Mahayana en Chine", chap. XIV.

they generally denominate one another familiarly as ts'ai-iú 菜友 or "vegetarian friends". the men as ts'ai-kong 菜公 or "gentleman-vegetarians", the women as ts'ai-ko 菜姑 or "lady-vegetarians"; the leaders they simply call ts'ai-t'ao 菜頭 or "vegetarian chiefs". Each parish or hall has a leader, who most often is the master of the house. He has charge of the altar which bears the images of the Triratna, Awalokitecwara, and whatever other Saints the brotherhood may worship, as also a tablet inscribed with the names of the seven latest deceased leaders, and held to be inhabited by their souls. The cleanliness of the hall is in striking contrast to the dirtiness of the dwelling-houses of the sectaries and the people in general, for, they say, the holy doctrine of purity may only be housed and practised in clean surroundings. Generally the leader is well-to-do, at any rate sufficiently beyond wordly cares to be able to devote much time to Salvation-work. He is, as a rule, of mature age, or even old. The religious degree of the leader of a numerous parish is generally higher than those of leaders of small flocks. It goes without saying that every leader has to excel in piety and in the art of reading and expounding the holy scripts. His flock always treat him with the greatest deference. Whenever he makes his appearance among them, all rise respectfully from their seats, and remain standing until he tells them to sit down. At repasts which he attends, no one touches any food until he sets the example. Women are entitled to be religious leaders, but in reality they rarely act as such.

In strict obedience to the Mahayana commandments which make it obligatory on every child of Buddha to propagate the doctrines and practices of Salvation, all communities of the Lung-hwa society are zealous in enlisting new members. A chief encouragement to this work is the great reward held out to all who bring in neophytes, namely, promotion to a higher religious rank. Female zealots especially work at the conversion of widows, who, no longer thwarted by sceptical husbands, easily give themselves, heart and soul, to devotion and piety. An argument much used by converters to entice neophytes, is that the abstaining from animal food promotes bodily health and gives physical and mental quietness; and in proof of this assertion they point to their own cheerful temperament. It is, of course, understood that the sect owes its maintenance and growth in the first place to the members conscientiously initiating their own progeny.

§ 2. Initiation, and higher Consecrations.

The admission of candidates for membership is called at Amoy kui-i 皈依, "taking refuge". As this rite opens the door to Salvation in Paradise, it is naturally considered to be of the utmost importance. Every T'ai-khong, Ts'ing-hu or Su-ki has the right to admit neophytes, and to swear them in as members. But no one can find admission without the intervention of an in tsin su 引進師 or "Introductory Master", a notable male or female member who proposes him and warrants his good faith. The danger of exposing the sect to treason by admitting untrustworthy people is thus evaded as far as possible.

Theoretically, the initiation should take place in full assembly in the meeting-hall, on one of the principal annual days of common worship, mentioned on page 220. But in times of persecution, when the meetings are infrequent, or even altogether suspended, the ceremony is as a rule performed in the houses of the members, before the domestic altar bearing the image of Kwan-yin or Awalokiteçwara. The initiation-ritual as performed *in optima forma* in the meeting-halls, I found described in detail in the manuscripts placed in my possession. I reproduce it therefrom in the following pages, omitting, however, some interpolated ceremonies which form a part of the initiation proper, and too insignificant to notice.

As a rule, several candidates are initiated at the same time. They place an offering of fruit and other food of a strictly vegetable nature before the altar which bears the images of the Saints of the sect, after which the hoà-tō su 化度師 or "Master of Conversion" — that is to say, the leader who performs the rite of admission, the Initiator, in most cases the head of the community — offers to those Saints some incense and candles, provided, like the aforesaid offerings, by the candidates. Then he kneels down, and humbly bows his head several times to the ground, thus inviting the Saints to enter into their images and so attend the ceremony.

The candidates meanwhile range themselves in two groups before the altar, in kneeling attitude, the women on the right, the men on the left, all holding a burning incense stick, in their folded hands. The Initiator mumbles a series of formulas, purporting to make the Saints descend and settle in their images. He then mounts a kind of low platform, on which a chair is put ready.

for him, and a small table. From this pulpit he delivers a short homily on the excellence of the doctrine of Buddha. This is followed by an examination of the candidates, which at the same time answers the purpose of a confession of faith:

Q. "Now may I ask you, ye worthies in both groups, which favours in this world are the most important?"

R. "The four favours.

Q. "Which are these?"

R. "That heaven covers us, and that the earth bears us; that sun and moon shed their light upon us; that there exist water and land belonging to our Imperial Sovereign; that our parents have given birth to us.

Q. "And how can these favours be requited?"

R. "We certainly must abstain from forbidden food, and accept 'the Commandments'").

"Our Holy Founder", the Initiator continues, "has bequeathed to us three Refuges and five Commandments. Listen attentively! 'The first Refuge! Knock your heads against the ground,

— here the prostrated candidates three times in succession touch the floor with their foreheads —

"and take refuge in Buddha! This Buddha is no buddha modelled 'in clay, or carved in wood; neither is he a buddha painted 'on paper, or cast in brass. This Buddha is the model of 'the world, who introduces us into the gates of the Law. The 'Buddha of whom I speak is the Buddha who preached the 'Law in the park of (prince) Jeta for the benefit of men and 'Devas. Buddha is Intelligence, and Intelligence is Wisdom; the 'man who possesses the spiritual Intelligence which gives Wisdom, 'can study (that Law), master it, and practise it. This is the 'bright Buddha, venerable, pure, who appears by the cultivation 'of your own minds" 2).

1) 敢問兩班善人世上何恩最重

答曰、四恩最重

又問、何爲四恩

答曰、天地蓋載、日月照臨、皇王水土、父母生身

又問、何能報得

答曰、必須持齋受戒。

2) 我聖祖留有三皈五戒。你可用心聽着。一皈依。稽首皈依佛。此佛不是泥塑木雕的佛也、不是紙

"The second Refuge! Your heads to the ground, and take refuge in the Law! This Law (Dharma) is not the law about the use of charms and the conjuration of water, nor those which enable men to ride on clouds and fog. But this Law comprises all the laws of the world which draw the erring into their sphere of influence. The Law of which I speak is that which has none other above it, very profound, fine and wonderful. This Law has been transmitted to us, but its origin has not; even before (the Buddha) was produced by a womb of wisdom this Dharma of the Buddhas could be preached. This Law is orthodoxy; in an orthodox Law there is no egotism, no partiality; it is unchangeable. This Law is the luminous Law, brilliant, pure, which will manifest itself when ye disciples cultivate your own minds" 1).

"The third Refuge! Bow down your heads to the earth and take refuge in the Sangha! This Sangha is not the tonsured clergy, nor the clergy who collect subscriptions from house to house; it is composed of all disciples who offer incense and keep temples in the country-hills, and to whose care our Old Patriarch (Lo Hwai) has entrusted the religious books he left. Let us see what the Sangha of which I speak is able to do. It can take the moon from the horizon, plant lotus-flowers in fire, graft on rootless trees, and light torches at the bottom of the sea. The Sangha is purity 2), it is an embodiment of the Law, clean and pure; it is the Sangha sublime and immovable, pure and undefiled, which produces itself when ye disciples cultivate your own minds" 3).

鑄銅鑄的佛。這些佛是世間模樣引進法門。我說這個佛在給祇園說法利人天。佛者覺也、覺者智也、智慧之靈覺之人纔能學得、纔能行得。是你自性修出來亮堂堂清淨的佛。

1) 二皈依。稽首皈依法。此法不是行符咒水的法也、不是騰雲駕霧的法也。這些法是世間雜法引動迷人。我說這個法無上甚深微妙法。法傳、本不傳、未曾出聖胎焉能講佛法。法者正也、正法無私不偏不易。此是你弟子自性修出來光燦燦清淨的法。

2) A play upon the homophony of the characters 僧 or Sangha, and 淨, purity. Both are pronounced tsing in the literary language of south China.

3) 三皈依、稽首皈依僧。此僧不是削髮的僧也、

"Buddha, Dharma and Sangha, believe in them and admit them into your hearts. Ye may not seek them outside yourselves; ye may not find them outside you" ¹).

The first part of the initiation is herewith finished, and the candidates by piously throwing themselves into the arms of Buddha, his Law, and his Community, have formally entered the religion. The way to Salvation now lies open before them; but not the slightest progress can be made in it unless by a faithful obedience to the principal commandments. So these have to be solemnly accepted.

"The threefold Refuge having now been taken", thus the Initiator continues, "listen to the five Commandments, and accept them. According to the first of these, it is not allowed to kill any living being or destroy any life. This commandment bears upon benevolence. The Highest (heaven) has for its fundamental property the love for all that lives; the (ancient) Sages also had a compassionate and sympathetic heart; for Çākya and the Old Patriarch, compassion and pity were the starting-point, and the means to reach Salvation were their gate. See, the "four classes of living beings" ²) that move in the six roads of transmigration ³), were in past ages corporeal men, who because of greed or error did not awake; they heard (the Doctrine) preached, but did not turn their heads; hence on losing their human bodies (at death) they fell in the revolutions of the wheel of transmigration. Therefore, ye abstainers who accept the Commandments, I exhort you, before all things learn to make compassion and pity your starting-point, and Salvation your gate, and earnestly remember that you may kill no living creatures, nor destroy any lives" ⁴).

不是沿門抄化的僧、這些僧是裝香童子、把守山門、老祖留有經卷與他看管。我說這個僧試問有何能。會取天邊月、能栽火裡蓮、會接無根樹、能點海底燈。僧者淨也、清淨法身、是你弟子自性修出來巍巍不動清淨的僧。

1) 佛法僧三寶信受入心。不許你外求、不許你外得。

2) Proceeding from an uterus, from eggs, moisture, or transformation.

3) Dēvas, men, asuras, devils, prētas, animals.

4) 三皈依明白、爾今聽受五戒。一不許爾殺生害命。乃是仁也。太上原有好生之德、聖人也有惻隱之

"The second Commandment forbids us to commit theft. Therefore it bears upon righteousness. Can it be expected of persons who strive after improvement of their conduct, that they should grope through the walls of others? It has been taught of old that one grain, one single coin may count for alms; just as well, one blade of grass or one piece of wood is (of significance when) an object of theft. Hence, not one needle, not a thread shall ye appropriate to yourselves; wealth and poverty are called into existence by Heaven. Each one of you therefore must keep this Commandment; comport yourselves according to these lessons of mine, your preceptor by whom you take refuge (with the Triratna); the blue empyrean does not treat with indifference people of virtue" ¹).

"The third Commandment forbids sexual incontinence, and answers to ceremonious conduct. From time immemorial we have been taught that there are a heaven and an earth, and that there are (in the universe) a male and a female principle (Yang and Yin), and (consequently) rulers over subjects, fathers over sons, husbands over wives. This is the great doctrine of the five relationships, an eternal institution ten thousand times older than antiquity. We abstainers who accept the Commandments, must study the people of times of yore, the ancients: the man in Lu closed his door and refused to receive (a widow whose house was destroyed by a tempest), and Liu-hia Hwui could sit with a woman against his bosom, without any confusion of his senses" ²). Such a fact shows us that he was the

心、釋迦老祖慈悲爲本、方便爲門。你看那四生六道前世原是人身、只因貪迷不醒、聽說還不回頭、一失人身墜落輪迴。我勸吃齋受戒之人先學那慈悲爲本、方便爲門、切記不可殺生害命。

1) 二戒不許你偷盜。乃是義也。修行之人難道敢探人墻壁麼。自古道一分一文爲布施、一草一木爲偷盜。一針一線你莫取、富貴貧窮是天生。各守戒、行皈師科教、蒼天不負善心人。

2) Liu-hia Hwui 柳下惠, or Hwui of Liu-hia, a shief he was invested with, was a grandee of virtue in the state of Lu 魯 in the age preceding that of Confucius. His real name was Chen Hwoh 展獲 or Chen Khin 展禽. He is mentioned in the Lun yü two or three times as a man of great merit, and five times by Mencius. His reputation as a man of the highest sexual morality he probably owes to the circumstance that, as Mencius states, he was wont to say: "You are you, and I am I;

"truly superior man; it shows that he was a great hero"').

"Of woman the third Commandment exacts that she sees to 'the orthodox management of the female apartments. For her 'there exist three persons whom she has to follow, and four 'virtues. Which are they? As long as she lives in the paternal 'house she follows her father; when she is married she follows 'her husband, and when he is dead she follows her son. Now 'hear what her four virtues are. With submissive filial devotion '(hiao) she shall obey her parents-in-law; this is her first 'virtue. The second is respect and reverence for her husband. 'To foster harmony between the wives of the brothers of her 'husband is her third virtue; and to instruct her children and 'grandchildren is the fourth. Ye married female abstainers who 'accept the Commandments, must study people of yore, the 'women of antiquity; — Meng Kwang') testified the respect in 'which she held her husband, by raising the dishes (to a level

"though you stand by my side with breast and arms bare, or even with your body 'naked, how can you defile me?" 爾爲爾、我爲我、雖袒裼裸裎於我側、爾焉能浼我哉: sect. 萬章, I. Some nice traditions about his admirable continence may naturally have been forged out of this phrase.

1) 三戒不許爾邪淫、乃是禮也。自古道有天有地、有陰有陽、有君有臣、有父有子、有夫有婦。此乃五倫之大道、萬古之綱常。我和爾吃齋受戒之人要學那前輩古人。魯男子閉門不納、柳下惠坐懷不亂。纔知是真君子、方顯是大丈夫。

2) Meng Kwang 孟元 was a woman of the first century of our era, very honorably mentioned in chapter 113 of the Books of History of the Later Han Dynasty. There we read that she was stout and ugly, dark of complexion, and so strong that she could lift a rice-pounding mortar of granite. Up to her thirtieth year she refused to marry, declaring that no one would suit her unless he were as enlightened as a certain Liang Hung 梁鴻, who lived in the same kingdom and had up to that time also remained single, because he could not find a spouse worthy of him. When he heard of Meng Kwang's resolve, he wedded her. Now, however, this woman began to dress so loudly, that it greatly displeased her wise husband. He showed his displeasure by not speaking to her one word for seven days. But then he could pursue this line of conduct no longer, and expressed his grievances in good intelligible Chinese; on which she immediately donned a suit of homely garments, and behaved so admirably that her husband bestowed on her the title of Teh-hwei 德曜, "Lustre of Virtue", which she has kept to this day. They retired into the hillocks to earn their living, he with agriculture, she with weaving, and there passed their leisure hours agreeably with literature, poetry and music. This paragon of female perfection respected her husband so much, that when offering him food she always raised the dishes to a level with her eyebrows, not presuming to look familiarly up to him.

"with her eyes), and she worked at the loom industriously, thus "showing us that she was the best wife who ever lived in this "world, the heroine of her sex" ¹⁾).

"The fourth Commandment forbids lying. Therefore it bears upon "knowledge. People striving after perfection of their conduct shall "not make their nay yea, nor their yea nay. Anything happening "in a family on this side must not be told by them to a family "on the other; anything said in a house eastward must not "be reported to a family dwelling on the west. By telling things "from one house to another, the minds are inflamed on both "sides; in the worst case this leads to the infliction of moral "and physical wounds, and in less serious cases to the financial "ruin of both families. Therefore you abstainers who accept this "Commandment, merely veil what is evil, and give publicity to "what is good. If any one asks you whether a thing is true or "not, take a few steps backward, shake your head, and say: I "know of nothing. Be concerned about no matters but those "that bear upon your own life or death, and meddle no longer "with the yea and the nay of others. Herewith the fourth Com- "mandment is explained ²⁾).

"The fifth Commandment prohibits the use of alliaceous plants "and spirituous liquors. Therefore it bears upon belief; they who "believe shall gain the celestial halls, but they who have no "faith shall go to hell. Since the times of yore when the Saint "Buddha, our Holy Patriarch, descended to this earth, the three "calamities and the eight disasters have prevailed on it; and

1) 女人三戒各守閨門端正。婦人家有三從四德。何爲三從四德。在家從父、出嫁從夫、夫死從子。再聽四德。孝順翁姑爲一德。尊敬丈夫爲二德。和睦姆孀爲三德。教訓子孫爲四德。吃齋受戒的婦人要學前輩古婦人、孟光舉案敬夫勤織、纔知他是世間良婦、女中的丈夫。

2) 四戒不許爾誑語。乃是智也。修行之人不可將無作有、不可以是爲非。上家有事不許爾傳與下家、東家有話不許你報與西家。搬動兩家心火起、大則傷其性命、小則破人家財。吃齋受戒之人只可隱惡揚善。有人問爾是非事、退步搖頭曰不知。只顧自己生死事、休管他人是非。此乃四戒明白。

"we mundane men of this world, who refine our conduct by applying ourselves to the attainment of Buddhahip, cannot pretend that in all the time we have done so, slight diseases and mishaps have not taken place. So it is to be feared that in future such slight diseases and discomfitures may occur again; but in such cases, take no remedies cooked or fried in spirits, nor any dregs from distillation, nor anything pickled in vinegar. It is in this way that liquor is abstained from, and its use is cut off at the root. Onions, garlic, wild radish and leeks or shallots, which belong to the five acrid or pungent herbs, you are absolutely forbidden to eat. The laws of our Sage Patriarch constitute a Dharma of purity, and demand that you shall acquire purity by abstinence, and wisdom by keeping the Commandments. So, abstain from forbidden food and drinks once and for ever; if you break this Commandment once, you will break it a hundred times¹⁾).

"Having now accepted the three Refuges and the five Commandments, you must, with regard to others, practise benevolence, righteousness, ceremonious conduct, knowledge, and faith; and with regard to yourselves, assimilate with the five elements: metal, wood, water, fire, and earth. The Sutra of Commandments says; "Those who have accepted the Commandments have bodies of gold, but those who have not accepted them are raw, cast iron, entirely good for nothing").

"Furthermore there exist six prescriptions of the Sage Edict, viz.: show submissive devotion and obedience to thy parents; honour and respect thy superiors; foster unity and harmony in

1) 五戒不許你食葷飲酒。乃是信也。信者乃是天堂、不信就是地獄。自古真佛真祖降凡也有三災八難之苦、我和爾世上凡夫學佛修行難道都是小可病恙不成。日後恐有小可病恙、酒煎藥材不可吃、糟藏醋食不得。此是戒酒而斷根也。葱蒜菲薤乃是五辛之物、全并吃不得。我聖祖這法乃是清淨的法門、要爾齋得清、戒得明。一斷永斷、一了百了。

2) 爾今受了三皈五戒、要你外行仁義禮智信、內中配合金木水火土。戒經有云、受戒之人黃金之體、不受戒之人乃是生銷之鐵、全無用也。

"village-life; instruct thy children and grandchildren; quietly "apply thyself to thy trade; commit no wrong" ¹⁾).

"In the third kalpa (period), ere heaven and earth were separated, "besides these tenets, our Sage Patriarch left to us a Dharma- "jewel in the shape of an authentic Sutra for the initiated of "the Siáo-sing grade (see page 202). It is called the Principle "of the Cultivation of Conduct, the Law which is the Base of "Peace. It consists of twenty-eight characters, called the twenty "eight principal constellations (nakshatra), and also the twenty- "eight Precious Pearls of the Muni (i. e. the Sage, Buddha). These "I now give you, o my disciples; repeat them uninterruptedly, "and thus make them remain in existence from hour to hour. I "call it the Dharma fine and wonderful, expressed in a quatrain, "and also the Tathāgata's Gate of Salvation" ²⁾).

Now the attendants solemnly chant the wonderful verse:

"A string of precious pearls of five-coloured light

"The Tathāgata himself gives to the kings in the Dharma.

"Shining to all sides, that light fills the three thousand worlds,

"And sends down a web of colburs into the great hells" ³⁾).

Then the Initiator proceeds: "Now kneel down, bow your heads "to the earth, and before the golden lotus-throne of the Sage "Patriarch accept incense...

— incense-sticks are distributed among the novices —

"If, after having accepted the Commandments, you wish your "heart to be your ruler, and your believing mind to help you "in length of time out of the three Worlds —

viz. that of desire, that of form and matter, and that where no shape or matter exists "then you must lend no ear to the approving or disapproving

1) 凡有聖諭六條、孝順父母、尊敬長上、和睦鄉里、教訓子孫、各安生理、毋作非爲。

2) 我聖祖三劫乾坤未開、此教外留下有一卷小乘真經法寶、名爲修行之理、平基之法。有二十八個字、稱爲二十八宿、號爲二十八個牟尼寶珠。付與你弟子、時時舉念、刻刻常存。叫做四句微妙法如來方便門。

3) 一串寶珠五色光
如來親付法中王

展開充滿三千界
放下色羅大地藏

“opinions of people who stand outside our religion. But I fear
“that in the long course of years and months your hearts may
“stray from the right way, your resolution become indistinct,
“your knowledge darkened, your passions dimmed. It is also
“conceivable that, though having forsaken the world and broken
“with forbidden food and fermented drinks, you may lose
“something of the Dharma-jewel, the unwritten authentic Sutra
“of our Sage Patriarch. It is therefore necessary that, with
“distinct voice, mentioning your ancestral family-name and the
“name you bear in the yāna (road of Salvation), you pronounce
“this curse....”’).

And the novices simultaneously recite the following formula, dictated word for word by the Initiator:

“I your disciple, bearing the family-name of . . . and the personal name of . . . will never presume to relinquish abstinence from forbidden food and drink, or to break the Commandments, or to lose anything of the Dharma-jewel, the unwritten authentic Sutra for the Siāo-sing; neither will I ever forget the Favours (see p. 204), nor turn from the Patriarch. Should I do any of these things, then may each time such and such a curse befall me in punishment”³).

At this imprecation of evil, which everyone may make as terrible as he likes, all bystanders exclaim O-bi-tô hût, i. e. Buddha Amita. Then the initiates recite the following verse:

*Locking upward, we pray Thee Master (Buddha), be our Lord;
 *Three thousand Buddhas, be witnesses here;
 *Four Generalissimos (see p. 200), be the chiefs of our intel-
 [ligence;
 *Ruler of the Dharma, who abidest in Nirwāṇa (Brahma?), mani-
 [fest overawing power.

1) 你今跪叩、在聖祖金蓮臺前領香。受戒以後自心作主、信心久遠超三界、莫聽傍人說是非。只恐怕你年長月久心迷、意味、智暗、情昏。誰想你背地開了葷酒、漏洩我聖祖無字真經法寶。要爾明明朗朗報上姓秉名、發個誓願。

2) 弟子姓某名某不敢開齋破戒、不敢漏洩小乘無字真經法寶、不敢忘恩背祖。如有此等、皆遭某件誓願受報

“Devas of the three Worlds, come and let your influence shine;
 “Eye and ear witnesses on both sides, witness our doings clearly”¹⁾).

The oath or vow having been thus taken, the Initiator continues as follows:

“This curse shall bind your mundane minds. Never sin against the three Refuges or the five Commandments; never allow yourselves to lose anything of the Dharma-jewel, the unwritten authentic Sutra for the Siáo-sing grade, then, O disciples, the vow ye have taken will become for you a lake with lotusses red and white, across which ye will travel to the West, to go out and go home there in the company of the Buddhas. To those who refine their conduct nothing but Heaven belongs; hell is not their share a second time. So, if you can cultivate virtue, and love the hill of spiritual life, then after your departure (from this life) the rank of the Arhats shall be your share. The field of bliss (now opened to you) in the third kalpa, o ye disciples, take endless advantage of it; enjoy it for ever; and whenever in improving and refining your conduct you make a mistake or commit an error, then, if you behave in accordance with that vow, you will reap yourselves the fruits of your own labour in that field”²⁾).

“You are not to involve in any difficulties the master who has introduced you here (p. 203), nor shall you involve your Initiator, nor any of the Buddhas (holy men?) of the “community”³⁾).

- 1) 上請師傅作主。三千諸佛作證。
 四大元帥爲明甫。當空護法證威靈。
 三界等神來照應。兩傍聽見證分明。

2) 這一句願頭乃是鎖你凡心。日後不犯三皈五戒、不準漏洩小乘無字真經法寶、將你弟子許得願頭化作紅白蓮池、徑往西方、與佛祖同出同歸。脩行之人只有天堂、再無地獄。若能修德好靈山、去了羅漢果位。這三劫福田是你弟子用之無盡、享之無窮、修行若有差錯者就依此願而行、是你自作自受。

3) 不許你連累引進師、不許你連累化渡師、不許你連累大眾諸佛 In these plain words, which no doubt refer in the first place to betrayal to the authorities, fidelity to the community is imposed upon the neophytes.

"If after this your initiation you really remain faithful, then
 "I hope, humbly stooping down, that the Sage Patriarch may
 "confer upon you the power to stand up and follow him, and
 "that the Ruler of the Dharma (see page 213) may look down
 "upon your Salvation, and let his light shine upon it. May your
 "six roots

— the perceptions of eyes, nose, mouth, ears, body, and mind —

"O disciples, remain pure and clean, the five parts of your bodies

— sinews, veins, flesh, bones, skin, and hair —

"enjoy quietness and health, your homes be pure and happy,
 "the inmates enjoy rest and peace. May all you undertake be
 "crowned with success; may happiness and blessing come down
 "upon you in profusion!"¹).

No sooner has the Initiator uttered this series of wishes than a unanimous O-bi-tô hût resounds through the hall; and the prostrate initiates, to thank him, bow their heads three times to the earth. A general Sutra-reading brings the initiation to a close. Meanwhile one of the attendants sends a paper up on high, on which the wishes the Initiator has just pronounced, are written down in the form of a prayer; that is to say, he lights the paper at one of the candles, and places it on the ashes of the incense burner. In this manner the prayer reaches its destination: the Gold Lotus-throne of the Apex of Nothingness.

This initiation-ritual copied word for word from the written documents of the sect, bears evidence in itself that it is no invention of some small, isolated religious club. It is no doubt the property of the whole Lung-hwa religion. As a matter of fact it is nothing else than a subdivision of the consecration-ritual of Buddhist monks. Of this we gave a survey in chapter XIV of "Le Code du Mahayāna en Chine". We stated there (page 207) that, at the feet of an Upadhyāya or initiator, the candidates for monastic life receive a first or lowest consecration, which opens the way to the convent and to Salvation, by taking refuge in Buddha, the Dharma and the Sangha, and making a vow upon the five Commandments. This consecration raises the male recipient to the rank of Upāsaka, rendered in Chinese by 信男, "believing man",

1) 皈依以後若果有真心、伏望聖祖賜起隨身、護法觀照領道。弟子六根清淨、五體安康、家門清吉、人口平安。百事所求如意、大降吉祥

and the female to that of Upāsikā or 信女, "believing woman", dignities which even without the tonsure and separation from one's family, lead to the sanctity of the Dēvas (see C. du M., p. 251). This sanctity is merely of a low degree. Hence the sectaries who have received this consecration from their Initiator, are called Siáo-sing or Inferior Vehicles (supra, p. 202), i. e. Hinayāna.

Besides the intrinsically Buddhistic character of the sect, the ritual of the initiation shows us the syncretic spirit of it. The five fundamental Commandments of Buddha are, indeed, brought in connection with the five Constant Matters (五常) or Confucian fundamental virtues: benevolence, righteousness, ceremonies and rites, knowledge, and trustworthiness, which from time immemorial have played an important part in classical ethics. Following Mencius, who boldly declared that the first four of these virtues are innate¹⁾, philosophers have always identified them with man's character, his *ing* 性, bestowed by heaven, and therefore intrinsically good. Hence they are, like this natural character, emanations from the Way of heaven, the Tao, so that to possess them is to be orthodox (*ching*), and all human instruction must be based upon their cultivation, which is equivalent to the banishment of the *sié* or heretical element. In fact, Tszé-szē 子思, the grandson of Confucius, said in the *Chung yung*, one of the classical bibles: "That which heaven has ordained or bestowed, "is called the character; therefore the following of that character is Tao, and the following of the Tao is effected by "instruction"²⁾. The ground theme of Confucian ethics being thus essentially Taoistic, the Lung-hwa sect by adopting it gives itself a Taoistic character. Its syncretism goes further still, for novices are admonished by the Initiator to identify themselves with the five Elements of which the universe is composed. In truth, Taoist philosophers by mere speculation have come to the conclusion that benevolence is essentially connected with wood, that is, with vegetation created by benevolent nature, and that

1) "Man possesses these four principles just as well as his four limbs. We, who have "them in ourselves, must learn to give them all their full development and completion" 人之有是四端也猶其有四體也。凡有四端於我者知皆擴而充之矣; sect. 公孫丑, I, 6. "Benevolence, righteousness, ceremony and rites, and knowledge are not infused from without; we positively have them in ourselves" 仁義禮智非由外鑠我也、我固有之也; section 告子, I, 6.

2) 天命之謂性、率性之謂道、修道之謂教.

righteousness with metal, ceremony and rites are fire, knowledge is water, and trustworthiness is earth¹). And finally, the syncretism of the sect is evident from the compulsion laid upon the neophytes to obey six precepts of the Sage Edict. This is especially remarkable because this ultra-Confucian state-document of modern time, as we shall see in the next chapter, passes peremptory sentence on the Lung-hwa sect and other religious societies, prescribing their extermination on account of heresy. Thus the sect gives a clear proof of loyalty to its most implacable enemy, the persecuting State; thus also practically it makes true the doctrine proclaimed to the initiated (page 206), that its Dharma embraces all existing principles which keep erring man in the right path.

The reader will no doubt have glanced with peculiar attention over the quatrain of twenty-eight characters, a knowledge of which is imparted to the novices after having accepted the Refuges and the Commandments (see p. 212). What does this part of the initiation-ritual mean?

This question can only be answered and the verse explained, if we set forth that in the Chinese Mahayāna system, Buddha stands in the foreground as the Universal Light which saves the world. As such he is merely a part of the Dharma, and the chief power in the compound of all laws and forces that work in the world. Now a perusal of the verse will show that it represents that Light, radiant throughout the world, illumining and saving all beings that live within the sphere of the Dharma, and penetrating also into the deepest hells, to the same benevolent end. This Light is a five-coloured light, that is to say, it embraces the Universe in its five parts: the north, the east, the south, the west, and the centre, which, according to Chinese philosophy of all ages, are, respectively, black, blue, red, white, and yellow. The verse consists of as many characters as there are principal constellations; this means that it represents the Light that fills the sphere which those constellations divide into twenty-eight parts; and quite appropriately the Initiator calls the twenty-eight parts of the verse the shining Pearls of Buddha. Solemnly he imparts that Light of Salvation to the neophytes; with great emphasis he inculcates it on their hearts, their minds, their souls; admonishing them to recite it incessantly and thus never to let it be extinguished. In this wise, he asserts, this Light will be

1) This theory in its relation to psychology and ethics has been dealt with by us in Book II, Part I, chapt. 1 of *The Religious System of China*, to which we refer the reader.

"the principle enabling them to improve their conduct", that is to say, steadfastly to walk in the path of Salvation, in which the initiation has placed them. Thus piloting them safely into the Land of Peace, the Verse of Light is the very "Base for Peace" it is Buddha's own light, and as such "the Gate of Salvation existing within the Dharma". That the initiated swear a solemn oath, sealed by a curse, to lose nothing of it, shows that this Light is considered to be of the utmost importance, nay totally indispensable, for religious life and its sole aim and object: Salvation.

The initiation or first consecration in reality changes the recipients into Devas, unless they break their vow, renounce the Triratna, and sin against the five Commandments. It is therefore quite reasonable that, changing their persons into saints, they should also change their names. At Amoy, the initiated adopt a so-called *pút hō* 佛號 or "Buddhist title", consisting of two words, the first of which is almost always *P'ó* 普 i. e. "Universal, All-embracing", evidently referring to the all-embracing character of the Dharma and the Light of the World. We have known sectaries named *P'ó-lō* 普露 or Universal Dew, *P'ó-tsing* 普淨 or Universal Purity, *P'ó-kién* 普檢 or Universal Model, *P'ó-hui* 普輝 or Universal Refulgence, etc. Dissyllabic clerical names have been borne by Buddhist monks and nuns ever since the early centuries of our era; it is this example which the members of the Lung-hwa sect imitate.

After his initiation, every new member receives a diploma on red paper. This tells a few good things about the blissful Light of Salvation shed abroad over the world by the promulgators of the Dharma, among whom the Apex of Nothingness was the first; and finally it states that the Initiator and the Introducer, as proxies of the Plenipotentiaries (總勅), viz. of the Khong-khong and the series of his predecessors all mentioned by name — have conferred this certificate as proof that the initiation or consecration took place in all due form. It bears seal-stamps of the Initiator and the Introducer, of the principal witnesses of the ceremony, and of the writer of the certificate.

Among the initiated of the lowest degree there are always a good many who strive for higher perfection and sanctity. They accept for that purpose, on a later occasion, the ten Commandments, which are, beside the five which the reader knows, (6) to use no perfumes, balsams or flowers; (7) to abstain from singing and dancing; (8) to use no high or broad beds; (9) to take food

only at irregular times; (10) to possess no gold, silver, or precious things. The ritual of this second consecration is hardly different from that for the Siáo-sing grade; but the Initiator adds a sermon about the five other Commandments, with the explicit admonition that, "if the ten Commandments are not followed, there "will be hardly a chance to mount up to Heaven; and if the "five are not made the sole end and purpose, the way which "leads man to the Deva-dignity is cut off" ¹⁾. Those heavens are the six we have mentioned in "Le Code du Mahayāna en Chine" (p. 252). The recipients of this consecration bear the title of Tā-sing (supra, p. 202): "Great or Superior Vehicles".

The dignity of Sam-sing or Third Vehicle (p. 202) requires re-ordination in another set of Commandments. Members of the sect have assured me that this is the case also with the still higher dignities. Each of these represents a higher stage on the road to Salvation, in which the dignitaries are expected to keep the five Commandments with correspondingly greater zeal, and several others besides, and at each re-consecration they make a vow to this effect.

A few male members of higher rank attain to such a measure of piety, that they can repair to a monastery authorised by the government to consecrate clergy, and there receive the consecrations which involve special vows to observe the five Commandments, the ten Commandments, the 250 rescripts of the Pratimoksha, and the 58 of the Sutra of Brahma's Net ²⁾. Thus they attain to the dignity of Bodhisatwa even here on earth, and become clergy diplomated by the state, wearing the clerical dress even in everyday life; and like all Buddhist monks, they have their heads clean shaved in every part. Of course they mostly remain in close contact with their sect, and as high title-bearers preside as leaders at meetings in the vegetarian halls and in the dwellings of the sectaries. They carry on no trade or profession. To attend to the flock is henceforth their calling; but besides, as often as they please, they accept invitations from non-sectaries to read masses for the souls of the departed, or to perform other ceremonies. Like the sect itself which they serve, they may any day, any hour, fall into the persecuting hands of the mandarinates; but it seems they generally pass unnoticed, as ordinary clergy living among the laity (comp. pp. 120 and foll.). Such a Lung-hwa priest apparently was Wu Shi-tsi (see p. 160), who in 1753 paid the penalty of death for pointing out a

1) 十善不修天堂難上、五戒不專人天路絕。

2) See the description in "Le Code du Mahayāna", chap. XIV.

road to Salvation extremely dangerous for the lives of His Imperial Majesty's subjects. And poor Wang Shu-hiun, who persuaded high officials and sturdy Confucians to take refuge with the Triratna and to keep the Commandments, evidently was a priest of the same stamp.

§ 3. Religious Meetings and Festivals.

As already noticed, the members of the Lung-hwa sect at Amoy, in order to promote their individual and mutual Salvation, hold quiet religious meetings for the worship of their Saints and Buddhas, and for the reciting of Sutras, liturgical prayers, and powerful Tantrāni. These meetings do not generally take place on fixed dates, but at the convenience of the participators. Sometimes, when a persecution threatens or has actually broken out, no meetings are held for months together, and the religious work is carried on exclusively at home by each member for himself, or by a very few together, until better days dawn. Frequently also, to avoid discovery, the sectaries meet after sunset or late at night; and this has the advantage of enabling the men to attend, who in the daytime are tied to their trades or professions.

Moreover, the sect has a number of so-called *pai-king jít* 拜敬日 or "days of worship", being calendar days devoted to the worship of special Saints. These are:

- | | | |
|-------|-------------------|--|
| I. | 5th of 1st month, | in commemoration of the Patriarch Lo, the founder of the sect. |
| II. | 9th " 1st " | in honour of the God of Heaven. |
| III. | 15th " 1st " | in honour of the Rulers of the three Worlds. |
| IV. | 19th " 2nd " | in honour of Kwan-yin. |
| V. | 19th " 3rd " | in honour of the Lord of the Great Light (大陽公), the Sun. |
| VI. | 8th " 4th " | birthday of the Buddha Çakyamuni. |
| VII. | 6th " 6th " | the opening of Heaven. |
| VIII. | 19th " 6th " | in honour of Kwan-yin. |
| IX. | last " 7th " | birthday of the Lord of Hell, 'Ti-tsang Wang 地藏王. |
| X. | 15th " 8th " | chief festival of the Moon. |
| XI. | 19th " 9th " | in honour of Kwan-yin. |
| XII. | 17th " 11th " | birthday of the Buddha Amita. |
| XIII. | 23rd " 12th " | on which the gods ascend to heaven. |

In this list the syncretic character of the sect is especially conspicuous. No less than five of these thirteen days are heathen

calendrical festivals of the people in general, viz. the second, third, seventh, tenth and thirteenth; we have described them elsewhere at large ¹⁾. Buddhistic yearly feasts of the laity are the fourth, eighth, and eleventh; and the sixth, ninth and twelfth day are taken from the calendar of Buddhist monastic life. The first alone is the special property of the sect. The list shows that the principal Saints of the sect are the same as those of the Chinese Mahayāna church in general. It goes without saying that many parishes increase the number of meetings according to the piety of their members, and also that in some halls the meetings are far better attended than in others.

In the early morning of the feastday cups of tea are placed upon the altar of the hall, to refresh the Saints residing there. And some of the most pious members betake themselves to the spot, for the purpose of reciting formulas and prayers; but we have not been able to discover any connection between these and the proffered tea. Successively more members make their appearance, until the male or female leader is of opinion that enough of them are present to commence the great service.

Rice, vegetables, fruit and tea are now placed upon a table in front of the altar, together with fragrant incense, for the benefit of the Saint whose festival is being celebrated. A smaller portion is in like manner allotted to each of the other principal Saints of the hall, and the members range themselves in one or more long rows along the side-walls of the apartment, the men, attired in the long ceremonial robe and with a conical straw hat overlaid with red fringe, to the left of the saints, and the women to the right. In both rows the highest graduates are nearest to the altar. With closed eyes, and the palms of the hands pressed together before their breasts, all mumble unanimously a series of formulas and extracts from Sutras, one of them tapping with a wooden knocker on a hollow wooden bowl at every syllable pronounced. And the first word of every strophe is marked by a stroke on a metal bell. When this pious work has been continued for some little time, the men come forward, two by two, and kneel in front of the sacrifice, respectfully saluting the Buddhas and Saints on the altar by touching the ground nine times with their foreheads. After them the women do the same, only at a somewhat greater distance from the altar. This act of devotion ended, the dishes with food are removed

1) "Les Fêtes annuellement célébrées à Emoui"; Annales du Musée Grimet, vol. XI and XII.

from the altar, and converted into a vegetarian meal, of which all the brethren and sisters may partake. True to the national rules of etiquette, the fair sex seat themselves at separate tables, or if there be a lack of tables, they sit on the floor. When the meal is over, each member takes leave of the head of the parish with a courteous bow, thanks him, and departs.

On the four annual days specially devoted to Kwan-yin and Amita, and, if desired, on any other festival, either immediately after this first meeting, or later on in the day, the fraternity assembles again. This second meeting is called that of the pan-jia tsün 般若船, "the Ship of Pradjna or Wisdom", i. e. the highest of the Pārami or perfections by which Nirwāṇa is reached.

A small barge or boat of bamboo and paper, intended to convey departed souls to the Paradise of the West, is placed in the open court in front of the hall. The sails, flags or pennons, and other parts of the rigging are decorated with inscriptions bearing upon this spirit-journey. At the rudder is a paper effigy of Kwan-yin, the high patroness of the Mahayāna church, and as such, supreme guide of its members on the road to Salvation. Her satellite Hwan-shen-tsai holds the sheet, her female attendant, called the Dragon's Daughter, stands on the fore-ship, holding up a streamer on which is written 接引西方, "be admitted and introduced into the West (the Paradise)". Several other Buddhist saints, such as Brahma, and Weda-deva 韋陀神 or Indra, do duty as sailors¹⁾. Round this Bark of Mercy (慈航) the members of the sect range themselves, and under the guidance or not, as the case may be, of one or more of their number, who are consecrated monks, they hold a series of Sutra-readings, interspersed with invocations and Tantrani, to induce the holy Kwan-yin to take souls on board and convey them to the land of bliss. And finally, under the shout of O-bi-tô repeated many hundred times, the ship with all its contents is burned on the spot. Thus, through fire and flame, the Bark of Wisdom plies right across the sea of transmigration to the promised Nirwāṇa, where the highest Intelligence prevails. If the sea-shore is near, the bark is sometimes launched there on a plank, and allowed to drift away with the tide.

After the departed souls have thus been suitably released from their earthly woes, some of the devout sectaries still remain in the hall, for the purpose of holding another Sutra-reading in

1) Comp. the plate opposite page 230, and the Frontispice. For Hwan-shen-tsai and the Dragon's Daughter see "Les Fêtes à Emoui", pp. 194 and 195.

the evening, during which tea and sweetmeats are offered to the Saints. The majority however go home, after saluting and thanking the leader, and politely taking leave of the brethren and sisters.

Another solemnity, performed on many of those festivals, is called *pai ts'ien hüt* 拜千佛, "Veneration of the thousand Buddhas". All present stand in rows, with the palms of their hands pressed together before their breasts. Some who can read have a small table in front of them, on which the Sutra lies. They mumble an All-saints litany, every sentence of which is "Namah Buddha So and So" followed by a slow semi-genuflexion. In this manner, at least a thousand names are recited, even two or three times successively; but as it is impossible to keep up the knee-drill long, the litany is now and again broken off, and the interlude filled up with a piece of another Sutra, or with invocations without genuflexions. The object of this litany is to obtain pardon of sins by exciting internally, at the invocation of each name, a feeling of deep repentance. It is therefore called "The Sutra of Repentance of the Names of a thousand Buddhas", 懺悔千佛名經. The members who cannot read the litany and do not know it by heart, only mumble in their mind. This act of repentance plays an important part in monastic life, and is performed in many different forms. It is prescribed by one of the Laws of Brahma's Net; in our work about those laws we gave some attention to it¹⁾.

The principal and most frequently celebrated religious ceremonies of the Lung-hwa sect are herewith mentioned. It stands to reason that in several parishes they are increased to a far greater number, if the leaders possess sufficient ability and zeal to induce the members to attend. The religious repertory of conventual life here offers to the sect a large choice of matter, the daily business of the monks being indeed, at all seasons, an unbroken chain of rites and ceremonies to promote their own Salvation and that of others. We venture to assert, that this same work of Salvation would spread very greatly in the sect, if fear for the authorities did not necessarily reduce its meetings to a minimum. Under these circumstances it follows of necessity that the religious occupations of the members are chiefly reduced to solitary pious exercises at home, to which we must also pay attention for a few minutes.

1) "Le Code du Mahayāna", p. 214 and foll., and other places mentioned there in the Index under "Péchés".

§ 4. Religious Work at Home.

As in the meeting-halls, so in private houses Sutra-readings form an essential part of the great practice of Salvation. These readings are performed either standing or kneeling, and often the worshipper accompanies himself by tapping rapidly on a hollow wooden bowl, and at intervals on a metal bell, as the monks in Buddhist convents are wont to do. Very few sectaries understand what they recite. Most of them have only learned by heart the sound of the characters, and do not know their meaning, or merely understand what they are saying in so far as the sense of it has been explained to them. Their work therefore is a mere mechanical muttering of formulas, of which some have a good many stored up in their memory, others only a few. Those who can read use printed or manuscript Sutras.

The understanding has nothing to do with the meritoriousness of this pious work. For the Sutras are the sacred books which make known the roads that lead to Salvation, and to proclaim them at all times, together with the Winayas or religious rescripts which serve to keep mankind in those roads, is the highest duty imposed upon the sons and daughters of Buddha by more than one article of the Sutra of Brahma's Net, the Code of the Mahayāna church. He who fulfils this duty is deserving in the highest degree. What then does it matter whether he understands what he recites? The mighty salvation-working power contained in the Sutra or Winaya loses nothing by it, and moreover — who can tell? — perchance there are myriads of unseen spirits on the spot listening to the recital, and obtaining Salvation thereby.

But there is more. Where these holy writings have once been sanctioned as the means towards the attainment of the very highest felicity, they necessarily must have a salutary influence in matters of minor import. A power able to accomplish the elevation of every being, even the meanest animal or infernal spirit, to the dignity of Buddha, can accomplish everything. On all occasions, thus says the 39th commandment of the Mahayāna Code, Sutras and Winayas shall be read: — in times of sickness, or when the realm is in danger; in times of rebellion; on the birthdays of parents, brothers and religious teachers, and on every seventh day after their death, until the forty-ninth; at meetings designed for the seeking of Salvation by avoiding sin; when travelling for one's livelihood; during conflagrations and inundations; when storms harass ships, or giants and devils bring distress; also when one is struck by disasters or punishment; when one has

fallen into the nets of the law, or is fettered and put in the cangue; when there is much ignorance, or opposition against the religion; during epidemics, etc., etc. We have shown in our essay on that Code ¹⁾, that in the great Buddhist convents this commandment is faithfully kept. Sutra-readings indeed are the essence of monastic life. The holy scriptures which the Mahayāna church in the course of centuries has placed within the reach of seekers of Salvation, and translated into Chinese, form quite a library. Can we then be surprised that the offspring of that church, the Lung-hwa sect, seek Salvation by the reading of Sutras?

In quiet domestic solitude, this pious work is usually performed before Kwan-yin, whose image stands on almost every house-altar, and in the bedroom of most female members of the sect. Many wash their face and hands, and put on clean clothes before beginning the reading. A very common custom is to place a cup with some dry tea upon the altar, and when the recital is over, to pour hot water on the tea and drink it, as highly beneficial to health; or else the tea is put away as a medicine for future use. In fact, it goes without saying that under the mighty influence of the sutra-readings, the tea acquires beneficial properties. Then, if pushed on by an idol they carry with them, people apply to the house for remedies for some poor sufferer ²⁾, a little of this tea is kindly given them. Fruit and other dainties which during the recital of Sutras have stood on the altar for the refreshment of the Saints, are also considered extremely salutary to those who eat them.

It is the quantity of the recited matter that is of chief importance. One single passage recited a hundred times over, benefits as much as one recital of a hundred different passages: hence — also because few of the male sectaries, and scarcely any of the female, can read — the greater number confine themselves to the endless repetition of one or a few fragments learned by heart. Tantrani — foreign sounds transcribed in Chinese characters, the sense of which is understood by none — and short invocations of Buddhas and Saints, are sometimes substituted for sutra-fragments, and have the same, if not a greater miraculous power and efficacy.

Many recitals are done in fulfilment of promises. For it is a very usual thing for the sectaries to make a vow to some Saint, especially to Kwan-yin, that they will recite so and so many

1) *Le Code du Mahayāna en Chine.*

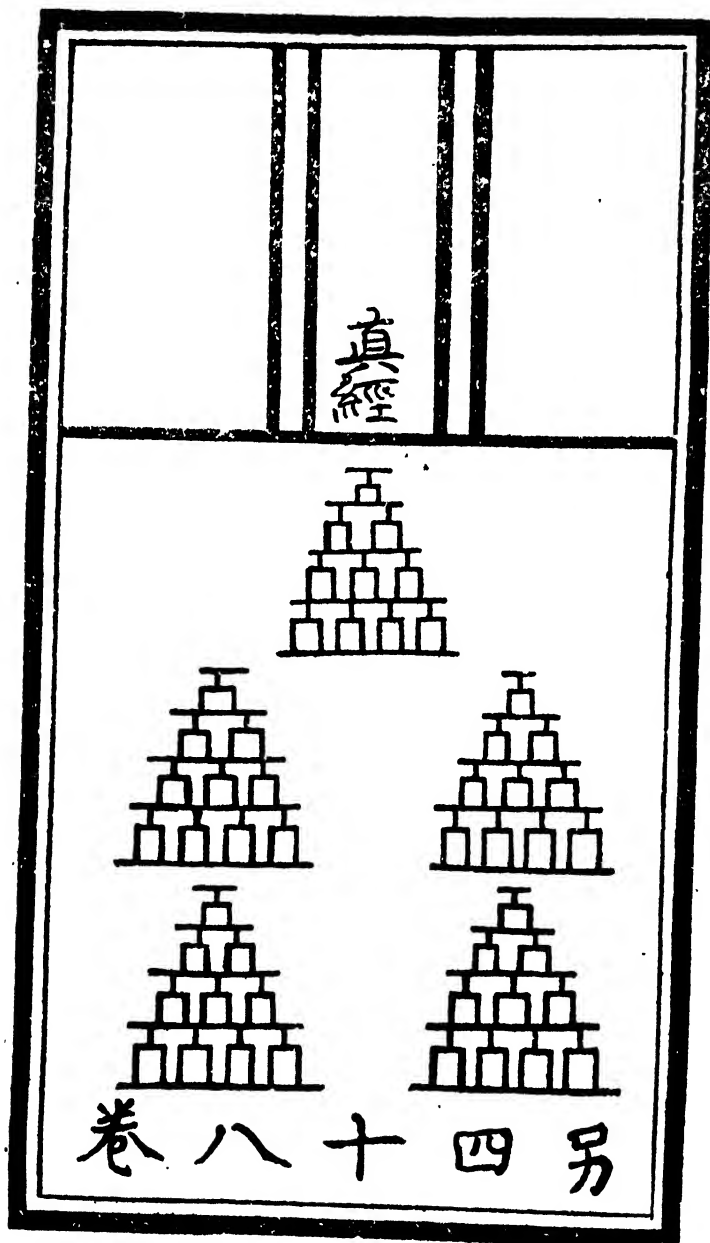
2) *"Les Fêtes annuellement célébrées à Emoui"*, p. 288 and foll.

sutra-fragments if this or that favour be granted them; and then, when the favour has been vouchsafed, they fulfil the vow to the letter. This custom leads to a good deal of bartering. For instance, the pious man begins by promising say a thousand recitals, and throws down the divining-blocks. If these fall in a position which signifies denial, he takes it for an intimation that he has promised too little; so he promises a few hundred recitals more, and throws the blocks again, and so on, until a consenting answer of the Saint by the blocks settles the bargain. If afterwards the Saint is wronged by the petitioner not exactly paying him his due, there is every reason to believe he will vent his wrath upon the delinquent. Hence it is of the utmost importance to be careful in the counting. Where only short formulas or fragments are recited, the sectaries generally use a so-called *sò-tsu* 素珠 or chaplet, consisting of a cord threaded through stones of fruit or wooden beads, and the ends fastened together; the number of chaplets counted off is remembered by dotting down strokes on a piece of paper, or by putting small coins in a box, or by other similar childish tricks. Especially to female sectaries, the chaplet is an object of value and significance, for under the influence of the holy work in which it is used, it acquires an ever-increasing virtue and sanctity, which shows itself in warding off devils and the evils they bring, such as sickness and misfortunes of all kinds.

For larger numbers of recitals, the counting is done by means of so-called Sutra-pagodas, *king t'ah* 經塔. These are sheets of paper about the size of a hand, bearing in coarse woodcut print pyramidal piles of the figure 百 (See the reproduction on next page). After every hundred recitals a stroke is added to one of these figures, changing it into the character 百, one hundred. Thus it can be ascertained at any moment how the meritorious work is progressing. At the top of the sheet are the characters 真經, "authentic Sutra", with a blank to fill in the name of the special sutra; and at the bottom is printed "plus forty-eight chapters", that is to say, this quantity should be added to make up for any eventual miscounting. Sutra-pagodas are more than substitutes for the memory. By means of a seal of wood or stone, they are stamped by the owner in the top corners with his name, and he also inscribes there his address, and any other information he desires to give to the Saints; and they are then forwarded to the

1) About this method of consulting gods and saints see "Le Fêtes annuellement célébrées à Enouï", page 56.

abodes of bliss by means of fire, to be entered to his credit in the books of justice, or to the credit of the departed for the salvation of whose soul he has done the good work.



Sutra Pagodas.

Quite a variety of sacred books are in use among the sectaries, but in each particular parish the number is small. Often one or more Sutras or formulas are for a time in special esteem in one parish, while in another some others are in vogue. The whole sect however agree as to the efficacy and high value of a booklet which, as we have always seen it, consists of scarcely a dozen pages, bound together under the title of 高王觀世音經, "Sutra of the High King Kwan-shi-yin". It contains a coarse portrait of Kwan-yin; then three unintelligible Tantras, to be read for the cleansing of the mouth, for the cleansing of the body, and to give rest to the spirits dwelling in the ground. Further it contains a litany of some Buddhas, Bodhisatwas and other Saints or personified ideas, to whose names the salutation *Namah* (see page 223) is prefixed; then again follow some Tantras, and various verses expressing a promise to Kwan-yin and all Bodhisatwas to spare the life of all creatures and to endeavour to lead them to Salvation, as also to read Sutras in great numbers, all for the purpose of being able to withstand fire and arms, to convert anger into bestowal of favour, death into life. A eulogy on Kwan-yin, her benefits and power, constitutes the main part of this sacred little book.

If the members of the sect are asked for the reason why Kwan-yin occupies so prominent a place among their patron saints, the ready answer is to the effect that she has constantly proved herself a faithful deliverer of all victims of misfortune and oppression who invoke her. We possess quite a number of stories gleaned from various Chinese sources, describing apparitions of this goddess especially to persons languishing in prison, with death before their eyes, and to others in imminent danger or distress; such apparitions are always the forerunners of deliverance. No wonder that the sectaries, over whose heads the sword of persecution ever pends, and whom the prospect of martyrdom always harasses, confidently entrust themselves to her. The above-mentioned Sutra, devoted to her, is boldly asserted to bring deliverance to victims of persecution if only it be read often enough; and to this day it is unquestionably recited ardently by sectaries in prison, while their brethren outside do the same on their behalf, thus enabling them to bear their hardships with fortitude and resignation. The stories about deliverance brought by Kwan-yin, most of them centuries old, generally represent her appearances to have been called forth by the reading of Sutras dedicated to her.

Very zealous sectaries recite at least once a day; many do

so twice, in the morning and in the evening, not counting the extra readings on calendar feastdays and sundry special occasions. When a sick man or woman is to be comforted or cured by means of Sutras, the reading of these is benevolently performed at the bedside by one or more brethren, who, in conclusion, burn a written prayer on behalf of the patient, addressed to Kwan-yin.

A printed Sutra consists of one strip of paper, yards long, and as broad as the book, printed on one side only, and folded to the required size by turning the strip over and over, accordion-fashion. At each extremity a piece of pasteboard or a thin board of wood is fixed, cut to size, and between these the unbound volume lies firmly protected. Many Sutras, however, are made and bound like ordinary Chinese books. They are as a rule not difficult to procure, being printed in large quantities by the sect. Devout members sometimes deserve well of Buddha's holy Church by having several copies printed, either entirely at their own expense, or in combination with others. These copies are then deposited in temples and chapels, where they can be had gratuitously, or by a gift of a few coppers to the custodian of the building. Publishing a new edition of a Sutra is a pious work of high merit, mostly done in fulfilment of a vow. Sutras usually contain an appendix of a few pages with exhortations to obey some special religious precept or other, and thus they are made subservient to propagandism. Several religious writings are in circulation amongst the sectaries in manuscript only, and therefore not easily accessible to outsiders.

For those who cannot read, or cannot learn Sutras by heart, there exists an easy, and therefore very popular method of obtaining Salvation. This consists in repeating hundreds and thousands of times one and the same Saint's name, with the prefix *lā m-bū* (Namah). And here the name of Amita, the Lord of Paradise, is of paramount efficacy. Women in particular try to gain Paradise in this way, especially slave-women, who have no leisure hours to set apart for religious exercises, but can at all times, while engaged in their domestic work, easily mutter *lā m-bū O-bi-tō hūt*. The chaplet and the box with coins are very useful here; but still more useful is the Bark of Mercy and Wisdom. A woodcut print is procured, of which we insert here a somewhat reduced photographic reproduction. It represents that wonderful ship of Salvation, sailing across a sea of lotuses, with the holy crew as described on page 222, and filled with passengers of both sexes, bound for Paradise. Above the print we see an

inscription in large characters, which tells us that "The Buddha Amita receives the virtuous who recite (the names of) the Buddhas, and they are to be reborn in the West". The ship is entirely covered with little circles, and each time the devout owner of the print has repeated a hundred times the name of Amita, he ticks off one of these circles in red ink. The frame is also composed of circlets, and when these have likewise been ticked off, the print represents the holy name about 150,000 times. Amita himself, standing on his lotus-throne, guides the ship by the light which emanates from his right hand.

On either side are printed directions about the manner of using the print, and a demonstration of the excellence of this mode of Salvation. None of the many other methods that exist, it says, is so good as this, or so easy to perform. The person who, in fulfilment of some vow or for any other reason, piously recites the holy name so many times until all the circlets are ticked off, can burn the paper before the image of the Buddha, to secure Salvation in the Western Paradise, either for himself, or for his parents. In the same manner he can obtain from the Buddhas restoration of health, or earthly prosperity and happiness. The dead can be conveyed out of hell into Amita's Paradise by burning the print either on their grave, or on the altar erected for the celebration of Buddhist requiem-masses on their behalf; this should be done preferably on the Festival of the Tombs, or on that of the Winter-solstice, or on some other day which, like these two, is specially set apart for the worship of the dead. Thus, united by faith, and striving together to be friends of virtue, all shall behold the face of Amita, and enter into the Paradise of highest delight. And the sail of the bark proclaims the miraculous power contained in the name of Amita. There we read: "The mere word Amita is a precious sword cutting down all heresies. It is a brave general who defeats hell. It is a bright torch shedding its light in the blackest darkness. It is a bark of mercy which carries us across the ocean of misery (earthly existence) into Paradise; the shortest path to lead us out of the wheel of transmigration; a salutary means to help us out of existence. It is a mysterious, magic word which makes us immortal, a remedy imbued with spiritual power, which renovates our bones. The 84,000 schools of the Dharma are contained in those six words (lā m-bū O-bi-tō hú t); those words are one sword-stroke which cuts through 1700 dolichos stalks. If one mutters nothing but the word Amita, one need not even trouble to clap one's fingers, in order to reach the West".

Other prints of this kind, in our possession, bear similar inscriptions, but represent Salvation somewhat differently. Here (see the Frontispiece) Amita stands in the ship, which sails in a shower of flowers, while several devotees, recognisable as people of either sex and of various social position and age, in kneeling attitude, and with hands folded as in prayer, crowd a strip of light which emanates from his hand. Thus the bark in full sail draws them along by this Buddha's light of Salvation towards Paradise.

§ 5. Observances on behalf of the Dead.

The foregoing pages have shown, that the pious work of saving the dead by prevailing upon Kwan-yin to convey them into the Western Paradise of Amita, forms one of the chief items in the religious program of the Lung-hwa sect. Doubtless this work is its vital point, as the prospect of being piloted by brethren and sisters in Buddha to those regions of supreme felicity must be the strongest motive for most neophytes to join the sect. What will become of my soul and body after death? is the great question which occupies the minds of the whole Chinese people, and *a fortiori* of those who strive after ideals, the realization of which lies in a future world. Is it to be wondered at that so many childless concubines and widows take refuge with the sect? They know well, that in the human society in which they live, where begetting sons is one of the highest moral duties (comp. p. 51), they are looked upon as worthless creatures, only deserving of being buried in a poor style by indifferent relations, or even by public charity; they know well that, but for the religious community to which they entrust themselves, only a trifling sum will be spent on religious ceremonies on behalf of their souls.

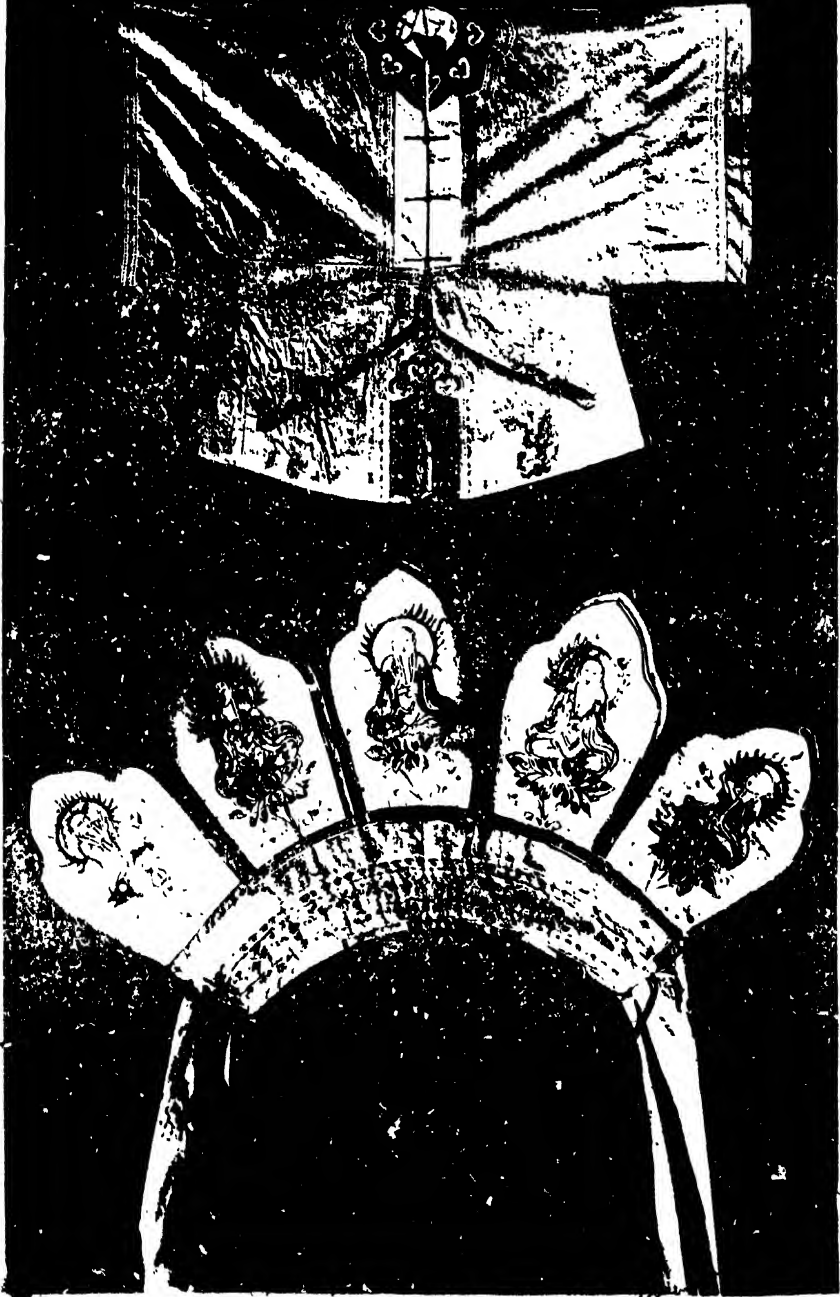
The devotion of the sectaries to their deceased brethren and sisters is shown immediately in their readiness to wash and dress the corpse. This office is performed exclusively by those of the same sex with the defunct. A male corpse is often dressed in a so-called *ch'im i* with a cap, both described and reproduced by us elsewhere ¹⁾. For this garment is supposed to be one of grey antiquity, still worn by the gods and the saints, who, of course, do not keep pace with earthly fashions; and in cut it resembles

1) The Religious System of China, Book I. n 52

the everyday gown of the Buddhist clergy, the typical dress of those who walk in the path of Salvation. The dress of the women consists of a white petticoat, with a blue pút-tsó 佛祖襖 or "robe of the Buddhist Patriarch", generally understood to mean the robe of Kwan-yin (see Plate III). It is a kind of cloak, coming down as far as the knees. It is fastened on the chest, without lapels, by linen knots and loops, serving as buttons and button-holes. The sleeves are short, but their width is nearly two-thirds of the length of the whole garment. They are edged with a frill of embroidery. A broad embroidered collar is stitched round the neck, and falls in two frills of the same breadth down along the breast-seam, as far as the stomach. A similar ornament is stitched along that seam below the stomach. Such is, to judge from their painted and carved images, the robe worn by the Bodhisattvas; and on this reasonable ground it has become the suitable attire for a woman who, for her exemplary Buddhistic life, may believe, hope, and expect to be admitted to the ranks of those Saints.

To this garment belongs, especially for women who have held a high position in the sect, a blue ngo hú t ùi 五佛帷, or "veil of the five Buddhas" (see Plate III). This is a band of stiff linen or silk, five to six c.m. broad, the lower edge bordered with embroidery; it is fastened round the head behind with ribbons. Two long ornamental streamers are sewed on near these ribbons, and fall down over the back. This headgear bears a row of five pointed arches, made of the same stiff material as the band. In each of these arches a Buddha is embroidered, in the sitting posture of Dhyāna, contemplation or musing, his luminous head surrounded by a halo. The arches represent flames, the fire of Buddhahip, the Light of the World, of which the five Dhyāni Buddhas are the highest representatives. Deep and steady meditation upon Nirwāṇa produces assimilation with the same, and in this way the Buddhahip is attained, the glorious object of all existence. Therefore, whosoever binds these five Dhyāni Buddhas round his head, and thus concentrates their meditative power and light upon himself, strengthens his own Dhyāna, and absorbs the Buddhahip in the best possible way. This same headgear forms a part of the ceremonial dress of the Buddhist clergy of both sexes.

After the dressing, the corpse is placed in a chair, in sitting posture. In one hand is a chaplet, and in the other a sut-bí 拂尾 or "waving-tail", consisting of a horse's mane, the ends of which are fastened together at the top of a small stick which serves as a handle. This object also belongs to the equipment of the pious monk. For having to abstain absolutely from



ROBE and CAP
for deceased female Sectaries

the killing of living beings, he is only allowed to ward off in the gentlest possible manner the gnats and flies which interrupt his pious meditations; and the object which serves this purpose by slowly waving it about, is in itself a badge of his obedience to the greatest of all commandments.

Now the saving-process of the dead begins. Candles are lighted in the apartment, and particularly near the body; incense is burnt in considerable quantities, and some sectaries recite together various sanctifying Sutras, repeating the name of Amīta hundreds and hundreds of times. The death of a Buddhist who walked in the path of Salvation is called deliverance from the ocean of earthly woe, transition from an existence of imperfection and misery to one of perfection and felicity, therefore a most joyful event. Hence — unless they do not share the views of the sect — the relatives of the deceased do not spend the day in loud wailing and weeping, as the old and orthodox Confucian doctrine urgently prescribes; none of the inscriptions on red paper, adorning the outer and inner doors, are pasted over with white as sign of mourning; no furniture is removed from the apartment where the corpse lies, not even the domestic altar is taken away, to save the Saints whose animated images stand thereon, the spectacle of death, which might possibly bring them disaster. Mock paper money, which no true Confucian will omit to burn in large quantities to enrich his departed in the other world, is not used by the sect. The Buddhist, who forsakes the world and keeps the Commandments, ought to loathe riches, and shall he mar the felicity of his dead co-religionists by forcing treasures upon them? In the manuscripts of the sect I read concerning the inventor of this paper money — an unknown worthy — that he was plunged into hell, as was the inventor of intoxicating drinks, and that they cannot be delivered from there by any means whatever.

When the day and the hour have come, the body with rosary and mosquito-flapper is placed in the coffin. A linen satchel is hung round its neck, containing a certificate or petition on linen or paper, signed and issued by notables of the sect in their quality of proxies of the Khong-khong. A copy of this document is forwarded to its address through fire, and the ashes, carefully wrapped in paper, are also put in the satchel. This writing is called a *kui ka būn-toa* 歸家文單, "document for the journey home", which shows that Nirwāna is looked upon as the real home of man, and earth as a place of exile. We give here a copy of such a remarkable document, followed by a translation:

伏以

歸去來兮歸去來脫入凡胎入聖胎

今據

中華世界南瞻步洲

大清國福建省泉州府同安縣廈門鄉居住奉

佛齋戒拔度超昇左枝普柏公派下普應公普聰公代師行化普標公代理祖堂普籌公

昔習公續傳普斗公總勸普輝公派下龍華堂弟子姓陳名勳本命生於國號道光

十三年四月初三日申時蒙叩

太上無極聖祖大開法門歸依正道領受如來九品道職妙法重宜傷當空法名普順領

道以來後五戒精專十善堅持今歸於國號光緒十二年十一月十四日卯時脫凡

歸西大數註定陽壽已滿廻向

太上無極聖祖金蓮臺前普同證明彩門派下依師科教上不燒錢下不化馬講說西來

妙意懺悔東土冤愆超拔尊靈同進西方快樂永離地獄苦海一點靈光隨

佛超昇証菩提道場圓滿將牒文妙義付道職普順覺靈收照前往靈山抵考判福還原

以爲承初根基以懺今生罪孽以聚不盡功德上報四重恩下資三有法界有情同

登彼岸須至給付者

掌教當空給付者

在堂獲教當空作證

右給普順一點靈光執炤

"Most humbly we hope that the defunct, on going home (to Nirwāna), may be exempted from entering again any terrestrial wombs, and may enter into the womb of sanctity.

"This is to certify about an inhabitant of the place Amoy, situated in the district of Tung-ngan, which belongs to the department of Ts'uen-cheu in the province of Fuhkien, ruled over by the Great Ts'ing dynasty and situated in the Central Empire of Flowers, the southern Jambudwipa. By worshipping the Buddhas, and by abstinence from forbidden food he has been drawn up to Salvation and carried to a higher condition. P'u-peh, a member of the left branch (a male member of the sect), handed the Religion over to P'u-ying and P'u-tsung, and they replaced him, their leader, in the work of improvement; and P'u-piao managed after him the Hall of the Patriarch (the meeting-hall of the sect). P'u-ch'eu, and after him P'u-shih, delivered the Religion to P'u-teu, the general chief (of the sect), and to P'u-hwui, who delivered it to Ch'en Hiun, a disciple of the Lung-hwa Hall.

"He was born in this life on the third day of the fourth month of the thirteenth year of the dynastic period called Tao kwang, at the hour shen. Humbly bowed down to the ground, he saw the gates of the Dharma opened wide for him by the Highest Apex of Nothingness, the Sage Patriarch; he took refuge in the orthodox doctrine, and accepted the excellent laws of the Tathāgatas, which lead to the nine religious degrees. The promulgated Gathas he held in high esteem, and by proxy of the Khong-khong he bore the religious name of P'u-shun; and so having accepted the Religion, he earnestly applied himself to this day to the keeping of the five Commandments; and the ten Commandments too he steadfastly kept. Now he has gone home. On the 14th of the eleventh month of the twelfth year of the dynastic period called Kwang sū, at the hour mao, he withdrew from this earthly life, to take up his abode in the West. His great destiny is herewith settled, and the years of his life in this world of light are accomplished; so we turn towards Thee, most high Apex of Nothingness, Sage Patriarch, to declare all together before Thy Lotus-throne that he, an offspring of the beautiful Religion, has followed the instruction of his teachers and thus obtained degrees; that he has burnt no (paper) money (for the spirits and gods) on high, nor (paper) horses for (the souls in) the infernal regions; that he has promulgated the admirable principles come to us from the West, and has felt sorrow and remorse over the iniquities of the East

"(China). Save and deliver his worthy soul; make it enter into the wonderful delight of the West, and keep it for ever away from the sea of misery in hell. Let the light of his soul follow the Buddhas on high, to witness the perfection of the Altar of Wisdom (Bodhi).

"We give this good certificate to the wise soul of P'u-shun, graduated in our Religion. He will travel with it first to the Mountain of the Souls¹⁾, and have it examined there for determination of the share of felicity to be allotted to him; and then he will return to his origin (Nirwāṇa), to be rooted and grounded therein for everlasting kalpas, to sorrow over the sins and vices of the present life, and to gather inexhaustible blessings. May (his soul) from on high receive fourfold grace, and distribute here below threefold forgiveness, so that those in this Dharma-world who cherish love for him may together with him ascend on high towards that same shore.

"May this script reach its destination.

"Issued in the name of the Khong-khong by the Leader of the Religion: (seal-mark).

"The witness in the place of the Khong-khong, Patron of the Religion in the Hall: (seal-mark).

"The above document is given to the luminous soul of P'u-shun as a certificate".

A letter to Kwan-yin and Amita, issued by the person who introduced the deceased into the sect (p. 204), is also placed in the satchel. It is synonymous with the above certificate, until the communication that the bearer has departed this life and gone to the West; from that point it reads as follows:

"Now that his great destiny is settled and the years of his life in this world of light have been accomplished, we, bowing down to the earth, express the hope that Fuh-tsu (Kwan-yin), most gracious, most merciful, will vouchsafe to receive the luminous soul of this brother and be its guide towards its home, so that it may ascend in the suit of the Buddhas to the pure region of highest delight in the West. There may it for ever be witness of the golden body (of Amita); there, throughout a series of existences, may it hear the preaching of the Dharma, and from one century into another listen to the Sutras. May it exist there for ten thousand kalpas, wandering in marvelous felicity, and

1) This is the T'ai-shan, 太山 or Great Mountain, in Shantung, where the tribunals of the infernal regions hold their sessions, and where the souls on their way to hell or paradise have to pass through.

"sustain and protect the families of its relations and neighbours;
 "may its sweet dew drop equally down over them as favours of
 "conversion and education (in virtue), so that all who live in
 "the central world between the four cardinal points may rely
 "on its infinitely perfect protection.

"May this petition reach its destination.

"Carefully presented to Buddha Amita.

"The Introducer P'u-i, under whose guidance this brother
 "who now returns home, took refuge (into the Religion), bows
 "his head a hundred times to the earth. (Seal-stamp).

"In the year ping-suh of the revolutions of the heavens, on
 "the fourteenth day of the eleventh month, the Hall (name) sends
 "this document on high ¹⁾". (Stamp of the parish).

Still a third letter is added to those documents. It begins much in the same way as the others, and then continues to the effect that, on account of the death of this member of the parish, pure sacrifices will be prepared in the Hall and Sutras recited in honour of Amita, Çakyamuni, Maitreya, Kwan-yin, the King of Hell, and other Saints of the sect, trusting that they and the Devas may of their goodness and mercy vouchsafe to receive this soul into Paradise, so that it need not descend into Hell, but may bring down blessing and protection upon the members of the sect.

The confining of the body also is accompanied with vigorous sutra-reading. When this work is about to commence, one of the members, preferably the male or female leader of the community, reads a verse or Gāthā of the following tenor:

"To lift this defender of our Religion is no heavy work,

"For the four parts of the Universe with zenith and nadir
 "permit us to do so,

1) 大數註定、陽壽已滿、伏望佛祖大慈大悲接
 引歸家弟子一點靈光、隨佛超昇西方極樂淨土。
 永證金身、生生聽法、世世聞經。逍遙快樂、萬劫
 長存、庇佑親鄰眷屬、甘露均沾化育之恩、凡在四
 序之中悉賴萬全之庇。

須至稟者。

謹疏上獻阿彌陀佛。

引進普義帶領歸依弟子歸家一名叩首百拜。

天運丙戌年十一月十四日。○堂上單。

"And the gods of the three worlds surround and sustain us,
 "And let all possible disasters change into dust.
 "Ye Buddhas of antiquity, open your mouths,
 "And show your Tathāgata-hands,
 "Speak profound miraculous sentences,
 "To make the evil Maras flee.
 "These bones, as lean as firewood,
 "Have been cleansed from dust in a basin of fragrant water.
 "Go now, freed from dust, to thy home,
 "And may thine intelligent soul not again have to enter a
 "woman's womb.
 "Abstinence from forbidden food has enlightened his heart
 "and his mind,
 "By reciting the names of the Buddhas he has swept away
 "the dust;
 "Relations, together, lay your hands on him,
 "And carry hither his changeable body" 1).

When the hammer is taken up to nail down the coffin-lid, the verse runs:

"Claps of thunder, resound through the animated skies,
 "That the Maras of heterodoxy be all seized with fright;
 "Penetrate on high beyond the thirty-three heavens,
 "And below, through the gates of Hell, into the realm of darkness" 2).

Under the guidance of members who are consecrated Buddhist priests, a service is now celebrated which has for its object to convey the soul into Paradise. It is called *téng se-hong* 轉西方, "going or sending home to the West". I refer the reader to the

1) 舉起護法不非輕
 四維上下任我行
 三界神祇皆擁護
 一切災殃化為塵
 古佛親開口
 現出如來手
 吐出玄妙訣
 邪魔盡奔走

這個骷髏瘦似柴
 一盆香水洗塵埃
 洗得塵埃歸家去
 覺靈再不入胞胎
 吃齋明心性
 念佛掃塵埃
 親人齊下手
 擡出幻體來。

2) 霹靂靈空响壹聲
 外道邪魔盡吃驚

上透三十三天外
 下徹幽冥地府門

description I have given of it elsewhere¹). The altar erected for the occasion, is adorned with portraits in water-colours of some principal Saints of the sect. Those of the three Apexes may on no account be absent. The chief of this triad, the Apex of Nothingness, the personification of the Nirwāna-Paradise into which the deceased is expected to be received, hangs in the middle.

The time which elapses between the confining and the burial is devoted by the brethren and sisters to the reading of Sutras and formulas. And all through the funeral rites consolatory discourses are addressed to the departing soul, with oft repeated wishes for its safe arrival in Paradise and its participating there in the various felicities. Ardent wishes being believed really to produce all they imply, they form one of the principal means of Salvation in the Mahayāna church of China²).

And when, on the day of the burial, the body has been placed outside the housedoor, to enable the sorrowing relations and friends to offer the *khi ts'ā-t'āo* sacrifice³), the members of the sect, with closed eyes and folded hands, stand grouped round the coffin, reciting Sutras, formulas, and Amita's name, and beating time on wooden bowls and metal bells. Then they accompany the procession to the grave, reciting all the time; but the women only go a little way, and then return home. As a rule, the performers of this pious work are assisted by Buddhist priests belonging to the sect.

In the procession are seen the coloured banners of the Buddhas of the six cardinal points, which did duty at the *téng se-hong* ceremony, and other banners with inscriptions alluding to the soul's glorious journey towards Paradise. These banners are carried by shaven boys, too young for the pig-tail and therefore looking somewhat like bald Buddhist priests, the more so when, as is often the case, they wear the monk's gown. Then we notice in the procession broad strips of blue cloth, each of which is stretched over a bamboo frame of like dimensions, and thus carried on high on the top of two poles by two members of the sect or bald-headed boys. These strips are inscribed in white letters with allusions to Paradise and the journey thither, such as: 登極樂園, "ascend to the realm of highest bliss"; 樂歸西土, "return joyfully to the West"; 接引西方, "be introduced into the West", etc. Some of these frames are so-called *hiu³ p'ai* 香牌 or "in-

1) The Religious System of China, Book I, pp. 121 and foll.

2) "Le Code du Mahayana" chap. IX.

3) The Religious System of China, Book I, pp. 142 and foll.

cense-panels", because along the lower edge of the cloth they are set with incense-sticks, the smouldering ends of which are turned downward.

On the way to the grave the following verse is recited at intervals:

"For several dozen years thou hast kept the fast unbroken,

"And now thou travellest home, and returnest to thine origin.

"At the assembly on the Mountain of Souls¹⁾ mayest thou have "pleasant meetings;

"We hope that in the West thou mayest be seated on a "precious lotus.

"To-day, on this journey homeward, all things cease for thee "to exist,

"Thou hast nothing further to do with springs and autumns "of human life;

"Depart then to-day quickly to the West,

"There take thy stand on a lotus-throne, to ascend step by "step ever higher thereon.

"*Namah, Buddha Amita*"²⁾). At this salutation, repeated several times, the brethren wave their folded hands up and down.

The members continue actively working in this way the salvation of the deceased, until the grave is reached, when they unite in one final vigorous recitation of Sutras and "*Namah Amita*". According to the orthodox Buddhist notions of the sect, their dead should not be buried, but by means of fire transformed into flaming, luminous Bodhisatwas or Buddhas. The laws of the State however forbid cremation on severe penalty³⁾, and only tolerate it for the Buddhist clergy. The privilege of being burned is consequently reserved for the few members of the sect who have received consecration in a convent, though, occasionally, high graduated or particularly pious pillars of the sect, who have solicited it during their lifetime, are cremated in secret. In case of cremation, the body is placed in a sitting posture, with rosary and gnat-whip, in a square cupboard, closed in front by

1) See the note on page 236.

2)	你吃長齋數十年 今日歸家還本源 靈山會上好逢會 願在西方坐寶蓮	今日歸家萬事休 不管人間春與秋 今日速往西方去 足踏蓮臺步步昇。
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南無阿彌陀佛。

3) The Religious System of China, Book I, page 1413.

means of a trap-door, and is thus carried to some lonely spot in the fields or hills. There some dry firewood is piled up around and under this cremation-coffin, and amid the reading of Sutras and recital of Āmita's name, everything is set on fire, and devoured by the flames. This ceremony with all its details is likewise derived from monachism.

In conclusion, unless the relations of the deceased demur, the parishioners arrange for the celebration of the masses which in southern Fuhkien are read for every dead person who has left children. By this service the mourning family saves a good deal of expense; they have only to feed the members thus officiating, and, according to the law of politeness, must have those who live at any distance fetched and taken home in palankins at their cost. Afterwards also, the relations are expected to make a present to the community, either in money, or otherwise; and such gifts are never refused, being ostensibly offered to the presiding Saint of the hall. Those requiem-masses need no description here, for they are not peculiar to the sect, and have been described by us elsewhere¹).

But it is worth recording that among the sectaries it is held to be highly meritorious also to read masses for the dead not belonging to their sect, or, at any rate, to hold sutra-readings on one or more of the days on which those masses are celebrated. Invitations to come and do so are not always waited for patiently, but are often sought by means of friendly connections. It shows the good reputation the sect enjoys amongst the people, and the confidence placed in its religious work, that the well-to-do consider it rather respectable and fashionable to have the masses for their dead relations said or attended by its members.

1) Buddhist Masses for the Dead at Amoy, in vol. II of the Proceedings of the Sixth Congress of Orientalists at Leyden.

CHAPTER VIII.

SUPPLEMENTARY NOTICES ON SECTARIANISM AND HERESY-HUNTING.

The information which our researches about the sects of China have enabled us to place before the reader in the three preceding chapters, is in truth scanty and defective. Yet it may be sufficient to give a general idea of what Sectarianism is there, and to point out the religious spirit which has created it and kept it alive to this day, in spite of the antagonism of the Confucian State, which frequently vents itself in cruel persecution. Perchance our weak efforts may induce others also to do some work in this field especially Christian missionaries, who from the very nature of their own Salvation-work, will be sure to find friends rather than enemies in the members of those religious communities.

The results of our researches naturally arouse a few after-thoughts, and, with regard to the character and influence of Sectarianism and its political status, prompt to a consideration of some points which have so far passed unnoticed. In the first place, we note that the sects bear irrefutable evidence to the blending of Buddhism, Taoism and Confucianism into a single religion, notwithstanding that the Confucian State steadily molests, and even persecutes the other two. We have seen that they seek wisdom and virtue alike with Buddha, Lao-tszé and Confucius, and that the system of the Lung-hwa community in particular, is built up mainly of Buddhistic materials, upon a foundation of cosmological theology, ethics, and universalism, borrowed from the three religions alike. To the sects, the three prophets are beings of equal worth. Lao-tszé is a luminous Buddha of the past (p. 179); and Confucius, the father of the one sole classical system of political philosophy, is not only identified with the Apex of Imperialty, but, according to many, he even was an incarnation of Maitreya, the Buddhist Messiah.

That spirit of syncretism, actually leading to fusion, is accentuated by nothing more strongly than by the fact, already noticed on page 217, that the Lung-hwa sect, in initiating novices, unconditionally exacts of them obedience to the precepts of the Sage

Edict, a state-document promulgated by the reigning dynasty with the object of keeping the Chinese race in the path of correct Confucian principles, and peremptorily prescribing, to this same end, the extermination of all religious societies. We have stated (page 144) that this edict must be regularly read and explained throughout the empire, being considered a wonderful antidote against heresies, miraculously effecting the people's steady conversion to orthodoxy. But we have not yet acquainted the reader with its history, nor with its contents, in so far as these refer to Sectarianism. This seems to be the suitable moment to acquit ourselves of this task.

When Shing Tsu 聖祖, the "Sage Ancestor", the great emperor of all the Chinese in the Khang hi period (1662—1723), swayed the rod of supreme authority, he loved his people so ardently that, to make them happy, he endowed them with a set of politico-ethical maxims, sixteen in number, each composed of seven characters. They prescribed the cultivation of sixteen virtues, without which mankind in China can never fare well, nor the government prosper, to wit: — respect and submission to parents and elder brothers; harmony and concord in clan-life; peace and tolerance among fellow-villagers; application to agriculture and silk-industry; frugality; the establishing of college-buildings for the furtherance of classical studies; the expulsion of heresies; interpretation of the laws of the State; explication of the rules of social life; diligence in the pursuit of one's calling; instruction of one's children and juniors in all that is good; suppression of calumnious accusations; refusing shelter to fugitives sought by the authorities; promptitude in tax-paying; the uniting of wards into circuits for the suppression of theft and robbery; the settling of mutual differences.

And in 1724, fourteen months after Shing Tsu had departed this life, there appeared on the second day of the second month (25 Febr.) a decree of his son and successor Shi Tsung 世宗, bringing to the nation the happy news that this sovereign had condescended to make these precious maxims the texts of sixteen discourses, together containing about a myriad characters, which were to be printed and published for the good of the people under the title of *Shing yü kwang hiun* ¹⁾ or "Amplification of the In-

1) 聖諭廣訓. The *Shing yü* or "Sage Edict" is, of course, Shing Tsu's set of maxims. Perhaps this translation is not quite correct, as *Shing yü* may mean "the Edict of the Sage", viz. of Shing Tsu, "the Sage Ancestor". It may also simply mean the Imperial Edict — signifying emperor being in China a Sage *per se*.

structions of the Sage Edict", and with a preface by his own imperial hand¹). Up to this day these discourses are read and expounded in public under the auspices of mandarins and notables on every new moon and full moon day, but — in theory only, for when staying in China, one does not hear much of them. This official Book of Homilies is doubtless one of the most instructive sources for a knowledge of the internal polity of the ruling dynasty. A translation was published in 1815 by the Rev. Milne, and reprinted in 1870 by the American Presbyterian Mission at Shanghai. An elaborate discussion of each sermon was written in 1878 in the sixth volume of the *China Review*, probably by Dr. Legge.

Only the seventh sermon bears upon our topic. Its text runs: 黜異端以崇正學, Exclude Heterodoxy (i twan), in order to elevate the study of Orthodoxy (ching). It goes without saying that it is a clear reflection of the Confucian political principles regarding heresy and persecution, expounded in the first chapter of this work. It runs, in almost verbal translation, as follows:

"We consider that, desiring to render manners and customs (fung-suh) good and abundant, we first have to make the hearts of men orthodox (ching); and in order to render the human heart orthodox, we must first of all guide study in the "straight and correct (twan) direction"").

"Man exists and lives because he has received something of "the core of heaven and earth;

— viz. a soul, which according to old, orthodox Confucianism, consists of celestial ether; and a body formed of terrestrial, material substance.

"Hence it is from these powers that, for the learned as well as "for the unlearned, the dogma of the Relations comes forth, which "operates every day.

These Relations, mentioned in the Classics, represent the duties imposed by the natural bonds of social life, viz. between the sovereign and his ministers, father and son, brothers, husband and wife, and friends. They are the ground-theme of the Confucian system of ethics.

"But the Sage, the Wise Man (Confucius), borrowed nothing from "the examination of occult matters, or from the performance of "strange and extraordinary things.

He paid no attention to extramundane matters or religious feats, as Taoists and Buddhists continually do. In the *Chung yung* (chap. XI) we read: "Confucius said:

1) That decree, containing also the preface, is to be found in the *Shing hien* of Shi Tsung, chap. 9.

2) 朕惟欲厚風俗先正人心、欲正人心先端學術。

"To scrutinize occult matters and perform strange and extraordinary things, this is what I do not do" 子曰、素隱行怪吾弗爲之矣。

"The *Yih* says, that the works of the Sage should be used to educate the ignorant in orthodoxy. And according to the *Shu* (see the Deluge Plan), the Tao of the sovereign (see p. 189) should be cultivated, which is without deflection, without unevenness, which does not move backward, nor with sidelong deviations. And those works of the Sage, that Tao of the sovereign, are the roots for orthodox study. But the writings that are not those of the Sage, those unclassical (puh king) books which frighten mankind and alarm the people, so that disorder and confusion arise and gnaw at the wealth of the people as corroding insects — those it is which constitute heterodoxy (i twan) and ought to be excluded and exterminated" ¹).

"Soldiers and people! surely the majority of you are sincere and careful in point of your purity and simplicity; yet there are sometimes among you those who stray off into other paths, and thus by mere ignorance have to smart under punishment. We much pity such persons ²).

"From ancient times, three religions have been propagated in all directions, viz. the school of the Jū (Confucianism, see p. 13), and those which exist outside this, to wit, that of the Immortals (Taoism), and that of Çākya. The philosopher Chu (Chu Hi) says, that the religion of Çākya does not take notice of the things in heaven and earth and between the four cardinal points, but only rules the heart, and that the religion of Lao-tszé merely aims at the preservation of the ethereal soul. This correct definition given by Chu-tszè, enables us to understand the fundamental objects of Buddhism and Taoism. But from these religions a class of loafers come forth without a fixed livelihood or abode, who, assuming the names in vogue in those religions, corrupt the science of the same. The greater part of them use

1) 夫人受天地之中以生。惟此倫常日用之道爲智愚之所共由。素隱行怪聖賢不取。易言、蒙以養正聖功以之。書言、無偏無頗無反無側王道以之。聖功王道悉本正學。至於非聖之書不經之典、驚世駭俗紛紛藉藉起而爲民物之蠹者、皆爲異端、所宜屏絕。

2) 凡爾兵民愿謹淳樸者固多、間或迷於他岐以無知而罹罪戾。朕甚憫之。

"(their doctrines about) calamities and felicity, misfortune and 'happiness' ¹⁾ to sell for money their foolish magic and unreliable 'talk. They begin, by mere seduction, to appropriate to themselves 'the goods and 'money of others, in order to fatten themselves 'therewith; and then gradually they proceed to hold meetings 'for the burning of incense, in places where males and females 'mingle promiscuously. Farmers and craftsmen forsake their business and trades, to go to meet those men who talk so much 'about extraordinary things; and, which is worst of all, rebellious 'and revolutionary individuals and heretical miscreants glide 'in among them, establish clubs, and bind them to each other 'by oath. In the night they are assembled, during the daytime 'they disperse; thus they spoil your reputation, sin against their 'duties, mislead mankind, and deceive the people — until one 'morning the matter takes wind, the culprits proper are brought 'to justice, and those connected with them arrested; they are 'cast into prison themselves, but their wives and children are also 'involved. The chiefs of the sects are treated as principal culprits; those men, who passed as the causes of felicity and bliss, 'have become the source of all this misfortune! Sects such as those 'of the White Lotus and of Smelling Incense (comp. p. 166) are 'instances of it. So also, the religion of the Western Ocean (Europe) 'and its Lord of Heaven (God) belong to the unclassical products; 'it is only because its followers are thoroughly versed in chronology 'that the Dynasty employs them; understand this well!" ²⁾

1) This refers, of course, to Paradise and Hell.

2) 自古三教流傳、儒宗而外厥有仙釋。朱子曰釋氏之教都不管天地四方、只是理會一個心、老氏之教只是要存得一個神氣。此朱子持平之言可知釋道之本指矣。自遊食無藉之輩陰竊其名以壞其術。大率假災祥禍福之事以售其誕幻無稽之談。始則誘取貨財以圖肥己、漸至男女混淆聚處爲燒香之會。農工廢業相逢多語怪之人、又其甚者奸回邪慝竄伏其中、樹黨結盟。夜聚曉散、干名犯義、惑世誣民、及一旦發覺、徵捕株連、身陷囹圄、累及妻子。教主已爲罪魁、福緣且爲禍本。如白蓮聞香等教皆前車之鑒也。又如西洋教宗天主亦屬不經。因其通曉歷數故國家用之、爾等不可不知也。

"Indeed, the misleading of the people by "left Tao" is a thing "which the Law (on Heresy) does not pardon, and against the "heterodox practices of leaders and priests the realm has constant "punishments. The object of the Court in creating laws is none "other than to keep the people back from evil deeds, and thus "guide it to virtuousness; it is none other than to exclude heresy "and elevate orthodoxy, in order to remove dangers and bring man "to peace. You soldiers and people, you have been born from the "bodies of your parents in days of universal peace, which were "not troubled by anything; so you are sure of raiment and food, "and free of cares and concerns with regard to those whom you "look down upon (your wives and children) and whom you look "up to (your parents). If, nevertheless, you obscure your firm- "ness of character so much as to form connections with rebellious "parties, thus violating the principles of the government and "transgressing the dynastic laws, do you then not show yourselves "the biggest of fools?").

"My Sage Ancestor, the Benevolent Emperor, imbued his people "with benevolence, and polished it with dutifulness. His highest "capacities he employed to give and maintain a series of "decrees and instructions glorious and brilliant, which show how "extremely profound and far-reaching were his projects to trace out "for mankind a line of behaviour and to rule the minds of men. "You soldiers and people, you ought to look up respectfully to "those good intentions of the Sage, and to realize them; there- "fore, respectfully obey the precept of the Sage and drive away "heresy (i twan), as if it were robbers and rebels, floods and "fire. The damage caused by floods and fire, by rebels and rob- "bers, affects the body only. while the injury done by heresy "injures the heart. In its original condition the heart contains "orthodoxy, and not heresy. So, if you remain master of it, "it cannot go astray of itself, and if you walk in every respect "in the straight and correct road, no heresies can possibly conquer "orthodoxy. Concord and obedience will then reign in your hon

— because everybody will mind nothing but the duties of the five Relations (p. 244).

1) 夫左道惑衆律所不宥、師巫邪術邦有常刑。朝廷立法之意無非禁民爲非導民爲善、黜邪崇正去危就安。爾兵民以父母之身生太平無事之日、衣食有賴、俯仰無憂。而顧昧恆性而卽匪彝、犯王章而干國憲、不亦愚之甚哉。

"and when troubles come, they will convert these into felicity. "To serve one's parents with submissive devotion, and one's ruler "with fidelity, and to attend to the human occupations to the "utmost, suffices to accumulate heavenly bliss; and by not seeking "things which lie beyond the sphere of duty, and by abstaining "from doing what should not be done, merely attending to one's "own business and trade, all felicities may be received which the "spirits bestow. (Ye people), devote yourselves to your ploughs; "(ye soldiers), talk together of military matters; keep quietly to "your constant duties with respect to (the production of) woven "stuffs, pulse and rice, and yield to the (official) work of con- "version which brings general peace and orthodox co ectness; "then heresies (i t wan) will not wait to be driven away, but "of themselves cease to exist" ¹).

Here we see it written down by the supreme Imperial Heresy-hunter himself, that the sects, which have to be exterminated root and branch, are the creations of zealots proceeding from the Taoist and Buddhist religions; that these people are looked upon by their followers as promoters of their well-being and happiness, that is to say, of their Salvation; and that this work for the good of others rests on what the Edict calls delusive magical talk. That work is, of course, the religious practices, several of which the reader has become acquainted with in our chapter upon the Lung-hwa sect. We see also that by order of this same Sage Edict, humanity must seek their happiness in no other than the purely materialistic direction pointed out by Confucianism; only a few standard virtues preached by the Classics man has to cultivate, and — all blessings that may possibly be hoped for, shall be bestowed on him by Heaven and the

1) 我聖祖仁皇帝漸民以仁、摩民以義。藝極陳常煌煌大訓、所以爲世道人心計者至深遠矣。爾兵民等宜仰體聖心、祇遵聖教、擯斥異端、直如盜賊水火。且水火盜賊害止及身、異端之害、害及人心。心之本體有正無邪。苟有主持、自然不惑、將見品行端方、諸邪不能勝正。家庭和順、愚難可以成祥。事親孝、事君忠、盡人事者、卽足以集天休、不求非分、不作非爲、敦本業者、卽可以迓神慶。爾服爾耕、爾講爾武、安布帛菽粟之常、遵蕩平正直之化、則異端不待驅而自息矣。

gods. But cultivation of religion and formation of religious communities are execrable heresy and rebellion against the laws of the State.

To hear the Confucian Persecutor-in-Chief also expressing his horror about the fact that in the sects males and females mingle, cannot much surprise us; for does not one of the Classics, in its zeal against promiscuous contact between the sexes, even forbid the hanging of male and female clothes side by side? "Males and 'females'", thus says the holy *Li ki*, "do not use the same stand 'or rack for their clothes. The wife does not presume to hang 'anything on the pegs or racks of her husband, nor to put anything in his boxes or coffer. According to the rules of propriety 'for husband and wife, they may deposit their things in the 'same place, without separation, when they are seventy years 'old' ". But we, non-Confucians, prefer to look upon these mixed assemblies in a different light. We take into consideration that the Mahayāna Church regards the saving-doctrine of the Buddhas as bestowed on both sexes alike, and recognizes no distinction between male and female beings on the road to Nirvāṇa and Paradise. Its doctrine that even animals and infernal beings may attain to the Buddhahood would hardly be compatible with exclusion of woman from the road which leads thereto. Of necessity therefore she must be allowed free access to the offices of devotion and worship, for what are these but steps in the direction of Salvation? Even titles and dignities, corresponding to the degree of sanctity attained, cannot reasonably be withheld from her. On the other hand, on her also rests the obligation of saving others. In short, in the Lung-hwa sect, the woman, like the man, is title-bearer, propagandist, religious leader, parish-chief.

Buddhism thus working, like Christianity in its early ages, at the elevation of womanhood, we naturally find woman the cornerstone in its Sectarianism. The great personification of the religious equality of the sexes is Awalokiteśwara or Kwan-yin, for this chief pilot on the road to Salvation, never too highly praised, who (see p. 222) steers the Bark of Mercy across the ocean of worldly misery towards the shores of felicity, is not she a woman? No wonder that the female members of the Lung-hwa sect without exception entrust their salvation to her, and

1) 男女不同櫛櫛。不敢縣於夫之櫛櫛、不敢藏於夫之篋笥。夫婦之禮惟及七十同藏無間。Section 內則, "on the Rules for in-door Life", II, folios 14 and 15.

pay her much special homage in their private apartments, ardently and regularly reciting there the famous Sutra that bears her name (p. 228).

We saw (p. 239) that the Lung-hwa sect, carrying on its salvation-practices to the brink of the grave, performs them sometimes in public. And so the question arises, how can these things be done in the face of the Law against Heresy, and in defiance of the Sage Edict? Are we to conclude then, that the heresy-persecution in China is after all not so serious a matter as those state-documents lead us to believe?

Though it is extremely difficult to realize the practical working of laws in China, yet it is possible to account reasonably for the phenomenon just mentioned. In the first place we must set forth, that in an autocratic Asiatic empire a Code of Laws acts quite differently from a Code of Laws with us. Its rescripts, indeed, are not intended for the good of Society only, and to be carried out under all circumstances and at all times. Their one and only object is to insure to Society a correct and regular course on behalf of the upholding of absolute Imperial authority. Occasionally, the State, constituted by the Emperor and his mandarinates, may give itself the airs of a power in the service of Society, — cold reality as a rule shows the reverse. And so the laws made by that State become practically nothing more than guides for magistrates, to be employed when they deem it advisable to do so for the maintenance of their authority. For the rest the Code is hardly better than a closed book; and the people are expected to govern themselves with the help of a compound of Li, or rules of private and social life (see p. 8), within the precincts of a well-developed family- and village-autonomy.

Looking upon the Law against Heresy from this point of view, it becomes clear that, though always a dangerous sword against the sects in the hands of the authorities, it is a sword in its sheath. It is only drawn — though too often, alas — by Prefects when in a fit of Confucian zeal; which generally comes upon them when influential men of letters in the district raise a cry for persecution. Then Confucian propriety demands a sudden outburst of official indignation; then — lest the literate *élite* should lodge complaints against them with the high provincial authorities, the Censorate, or even the Emperor himself — these same Prefects are forced to awake for a time from their Confucian *wu-wei* torpor. Under such conditions, it is always within the power of every unscrupulous enemy of a member of a sect, or a small clique of conspirators amongst the learned,

to plunge a number of people with their wives and children into a sea of woe. Fortunately, in that land of venality, it is not difficult for the sectaries to buy some sort of safety. And so the Law against Heresy virtually becomes a money-extorting instrument, worked especially, for their own profit, by lictors and yamen-runners. In many cases, greed and rapacity on the part of these people is the sole and direct cause of persecution. With the Christian missions it is quite an established axiom that outrage, extortion and persecution generally originate from the literati, and that, when the common people rise against Christian chapels and converts with fire and sword, such Confucian braves are sure to be behind the scenes as instigators, in brotherly harmony of mind with the mandarins, their winking accomplices (comp. page 14).

To avert these always impending dangers, it is for every sect or parish a matter of high moment to count among its members relations of mandarins or of literary graduates, or better still, such persons themselves. The influence of one such man is often sufficient to hush persecution for years, and it may be taken for certain that most parishes avail themselves of this happy circumstance to procure a considerable degree of safety. In the country-districts the sects doubtless enjoy more safety than in the towns. Indeed, in most villages the population is composed of members of one clan descended from a common stock; or of a few clans connected by intermarriage; and solidarity of family-life is strong enough in China to render it almost impossible for any member of such a community to find it in his heart to bring the others to grief by denouncing them to the authorities for a crime the criminality of which he does not even see. And the third article of the Law on Heresy, which threatens village-chiefs with punishment if they venture to hush up heresies in their jurisdiction (see page 138), does not greatly tend to endanger the sects, the chiefs also being almost always members of the village-clan, maintained in their chieftainship by common consent of the rest.

And so we necessarily arrive at the conclusion that the Chinese State with its rigorous anti-heretical legislation misses its great object, the extermination of heresies, but perfectly succeeds in making the sects often enough a prey of persecution and in exposing them constantly to fanatical and covetous passions, thus keeping them in perpetual anxiety and alarm. Doubtless, all this greatly fosters fraternization and solidarity among the members, a spirit of mutual help, devotion, and

even sacrifice; virtues much furthered moreover by the general spirit of altruism which characterizes the Mahayana system. The dangers in which the sectaries live enhance their faith in the protection of their Saints, more particularly of the Triratna, *Awalokiteṣwara* and *Matreya*. Hence their high devoutness and piety, raised to a still higher pitch by the never-fading prospect of receiving one day a crown of martyrdom.

In one respect the Law against Heresy is perfectly effective. Suppressing, as it does, all public action of religious communities, it forms an unsurmountable obstacle to the free development of religious instincts in the people. In that suffocating atmosphere of danger and dread, in which all religious life is doomed to breathe, the sects stand out in a charmingly tragic light. Weary of a human society where selfishness, untruth and mercilessness reign supreme, they dream of something better and higher, and expect to find it in a doctrine of Salvation founded on the Universal Law as it has existed from all eternity, a Salvation obtainable by practising that which destroys worldly evil, namely, compassion for all that breathes, love of truth, continence, suppression of selfish desires, prayer-readings, the seeking of help from Saints who have already cast off the trammels of earthly woe. And, prompted by the principle of universal altruism, they betake themselves to their fellow-men, to make them participate in the blessings of Salvation by introducing them into the meetings devoted to such pious work. But here the arm of the Law rudely interferes, with the rope, the scourging-rod, and banishment. We cannot say for how long, but certainly the State has for a great many centuries thus raged. And yet Sectarianism is not destroyed, but still stands a powerful witness to the fact that religion, nourished by a desire for higher good, dwells in the hearts of the Chinese nation, nay, abides therein as a fire which the rude foot of a Confucian mandarin is unable to trample out. Where is the power to relieve the people from this tyrannical fanaticism? Is the steadily increasing influence of the Powers predestined to bring them the religious liberty for which they have yearned for centuries? Or is this beautiful task to be fulfilled by Christianity, by charitably receiving all the sects within its pale?

Thus doomed by the State to live and to labour in secret, and branded as dangerous to the official morality and, consequently, to the prosperity of the dynasty, the sects have been inconsiderately ranked, by foreigners, among the various secret societies and seditious clubs, which apparently abound on the soil of the Central Empire, and which, as is universally supposed, work at the over-

throw of the reigning dynasty. Against such preposterous identification we must earnestly raise our voice. Only from the Confucian political point of view can there be a semblance of correctness in it. In the eyes of the Chinese government, the exercise of religion, that is to say, of the only true classical religion (see page 15), is a most important state-affair, and the extermination of all non-conformity is consequently a state-concern of the first rank; therefore, can any heretical community be anything else in the estimation of that same government than an association directed point blank against its institutions and its polity? Besides, does not history convincingly prove that such societies have frequently stood in arms against the State, or have fostered agitation, turbulence and sedition, nay, even provoked rebellions which raged for years? Of course we do not find the picture revised, and the question raised whether such armed opposition were the outburst of suppressed exasperation provoked by centuries of oppression, or by endless tribulations fanned into a frantic desire once for ever to rid the country of the cruel yoke of state-fanaticism. China's historiography does not enter into such trifles. A fruit of the tree of Confucianism, as it is, it acknowledges only one Confucian alpha and omega viz. the State, its standpoint, its interests; he who thwarts or opposes the State for whatever reasons or under whatever circumstances, be it even in natural self-defence, is a rebel, a criminal of the highest order.

Another reason why religious societies are so readily identified with mutinous political clubs, is the circumstance that for the latter it is a fairly well established custom to worship some deity or other as patron saint, and to bear the name of the same. But this is done by almost all associations, no matter what their purpose or tenets, so that here again it is appearance which deceives. The best argument against that wrong identification is afforded by the Chinese legislator himself. For although, in his eyes, all religious communities are most positively opposed to the State and its interests, he has ranked the articles for their persecution and extermination, which we gave in Chapter IV, in a great section of the Code which only embraces the so-called Li luh 禮律 or Laws on the Rules for Social Life (see p. 8), ceremonies, rites and the State-religion inclusively, — instead of inserting them, like the articles against political and non-political clubs, cabals and conspiracies of all kinds, in the great section of Hing luh 刑律 or Penal Laws. A title of this section, called 謀叛, Plotting of Mutiny, teaches us, that leaders and members of associations of persons between

whom there exists no tribal affinity, are considered to be equally culpable with leaders and members of religious communities (see p 137), because they must be punished, respectively, with strangulation, and with 100 strokes with the long stick followed by banishment to a distance of 3000 miles. Hence in China the right of association signifies just as much as liberty of religion, which is nil. But the fact that the Law against Heresy is inserted in the section devoted to the Li, certainly tells us emphatically that the State does not persecute the sects in the first place for rebellion, but for another reason of high importance, namely, for corruption of the sacred, orthodox Li of the Confucian system.

This fact however does not save sectaries from easily falling under the law against rebellion, and thus being always exposed to the most frightful legal punishment that exists, viz. cutting to pieces, with extermination of all their nearest relatives. It all depends upon the light in which the judge thinks it proper and suitable to view the circumstances of their heresy and its collision with the authorities. Suppose they capture a leader or member of a sect, and he is delivered out of the hands of the yamen-runners by the confraternity, or liberated from prison by means of a riot, then this incident is immediately ranked with open rebellion. This is even the case if, in the event of an arrest, there should be a tumult raised, or some passive resistance offered; nay, the slightest outburst of exasperation, a mere utterance of wrath or indignation, may be interpreted and punished as actual mutiny. A special supplementary article in the Code allows every facility for putting aside the Law against Heresy and applying that against Rebellion. It was enacted in 1769, and revised in 1801, and it is appended to the fundamental Law against Rebellion and Serious Resistance (謀反大逆) which forms the first title of the 23rd chapter of the Code. It reads:

“Apart from actual rebellion or resistance, as also from the assembling of people to undertake an armed attack upon the authorities or to overturn a prison, and from the setting up of a heretical sect with propagandism, by which the multitude are misled and thus the peace is disturbed, in which cases the relations of the culprits by blood and marriage shall be punished along with these according to the fundamental law — apart from all this, only the principal culprits shall be sentenced according to the fundamental law, and all his family be exempt from punishment when sentence is passed for rebellion and resistance or the plotting of mutiny, in any of the following cases:

“If the individuals concerned had, from their own stupidity

“or recklessness, composed writings entailing senseless (objectless) opposition;

“If a heretical sect had been set up for the purpose of defrauding people of their money and goods, without converts having as yet been made or the multitude having been misled, or without their books about heresies having yet inflamed or misled the hearts”¹⁾.

This article demands no comment. It states clearly enough that every religious propagandist can with the greatest facility be proclaimed as a rebel. According to the fundamental law to which this supplementary article refers, such a criminal, whether he be a chief culprit or an accomplice, shall be slowly cut to death, and “his paternal grandfather and father, his sons and their sons, his brothers, and all who dwelt with him, not excepting members of other tribes, furthermore, his father's brothers, his brothers' sons, irrespective of whether they still dwell in the family-home or have separated themselves therefrom; all these, if above the age of sixteen, shall be beheaded, even if they be irrecoverably ill or infirm. Such males under the age of sixteen, as also the culprit's mother, daughters, wife, concubines, and sisters, together with the wives and concubines of his sons, shall be given as slaves to families of deserving officers; and the possessions of the culprit shall be confiscated”²⁾.

A supplementary article of the year 1801, revised in 1814, 1830, 1835 and 1845, ordains that the sons and grandsons of a rebel cut to death, if it be ascertained that they were quite ignorant of the rebellious intents, both adults and children, shall be sent up to the Department for the Regulation of the Imperial Household (內務府), where to be castrated and sub-

1) 除實犯反逆及糾衆戕官反獄、倡立邪教傳徒惑衆滋事、案內之親屬仍照律緣坐外、其有人本愚妄書詞狂悖、或希圖誑騙財物興立邪教、尙未傳徒惑衆、及編造邪說尙未煽惑人心...比照反逆及謀叛定罪之案正犯照律辦理、其家屬一概免其緣坐。

2) 祖父父子孫兄弟及同居之人、不分異姓、及伯叔父兄弟之子、不限籍之同異、年十六以上、不論篤疾廢疾、皆斬。其男十五以下、及母女妻妾姊妹、若子之妻妾、給付功臣之家爲奴。正犯財產入官。

sequently sent to the New Frontier Province (Sin-kiang), to become there slaves of the soldiers of the government. The young boys are to be preserved in prison, to undergo this mutilation when they are eleven years old, after which they are again to be confined there until manhood, then to be sent into slavery in Ili and Urumchi. And the boys between eleven and sixteen shall be castrated without respite, and then kept in prison until manhood, for despatch to the same regions.

These laws, which place the cruel character of the State-persecution in a still sharper light than the Law against Heresy does, have undoubtedly, alongside with the latter, most freely and frequently been applied under the present dynasty. We shall have ample opportunity of showing this in the Second Volume, which will be specially devoted to the persecutions that have raged under this dynasty, and the rebellions provoked thereby. We shall there frequently read of sectaries slashed to death for rebellion which apparently was mere self-defence, or for opposition simply consisting in propagandism of their faith; and now we know beforehand that, in reading of such executions, we have to think at the same time of additional scenes of almost incredible human savagery.

Our views about the distinction which ought to be made between heretics and rebels, fully corroborate the fact that in the sectarian manuscript writings studied by us, there is not one word savouring of resistance or revolt, but on the contrary much that exhorts to strive after what is good, and even to be faithful to the persecuting powers that be. Edkins, who consulted books and writings of sects in Shantung, likewise stated, in a lecture delivered at a meeting of the Peking Missionary Association in December 1887¹⁾, that "there was much therein in favour of loyalty, and no word against the government". They were, as he explained, of a mixed Buddhistic, Taoistic, and Confucian character, containing admonitions to goodness, loyalty, devotion and submission to parents, chastity and suppression of the passions, together with exhortations to abstain from the killing of living beings, from sins of the tongue and the pen, from spirituous drinks, and opium. He arrived on that occasion, as regards these Shantung sects, at very much the same conclusion as we have come to for those in Fuhkién. "The smaller religious sects in China have all one good thing in common. They spring, parti-

1) This lecture may be found in full in the Chinese Recorder and Missionary Journal for 1888.

"ally at least, out of a common desire to know the infinite and "the eternal. The awakened soul puts out feelers, and these "cross the void which separates us from the unseen, and take "hold of the being or beings beyond. Not only do men who rank "as philosophers feel after God; many of the weary combatants "in the battle of life, familiar with poverty and hardship, also "feel inexpressible longings to know what and who God is. Such "men have founded and developed the various so-called "secret" "sects of China, and by their manifest faith in what they teach, "have drawn into the communities which they lead, a multitude "of followers. There is another way of looking at the sects. This "is the sympathizing and favourable view..... If we would know "where the movement of religious thought is most active in "modern China, can anyone say that it is not among these sects, "obscure as they are and despised by the ordinary literati?"

Neither is there in the other publications of Edkins about the sects anything to prove that he has discovered symptoms of their agitating against the government. Finally we may here take into consideration, that the principal Buddhist commandment "Thou shalt not kill" — carried out even to the prohibition of meat and fish — points to something very different from rebellion and mutiny, which in China are always identical with most tremendous slaughter of human lives.

The implacable hostility of the State against the sects is considerably enhanced by the mere fact that they are societies. Indeed, a dread of everything in any way resembling association weighs most heavily upon the State and its whole officialism, as proved by the rigorous laws mentioned on page 254. All societies therefore, except those of fellow-clans people, have to be exterminated, like the sects, with strangulation, flogging, and banishment. This dread of conspiracy — a proof of the tyrant's self-conscious weakness against his oppressed and discontented people who have already more than once resorted to arms by millions — has never been so emphatically expressed in writing as by the American missionary Arthur H. Smith, whose "Chinese Characteristics" so fully deserve their world-wide renown: — "There seems the best reason "to believe that both the higher and the lower officials alike are "more or less jealous of the large and powerful literary class, "and the officials are uniformly suspicious of the people. This "last state of mind is well warranted by what is known of the "multitudinous semi-political sects, with which the whole Empire "is honeycombed. A District Magistrate will pounce down upon "the annual gathering of a temperance society such as the well-

"known Tsai-li, which merely forbids opium, wine, and tobacco, "and turn over their anticipated feast to the voracious "wolves "and tigers" of his yamen, not because it is proved that the "designs of the Tsai-li society are treasonable, but because it has "been officially assumed long since that they must be so. All "secret societies are treasonable, and this among the rest. This "generalised suspicion settles the whole question, and whenever "occasion arises, the government interposes, seizes the leaders, "banishes or exterminates them, and thus for the moment allays "its suspicions" ').

Thus, whereas the Chinese State is totally unable or unwilling to distinguish between a religious society and any other association, it equally dooms both categories to annihilation. Another trustworthy writer, Dr. O. Franke of the German Consular Service, enables us to learn how in China the position taken up by the government towards religious corporations is regarded by the Buddhist clergy, who certainly may be believed to be here a good authority. In the fifth volume of the *Thoung Pao* (pp. 299 and foll.) he relates, that in the last week of 1893 there arrived in Shanghai a certain Dharmapāla, Secretary of the Mahabodhi Society of Calcutta, which aims at the revival of Buddhism in India. Accompanied by the English missionary Timothy Richard, and Dr. Franke, he repaired on the 28th December to the Lung-hwa convent already known to the reader (p. 197), for the purpose of celebrating a solemn religious service; but although he had previously visited the convent in company with Dr. Edkins, and acquainted the monks with his intention to come back, and had even fixed the day and the hour on which the service should take place, he found no preparations whatever made. He unpacked a stone image of Buddha, three feet high, 1800 years old, obtained from Buddhagaya. He put it up, and solemnly explained to the assembled monks the object of his mission, asking their support for the restoration of the Church in India, the re-building of the holy places in their former grandeur, and the translation of Chinese Buddhist books into the Indian tongues.

This announcement entailed some discussion, in which particular stress was laid upon the question, what is the position of the Indian Government as regards this matter. Holy relics which Dharmapāla brought with him, were examined; a leaf of the saint Bodhi-tree at Buddhagaya, and some sand from holy places were presented by him to the monks, and they in return pro-

mised to print an account of his designs. The visitors then returned to Shanghai; but on the very next day two monks came to the town as emissaries from the convent, to beg to be released from their promise, the fulfilment of which, they declared, would bring them into the greatest difficulties. They would rather make known the matter by word of mouth, throughout the provinces. "Das "war", thus Franke concludes, "eine in chinesischer Form gegebene Absage des buddhistischen Chinas an die Hilfe suchenden indischen Glaubensgenossen. So unverstündlich nun dies Resultat den letzteren vielleicht erscheinen mag, für jemanden der die Dinge im heutigen China einigermaßen aufmerksam beobachtet hat, kann es kaum etwas überraschendes haben. Der Ausdruck "Gesellschaft" hat in China zumeist einen düsteren, unheimlichen Klang angenommen, vor dem der ehrliche Mann schauernd sein Ohr verschliesst. Unwillkürlich verbindet er damit den Begriff der politischen, geheimen, staatsgefährlichen Verbindung, und eine solche wird von dem chinesischen Beamtenthum erbarmungslos zertreten und vernichtet wie ein giftiges Gewürm, wo immer man nur Spuren davon zu finden vermuthet".

CORRECTIONS AND ADDITIONS

- Page 21, line 14: *for* congregations of sects *read* meetings of sectaries.
- " 22, note, line 1: *for* 吏 *read* 史.
- " 25, " , " 4: " 低 " 依.
- " 43, line 7: *for* 750 *read* 650.
- " 60, " 12: " that nationality *read* whatever class.
for lines 21 and 22, *read* settlements of the Ugurs, and,
in the two capitals, all the ruling officers wearing the
cap and girdle should sequestrate
- " 69, at the foot of the page, add: This last statement occurs
in the Old Books of the T'ang Dynasty in the following
terms: "In the eleventh month of the fifth year of the
"Hwui ch'ang period (845) the emperor ordained, with
"regard to the fields for charitable purposes and the
"wards for the sustenance of the sick, that, whereas
"the Buddhist clergy of both sexes had returned to
"secular life and therefore no one superintended those
"fields any longer, — lest the infirm and the sick should
"no more derive any revenue therefrom — fields of
"convents were to be measured out for their sustenance
"in the two capitals, and in the districts abroad from
"seven to ten k'ing assigned for the same purpose.
"And every mandarin in his jurisdiction should select
"a person from among the elders, to administer (those
"fields) and provide those wards with grain" 會昌五
年十一月勅悲田養病坊緣僧尼還俗、無
人主持、恐殘疾無以取給、兩京量給寺田
賑濟、諸州府七頃至十頃、各於本管選耆
壽一人勾當、以充粥料. Chap. 18A, fol. 26.
- " 100, line 27: *for* Shi Tsung *read* Shing Tsu.
- " 174, " 12: " Guildhall " Goldhall.
- " 216, last line: *om* " that.

中國各教派受苦史

SECTARIANISM
AND
RELIGIOUS PERSECUTION
IN
CHINA

A PAGE IN THE HISTORY OF RELIGIONS

BY
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TWO VOLUMES IN ONE

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CONTENTS

CHAPTER IX

	Page
Persecution under the first Emperors of the present Dynasty . . .	263

CHAPTER X

The first Part of the Reign of Kao Tsung (1736—1774) . . .	277
The Insurrection of Wang Lun, in 1774	296

CHAPTER XI

The second Part of the Reign of Kao Tsung (1775—1795) . . .	307
The Wahhahee Movement in Kansuh	311
General Persecution of Christians, and Expulsion of Missionaries . .	329
Persecution and Mutiny of the Sect of the Eight Diagrams . . .	335
The Heaven and Earth Society, and the Rebellion in Formosa . .	340

CHAPTER XII

The Great Rebellion in the Western Provinces	350
--	-----

CHAPTER XIII

The Period 1800—1812	383
Persecution of Christians	337

CHAPTER XIV

The Rebellion of 1813,	409
----------------------------------	-----

CHAPTER XV

The Period 1813—1820	470
--------------------------------	-----

CHAPTER XVI

The Reign of Süen Tsung	487
-----------------------------------	-----

CHAPTER XVII

The T'ai-p'ing Rebellion	Page 537
------------------------------------	-------------

CHAPTER XVIII

The Reign of Muh Tsung	559
Corrections and Additions	567
General Index	571

CHAPTER IX.

PERSECUTION UNDER THE FIRST EMPERORS OF THE PRESENT DYNASTY.

A Government which has in its Penal Code a Law against Heresy and Heretics so fanatic, bloody and cruel as we have had to describe in the fourth Chapter, is hardly likely to refrain from putting this Law into regular, active operation. It has, indeed, as we have seen, illustrated this Law with a selection of exemplary cases of its actual application which are expressive and numerous enough to remove all doubt that, like its predecessor, the Ming dynasty, it regards religious persecution as an imperious state-duty which it is far from disposed to neglect.

This point being settled, it yet remains to be described to what extent the present Ts'ing dynasty has carried out the persecution-doctrine. Thus an answer may at the same time be given to the momentous question whether there is now in China, if not in theory, yet still in practice, some sort of religious liberty. This second, but not secondary part of our task we will try to fulfil, to the best of our ability, especially with the help of the one great mine of data at our disposal in this matter, viz. Imperial edicts and resolutions. This source is the most authentic that exists. Moreover it is of particular interest and value in this instance because the High Persecutor sketches himself therein with his own hand in all his hideousness, without making a caricature of himself by palliating his bloody work, always highly meritorious in his eye, and in which he glories ostentatiously.

As far as is known to us, only one standard collection of Imperial decrees of the now reigning House has appeared in print. It has been published by the care of the emperors themselves for the instruction of the Government, for, as the great Shing Tsu declared in the very first lines of the Introduction which he wrote in 1686 for this gigantic work: the decrees and the actions of previous sovereigns must be a stable guide for every emperor, his mandarins, and the people. Everybody, in fact, is bound by ancient, most sacred principle, to regulate his conduct by the

lessons, acts and precedents of former generations (page 267). This great collection, a photo-lithographed copy of which, containing one hundred volumes, is in the University Library of Leyden, bears the title of 聖訓 *Shing hiun*, "Sage or Imperial Instructions". The decrees of each Son of Heaven, commencing with T'ai Tsu 太祖, Novurh-hochih or Nurhachu, constitute a separate section or set of volumes. The oldest decrees are of the year 1616, when that Manchurian potentate assumed the Imperial dignity, 28 years before Peking, and with it the throne of the Ming dynasty, fell into the hands of his army. The collection ends with the life of Muh Tsung 穆宗, in 1874. The edicts of each emperor are arranged in chronological order under a certain number of headings, and those bearing upon heresy and persecution are in the main to be found under the headings 靖奸究, "Suppression of Refractory People" or of resistance against established authority — with which, as the reader is well aware, heresy must naturally be ranged, because it dissents from the true, orthodox Doctrine which the Government exclusively tolerates, upholds, and follows. There they stand amidst the edicts concerning rebels, thieves, robbers and pirates, kidnappers and slave-dealers, clan-fighters, grave-robbers, salt-smugglers, false-coiners, gambling-houses, opium-dens and opium-smokers, political societies purporting actual resistance against the powers that be, and other dregs of the nation. In this honorable company, highly instructive for students of China's actual social condition, the edicts concerning heresy-persecution are conspicuous by their numerousness, often by their absolute majority: a striking proof of the great importance the Chinese Government attaches to this subject.

A few edicts on religious persecution may also be found under the headings 厚風俗, "the making abundant of Fung-suh or good Manners and Customs". In one instance, namely in the edicts of T'ai Tsung, who died in 1643, the year before the conquest of Peking (see p. 92), we find them under 禁異端, "Prohibition of what diverges from Orthodoxy".

It is a matter of regret that in the *Shing hiun* of some emperors such headings, and, as a consequence, any decrees on the subject of religious persecution, are not to be found. Such is the case with the "Instructions" of the first emperor who actually swayed the empire, viz. Shi Tsu 世祖, who in 1644, a six year old child, was placed upon the throne at Peking. The whole collection of his *Shing hiun* in fact is very small, as compared with those of later emperors. In the *Shing hiun* of his son and suc-

cessor Shing Tsu, the famous emperor of the K'hang hi period (1662—1722) who reigned for nearly sixty-one years, we also look in vain for the subdivision on the Suppression of Refractory People. But among his decrees on 嚴法紀, "the Severe Application of the Laws", we find one relating to religions and persecution. It was issued in 1687 on the 15th day of the second month (March 28), on a proposal of the Censorate. "Heterodox writings and romantic "and mythical tales", the Sage Emperor declares, "are verily able "to spoil and demolish the good manners and customs, and they "poison and mislead men's hearts. And as regards the heretical "religions of the Buddhist and Taoist clergy, they are in opposition "against the Laws on the Rules for Social Life (see p. 253), and "lead mankind astray even more and beguile the people. All such "matters must therefore be rigorously forbidden and stopped"¹.

The fact that in the *Shing hiun* of Shing Tsu only this one decree bearing upon the extermination of sects is found, does in no wise prove that little or no persecution took place in his reign. This stern potentate certainly did not issue the decree just mentioned as waste paper; moreover, as we know from page 244, in his Sage Edict he categorically prescribed that all things deviating from the orthodox must be cast out, in order to promote the cultivation of orthodoxy. We have therefore to admit that the compilers of his Instructions, considering it needless to insert therein a subdivision about Repression of Resistance, laid aside also the decrees about that part of repression of resistance which we call religious persecution. Other proofs that heresy and heresy-hunting were matters of great moment for Shing Tsu, may indeed be found, namely in the great collection of state-papers entitled *Ta Ts'ing huvi tien shi li*.

This contains in chapter 390 the peremptory rescript for the general extermination of religious communities, the translation of which we gave on page 153. Then follows in the same chapter a resolution of 1687, of the following import: "Untrust-
"worthy, foolish knaves. pseudo members of the Buddhist and
"Taoist clergy, sometimes pretend that patriarchs descend into them
"or into their divining-rods", and sometimes they then recklessly
"come forward with heresies and pretend to know the future. It
"happens also that people stir up the ignorant with idle and non-

¹ 淫詞小說實能敗壞風俗、蠱惑人心。至於僧道
邪教素悖禮法、其惑世誣民尤甚。俱宜嚴行禁止。
Chap. 25.

See "Les Fêtes annuellement célébrées à Emoui". page 285 and foll.

"sensical talk, so that bands are formed which pay worship and "reverence to them, and voluntarily become their pupils and "followers. Henceforth such heretical religions shall be severely "prohibited throughout the eight Manchu Banners and the five "Wards of the Metropolis, and also in every Province by the "Viceroy or the Governor, and the Prefects"¹. — Finally we find in the same *Shi li* the following ordinance of that emperor of the year 1709, severely forbidding the celebration of religious ceremonies and feasts, and the formation of religious communities:

"Assembling crowds by sound of gongs and cymbals or drums, "in order to burn incense (in honor of gods or saints). on which "occasions the two sexes mix together — these and such like "iniquities have already been severely forbidden. But it is to be "feared that those old practices, which have existed so long, are "now flaming up anew. Therefore people who again carry palanquins "(with idols) or write charms, call forth agitation or attract fol- "lowers, shall altogether be prevented for ever from doing so. If "henceforth any one again presumes to do such a thing, the "Prefect of that district shall immediately investigate the case "and punish him. And if the Prefect does not examine the matter "seriously, then, if this is discovered in the Metropolis by the "Board to which he belongs, or in one of the provinces by his "Viceroy or Governor, that officer to whose jurisdiction the case "belonged shall be signalized by name, and reported '¹.

The *Shi li* was printed in 1818. Consequently, the above rescripts, as well as the whole mass of ordinances contained in that Collection, were up to that year dynastic standard laws, fully acknowledged as such by every emperor. Thus also Shing Tsu's line of conduct with regard to heresy must have been that of his son and successor Shi Tsung. Unlimited filial devotion which behoveth in

1 無賴狂徒假藉僧道爲名、或稱祖師降乩、或妄逞邪說、託言前知。或以虛妄之談鼓動愚蒙、至有群相禮拜、甘作徒從者。嗣後此等邪教通行八旗五城各省督撫地方官令其嚴行禁止。

2 鳴金擊鼓聚衆燒香、男女混雜等弊、曾經嚴禁。恐相沿日久舊俗復熾。再扶鸞書符招搖棄緣之輩皆應永行禁止。嗣後如有仍前擅行者、該地方官卽行究治。如不實心查究、在京或經該部查出、外省或經督撫查出、將該管官指名題參。 The same chapter.

China every son of man, urgently impels him to execute the will of his ancestry; and in particular this is an imperious duty of emperors, in their quality of highest champions for the Confucian truth, for the Sage himself taught explicitly: "The filial man is he who skilfully carries out the will of his forefathers, and well continues their undertakings"¹. Can we then possibly wonder that Shi Tsung worked with zeal and fervour at the amplification of the maxim of his father's Sage Edict that heresy should be exterminated to make orthodoxy thrive, depicting therein with harsh colours the fate awaiting sectaries at the hands of the magistrates: themselves punished severely, their wives and children plunged in misery and woe? We must here keep in mind that this emperor, as all his predecessors, had also respectfully to follow in the footsteps of Tai Tsung, the great founder of their throne, who (see page 150) had raged wildly against the heretical Friends of Virtue.

An irrefutable proof that Shi Tsung was actually engaged in the great work of persecution, is furnished by himself in a decree of the 29th of the sixth month (17th Aug.) of the year 1724, addressed to the then Provincial Governor of Kiangsi: "We consider that the weeding out of the tares is the means of giving rest to the loyal, and the expulsion of heresy is the way to promote orthodoxy; that from old the rulers of the empire brought men's minds to peace and concord, regulated manners and customs (fung-suh) and rendered them uniform, and that not one has ever neglected to make the repression of sedition the first and chief object of his care"². Now it has come to my knowledge that there are many heretical sects in Kiangsi, which confer names and titles on their adepts, mislead the people, and meet at night. Because their members are so numerous and their existence is so seldom revealed, they must of necessity increase and spread rapidly, unless they are exterminated root and branch. If the Prefects do not persecute them, these officers themselves feed the spirit of resistance which possesses these sects; therefore the purifying of manners and customs (fung-suh) resolves itself in this, that the Viceroy shall instruct all his subordinate officers to make

1 夫孝者善繼人之志、善述人之事者也。 *Chung yung*, XIX.

2 朕惟除莠所以安良、黜邪乃以崇正、自古爲國家者綏輯人心、整齊風俗、未有不以誅姦爲首務也。 Chap. 5.

secret and zealous investigations concerning the sects and punish the leaders. Such "conversion to orthodoxy by the expulsion of heresy" (去邪歸正) I will requite with favours; initiative taken in such matters shall be rewarded; slow and indifferent officials I will severely punish. But the persecution must be carried on without alarm or noise, so as not to provoke panics and excitement among the people; only the leaders must be severely punished, and the misguided followers shall not be searched out too thoroughly.

And on the 23rd day of the ninth month (5th Nov.) of the year 1727 the emperor issued a decree to the high authorities of all the provinces, the latter part of which reads literally as follows:

"And now I have to consider the fatal language of the heretical 'religious, which exercises so great an influence upon the human 'mind and upon manners and customs (fung-suh). The Prefects 'must, as soon as ever they hear of their existence, immediately 'give all their attention to the matter, and track them to the 'very root; then by dispelling such refractory elements they will 'insure rest to the loyal and good. Such action I call repressing 'what so far is insignificant, in order to prevent its growth and 'development. And if the subordinate officials keep such matters 'secret, instead of reporting them; or if the high provincial autho- 'rities knowingly and willingly make nothing of such matters, 'then, necessarily and certainly, the refractory are made to slip 'through the net; then seditious clubs have nothing to fear, and 'those who join them and co-operate with them will increase 'and multiply; then in the future there will be ever more of '(evil) consequences entailed. This is the way in which things 'we want to put a stop to at the commencement, become the source 'of quite a number of troubles. It is therefore best to repress 'them early. In every province, the Viceroy and the Governor, 'the Head of the Civil Service and the Chief Judge, as well as all the 'Prefects, shall energetically attend to such matters without laxity"¹.

1 至於邪教妖言大有關於人心風俗。該地方官一有所聞、即當留心根究、庶可以消姦宄而安良善。所謂防微杜漸也。若下屬隱匿不報、或上司知之又欲化有事爲無事、勢必致姦宄漏網、匪黨無所忌憚、附和者愈衆、則將來株連者愈多。是本欲息事而轉致多事。故不如懲治之於早也。各省督撫藩臬皆地方大使勉之毋忽。 *Shing hiun*, chap. 6.

Nor did the Islamitic heretics escape the notice of this potentate. It has frequently been reported to me, he writes in a decree of the 7th of the fourth month (May 4) 1729 (*Sh. h.* 7), that these Mohammedans all follow one doctrine, that they use a peculiar language and dress, and constantly behave contrary to the laws, so that severe measures should be taken for their repression. But I desire that they shall be looked upon as my ordinary subjects, as "babes of the dynasty" (國家之赤子); for although they have their own mosques, and a peculiar language and religion handed down to them by their forefathers, they have the same manners and customs as the rest of the people; for their religion alone it would not do to prosecute them. There are, moreover, several state-servants among them, who are not without their good qualities. They muster strongest in Shensi, and there they are persecuted more than anywhere else, on account of their clubbing together to gamble, their secreting weapons, and for various other illegal acts. There they also unreservedly give expression to their wrath about the Imperial decrees forbidding the slaughter of horned cattle which are so indispensable to agriculture. They should therefore constantly be reminded to be kind and tolerant, not wantonly to oppress the weaker, nor by their greater intelligence to take in the ignorant, nor on the plea of their special religion to further their own interests, etc. Our will in this matter shall be proclaimed by the Viceroy and Governors throughout all the provinces.

Whence this meekness with regard to an exotic heretical religion imported by barbarians? No doubt it had no other ground than fear. The religion of Allah's prophet, as the quoted decree itself declares, had ramified in all directions over the imperial domains; its adherents were numerous and powerful enough to place their own interests in the foreground whenever they were pleased to do so; nay, they would in view of an eventual outbreak of state-persecution, be ready for a vigorous armed resistance. They did not even shrink from venting their discontent at certain imperial measures which thwarted their interests and their religious notions. They were, in short, a power to be feared and respected, not to be persecuted.

Once already they had shown themselves able to raise a tremendous force against the imperial armies. In the fourth month of the year 1648 they had risen in open rebellion in Kansuh, in the districts west of the Hwangho; they had conquered the departments of Kan-cheu 甘州, Liang-cheu 涼州, Lan-cheu 蘭州, Min-cheu

岷州, and Lin-t'ao 臨洮, and laid siege to Kung-ch'ang 鞏昌¹. Their chief leaders were Mi-lah-yin 米刺印², Ting Kwoh-tung 丁國棟, Fung Ming-ku 奉明故, and Chu Shih-ch'wen 朱識鏐. It was chiefly owing to the strategy and bravery of General Chao Kwang-sui 趙光瑞 and the Viceroy Meng Khiao-fang 孟喬芳, that imperial authority was restored in the rebellious province, the cities were re-conquered, the principal leaders put to death, and the insurgents thoroughly defeated, especially near the city of Kan-chen. But it was not until the eleventh month of the following year that Shu-chu 肅州 was taken with terrible slaughter, and the last remaining chieftain Ting Kwoh-tung was exterminated with his whole tribe.

Thus the polity maintained towards Islam was one of haughty prudence or cowardice. That it was not a polity of religious tolerance pure and simple, is sufficiently proved by the mere fact that the Supreme Government found it necessary now and then to admonish the mandarinates to leave the Moslems in peace; for indeed, where toleration prevails, such admonitions have no reason to exist. Later on we shall have occasion to see that this pusillanimous polity was highly necessary, serious revolts provoked by persecution having actually shaken the Imperial throne.

The part of persecutor of religions, played by the State under the first emperors of this dynasty, may as yet be only dimly revealed for want of official and non-official documents — its hostile attitude with regard to Christianity is less shrouded in clouds, for it is rather circumstantially described in European literature how this religion has had to suffer at the hand of the mandarins.

1 The reader may consult here the sketch-map on page 313.

2 Or Mi Tszü-yin 米刺印

3 We draw the above particulars mainly from chap. 7 of the *Shing wu ki* 聖武記 or "Description of Imperial Military Operations", a military history of this dynasty until 1842, the year of its publication. The author was Wei Yuen 魏源, a native of Shao-yang 邵陽 in Hunan, holding a high office in the Imperial Chancery. Some European writers have derived their material from this work. It is evidently compiled mainly from information obtained from the Imperial decrees, and, as many literal quotations prove, from the *Tung-hwa lu* 東華錄 or "Official Records of Tung-hwa", i. e. of an eastern gate of that name in the Palace, in the vicinity of which the 國史館 or Office for Dynastic Historiography stands. This office is an appendage of the Hanlin College. It is charged with compiling, from the Archives, the State-annals and the official biographies of eminent grandees and officers, and of a few very bad ones. The *Tung-hwa lu* appeared about the middle of the eighteenth century from the pen of one Tsiang Liang-khi 蔣良騏.

Never however has it been pointed out that this hostility was the necessary result of the State-policy with regard to all non-Confucian religions. Even the persecuted missionaries seem not to have been aware of this fact, for their writings generally show that they were wont to ascribe the persecutions simply to Satan's personal hatred against their holy religion.

It is a well-known fact that already in the beginning of the seventeenth century the Jesuits had pushed their way into China. Ricci and others, by their learning, especially in astronomy, mathematics and medicine, had secured influential positions at the Court of the then ruling Ming dynasty. At Peking they had some chapels; in 1700 they possessed three such buildings with Imperial sanction, one of which was of considerable size¹. They estimated their converts at several thousands, and counted even some among the Tartar grandees. From these facts it would seem that the later emperors of the Ming dynasty, and the earlier ones of the now reigning house were somewhat tolerant to Romanism. They however can only have been so as long as the professors of Christianity kept within bounds; for what foreigners thought or did within doors was a matter of supreme indifference to these haughty potentates. But their attitude must have promptly changed when the converts became so numerous that their growth could no longer escape attention, and when they were no longer lost among the masses of the people. As early as 1616 and 1617 the missionaries were expelled from the empire by the way of Canton², and a period of persecutions was entered upon, which did not end until 1622.

But especially about the middle of that century, when the conquest of the empire by the Ts'ing dynasty had become an accomplished fact, and this house thus got more leisure to attend to Confucian improvement and civilization of the people, the anti-heretical spirit showed itself in its true character also with regard to Christianity. In 1648, the Dominican Capellas who had laboured for six years to establish a Christian community at Fuh-ngan 福安, in Fuhkien, was put to death on the 15th of January, an event followed, of course, by the persecution of his converts. In 1664 and 1665, the seventy-five year old Schaal was imprisoned at Peking, together with Verbiest, owing to the zeal of the regency during the minority of Shing Tsu. Schaal was sentenced by the Board of Rites and that of Punishments to be slashed to death,

1 "Lettres Edifiantes et Curieuses", XVI, p. 412.

2 Williams, The Middle Kingdom, chap. XIX, pp. 292 and 293.

but thanks to the empress-mother, the sentence was not executed. All missionaries residing in China were hunted up, imprisoned, tortured, and, with the exception of four retained at Peking in the service of the Government, banished from the country by the way of Canton; and the profession of Christianity was prohibited throughout the empire¹. True, a decree of 1669 allowed Verbiest and his fellow Jesuits to practise their religion in private, but it prohibited anew the promulgation of Christianity among the people². In March 1671, another decree peremptorily forbade the people to embrace Christianity, although the missionaries, owing to Shing Tsu's personal affection for Verbiest, had been re-established at Peking as official astronomers and almanac-makers.

Enmity and opposition of the high official world against Christianity — which, thanks to the perseverance, tenacious devotion and self-sacrifice of the missionaries, maintained its ground, and even spread, in spite of constant oppression — remained the order of the day. In 1692 the Viceroy of Chehkiang and Fuhkien set to work effectually. The manifesto in which he demanded the arrest of Intorcetta, the head of the mission at Hang-cheu, and also explained the why and wherefore of his anti-Christian measures, is quite an exposition of the Confucian anti-heretic dogma already known to us in its principal details. Huc gives us the translation of it³. The sixty-five year old Intorcetta probably owed his life to the affability which the emperor had showed him some years before when journeying through Chehkiang, and also to the intervention of an influential prince at Court. But the communities of converts were pillaged, the flock persecuted and scattered abroad, until an Imperial resolution taken in favour of the Christians put a stop to the cruel work.

Matters grew worse when the ecclesiastical orders, represented in the mission, drew the Government into their religious disputes, and thus fixed the attention of the State directly upon their heretical work and propagandism. Now the evil moment drew rapidly near in which the Government would make more of the harm done by the Christian heresies to the Confucian State and society, than of the benefits obtained from the missionaries in their functions of imperial astronomers, chronologers, physicians, gun-founders, and topographers. This crisis came in the latter years of the reign of Shing Tsu. In the „Lettres Edifiantes” we have but to read

1 Huc, „Le Christianisme en Chine”, III, chap. I, 3.

2 „Lettres Edifiantes”, XIX, p. 16.

3 Op. cit., chap. IV, 3.

the frequent complaints of the missionaries about the thwarting of their labours by the grandees, and the increasing difficulties they had to battle against. The chief cause of all this, viz. the prevailing principles regarding heresy, remained a mystery to them, at least they never mention it in their reports. It was especially the Board of Rites — so they frequently state — that was hostile to them, and they dreaded nothing so much as any correspondence between this Department and the provincial Viceroys and Governors. In truth, to this Board, as its name *Li pu* 禮部 implies, the maintenance is entrusted of the *Li* or old orthodox rules for private and social life, rites, ceremonies and official religion (see page 8); and accordingly it is also responsible for the maintenance and execution of the Law against Heresy, which, as we know from page 253, is a part of the legislation bearing upon the proper preservation of the *Li*.

In 1717, a Brigade General (總兵) in Canton drew the attention of the supreme Government to the dangers for the empire from the missions, with the result that the high officials in Peking urgently demanded the prosecution of Christians as rebels, the demolition of their chapels, and punishment of mandarins who did not suppress their religion rigorously. The energetic efforts of the missionaries at Peking to prevent the issuing of an edict for the total extermination of Christianity, remained vain: Shing Tsu prohibited all missionaries from residing in China without a special licence granted by himself, and he let the mandarins in the provinces carry on the work of persecution to their hearts' content. Before the death of this emperor, as Father Gaubil wrote from Canton on November 4th, 1722, the chapels were in ruins, the Christians dispersed, the missionaries banished out of the country. And the new emperor, Shi Tsung, had only been on the throne for a year when he dealt the death-blow to the missions.

At the request of Man Pao 滿保, the Viceroy of Fuhkien and Chehkiang, and of the Board of Rites, he issued a decree on the 11th January 1724, commanding the expulsion of all missionaries, except a few whom he wished to keep at Peking in official employ — forcing the converts to renounce their religion, and threatening with punishment the mandarins, should they not act rigorously enough against them. The chapels were to be confiscated, and even the nice French church at Peking, according to Huc, was in August converted into a kind of hospital. The direct cause of this *débâcle* was the unfortunate Christian community in Fuh-ngan, founded by Capellas, and sealed with

his blood. Some literati of the place had lodged a complaint against those heretics with the local magistrates, who in 1723, by order of the Viceroy, proceeded to persecute and punish them, with confiscation of their eighteen chapels. The history of this persecution, which soon extended over the whole viceroyalty, has been described in detail by Father De Mailla in his letter from Peking, dated 16th October 1724. Of especial interest, as characterizing China's polity with regard to the Christians and heresy in general, is the correspondence which passed between the mandarins about this event. It is accurately reproduced in De Mailla's letter.

Since this crusade, which gradually passed over the whole empire, Romanism in China had to share the fate of the sects and religious communities sprung from Paganism and Buddhism: it was given over defenceless to the mercies of a fanatical Confucian mandarin, equipped by the State with that terrible scourge which we know as the Law against Heresy, until at last, in 1858, the treaties with European powers brought relief. Only in hidden spots could the scattered seed now germinate and grow, thanks to the care and devotion of native priests and catechists. Only carefully hidden amongst his flock could a missionary here and there manage to live, labour, and distribute the sacraments, often protected and succoured with touching fidelity and affection, often also tracked and hunted down, tortured, and martyred, with a greater or lesser number of converts, of whose sufferings, until doomsday, no human lips will tell.

It is difficult to admit that Shi Tsung acted in this matter under the pressure of a special anti-Christian spirit. Indeed, the fact that, as we saw on page 268, he issued in that same memorable year 1724 a decree against native heresy, proves, we believe, that he simply wanted to take rank as the Great Exterminator of heresy generally. But Christianity was by no means exterminated. Over and over again the mandarins would have to brandish the sword over it. The *Shing hün* contains a certain number of Imperial ordinances on this subject, placed for the most part under the same headings as the decrees for the persecution of native sects and Mohammedans. These authentic documents doubtless have their value as solid materials for building up the history of Christianity in East-Asia. I will therefore insert in this Volume all I have discovered, in their original form, and each in its time, adding a faithful translation.

As for the emperors who reigned after Shi Tsung — their *Shing hün* never lack one special subdivision about Repression of

Refractory People. They give us a picture of most awful persecution, of tremendous rebellions called forth by heresy-hunting and smothered in streams of blood. The number of Imperial Instructions, here presented, is so large that it would perhaps take some years to translate them. By literally reproducing those documents in this work, its bulk would be increased immoderately, without proportionately adding to our knowledge of the subject, many being practically mere repetitions of others, with different names, of people and sects, places and dates. We therefore are obliged in most cases to epitomize; but we will do this conscientiously, giving exclusively what is virtually contained in the decrees, and no additions of our own not distinctly recognisable as such at a glance. On the other hand, we will endeavour to overlook and neglect nothing which may throw a clearer light upon Sectarianism and persecutions than has thus far been given in this work. Thus also we avoid painting the persecutor blacker than he is, which, in truth, would be like sending owls to Athens, since his own decrees paint him black enough, in fact as black as black can be. Nor shall we try to cleanse his image and thus debase it into a caricature. With the intention of giving him his due impartially, we submit the following Chapters confidently to the criticism of sinologists, who can always verify their contents in all points and details with the texts provided by the easily accessible *Shing hiun*.

The historical survey we shall give in this Volume of the persecutions, religious rebellions and wars which have raged between the years 1736 and 1875, can in no wise pretend to completeness. For the *Shing hiun* is not by any means a complete collection of edicts, but rather a selection. They also give but rarely any figures about sectaries slashed to death, beheaded, strangled or banished; and of the number of blows distributed in the tribunals, which may moderately be estimated at hundreds of thousands, we never read a word. On this subject the reader will have to supplement the lack of official data by what his own imagination tells. And sure enough, he need not much bridle his fancy here, considering the well-known monstrous cruelty of the mandarinates, especially when meting out punishment against opposition and sedition, with which, as we know (page 254), the Chinese Government is wont almost to identify the profession and promulgation of heresy.

The decrees however enable us clearly to define various episodes in the history of persecution, and to give names of, and particulars about heretics who have played a part of more or less significance.

Thus this Volume can provide students in the field of Sinology with certain land-marks which will facilitate further collecting and publishing, from Chinese sources, particulars about religious persecutions and Sectarianism. This work is in fact, far from exhausting the subject. Our harvest of data in the case of each particular heretic-hunt is small; but, collectively taken, they form a collection of interesting materials which gives us a better survey of the subject than has hitherto been obtained by the superficial and promiscuous information, rather misleading than instructing, of certain sinologists and second-hand writers, who rule the opinion of the reading public. Those data reveal some interesting phenomena of Chinese religious life. They tell us with what undaunted zeal the sects send out their branches in different directions; how indestructible they are; how powerful an organization binds the numerous fraternities together; how strong must be the influence of religion which effects all this. Our sources will reveal how the sects, arming in self-defence, have made Sons of Heaven tremble on their throne. And, constantly and regularly, they will confirm our demonstrations as regards the standpoint and line of action adopted by the State as persecutor, that is to say, as champion of the only true Confucian Doctrine.

In one respect in particular the subsequent Chapters will be disappointing: they will tell us little about the religious doings and aspirations of the sects. Such matters are beneath the notice of authors of Imperial decrees, as also they are, as we saw p. 154, beneath the legislator's attention. To such sterling Confucianists they are at most curiosities, and when a few times they deign to dish up what they extorted on this head from tortured heretics or obtained by hearsay, they do so with gross superficiality. Nevertheless, what the decrees here give us may often prove useful for completing and confirming our own researches about the sects, the results of which we have compiled in the First Volume.

CHAPTER X.

THE FIRST PART OF THE REIGN OF KAO-TSUNG.

1736—1774.

The first anti-heretic measure—recorded of this emperor, was directed against the Christians.

Evidently, at the time of his accession, Christianity had many converts at Peking also among the population of the Tartar city. Hence the emperor found it needful in the first year of his reign to decree, that "the people of the Eight Banners were not permitted to embrace the religion of the Lord of Heaven, and that all the "Generals of those Banners should be ordained to prohibit that "religion everywhere by proclamation; further, that all who infringed this decree should incur the most severe of punishments"¹. This edict evidently was not sounding brass and a tinkling cymbal, for it was allotted a place in the great collection of standard ordinances *Ta Ts'ing hwai tien shi li*. Its promulgation coincided with a general persecution which at that time raged in Peking over the Christians, the particulars of which may be found among the "Lettres Edifiantes", Vol. 22, in a treatise entitled: "Etat de la Religion dans l'Empire de la Chine, en l'année 1738". These events are also described by Huc in "Le Christianisme en Chine", IV, chap. 2.

On the 12th of the fourth month (19th May) of A.D. 1739, a decree (*Sh. h.* 251) informed the Council of State that the Throne had received intelligence of a persecution in the district of Kiang-yin 江陰, forming part of Ch'ang-chou 常州, a southern department of Kiangsu. A certain Hia T'ien-yiu 夏天佑, with four others, had founded a sect there "which abstained from forbidden food and recited religious scriptures" (茹素誦經), and in the religious exercises of which both sexes took part. This religion

¹ 八旗人等不得入天主教。應令各該旗都統等通行曉諭禁止、違者從重治罪。Champ. 360, fol. 15

came from the west. Chang Pao-t'ai 張保太, its chieftain, dwelt in Yunnan province, in the department of Ta-li 大理, in Ts'ang-shan 倉山; he was more than eighty years old, and called himself a descendant in the forty-eighth generation from Dharma 達摩, by birth from the principal house-wife. In Kiang-yin the sect was more than two hundred members strong. The year before, Hia T'ien-yiu himself had visited the headman. He and the other captives distributed sacred writings, and gave every member for one or two coppers a printed or written paper, treating of nothing else but fasting and reciting. The Prefect of the district had received orders to expose those five men in the cangue and thus force them to apostasy, and to see that the writings were voluntarily delivered up within a fixed period by all those who had received them, to be properly burnt. Moreover, to the Viceroy and the Provincial Governor of Yunnan had been sent reports of the matter, to enable them to take the necessary measures. The emperor ordains that that Viceroy, Khing Fuh 慶復 by name, shall be prescribed by the Council of State to take steps for the discovery and prosecution of that Chang Pao-t'ai and his crew, so that this religion may be utterly destroyed.

Dharma, of whom Chang Pao-t'ai was a so-called descendant, is the great apostle of Buddhism, also known as Bodhidharma 菩提達摩, who, according to tradition, came to China in A.D. 521. He holds position in the Chinese Church as the twenty-eighth in an unbroken line of Ancestors or Patriarchs (祖) of the Church in India, who transmitted the pure doctrine from the founder himself. The first of them was Kācyapa, Buddha's chief disciple, to whom the Master intrusted the complete Canon of the Holy Script, as also his alms-bowl or Patra, and his mendicant garment or Sanghāti, the symbols of ascetic religious life which will lead mankind to Salvation as long as the Church exists. That Canon, or the Religious Truth representing the Dharma or Law, with those two emblems of the Sangha or religious community, having been handed down in the line of Patriarchs unto Bodhidharma, he carried them to China¹, transmitting them at his death to a new series of Grandmasters, among whom we now suddenly find the heresiarch Chang Pao-t'ai.

But here we must take into consideration that there exist in the Buddhist Church of China several lines of Patriarchs. Every convent representing a school of Salvation of which the Church

¹ See the Old Books of the T'ang Dynasty, chap. 191, fol. 22, and various other works.

has many, possesses indeed its own series, and especially is this the case with the monasteries of the various ramifications of the prevalent School of Dhyāna (禪宗), the importation of which into China passes in particular for Bodhidharma's work. The pedigree of such departed Grandmasters or Abbots is as a rule represented in the convent by a row of image, or soul-tablets, preserved and worshipped in a special apartment or chapel, in which Bodhidharma's effigy occupies the principal place. The oldest tablet is generally that of the founder or first abbot. Each living abbot is not only Bodhidharma's lawful successor for the maintenance of Buddha's doctrine of Salvation, but also an incarnation of his spirit. It is generally admitted that the soul of the great Patriarch lives in him. So every new abbot means a re-incarnation of the Saint.

This curious monachal institution we now, through that Imperial edict, see prevailing also in secularized Buddhism which we have learned to know as Sectarianism. But it seems to follow from that state-document that Chang Pao-t'ai and his forty-seven predecessors were married men, each of whom was succeeded by a son of his principal housewife; so Bodhidharma, although undoubtedly a saint of unimpeachable austerity, who never touched a woman, does not object to transplanting his own soul into others by means of sexual intercourse of human bodies possessed by that soul. The question here arises whether Chang Pao-t'ai really had so many predecessors as the decree makes out, and whether Sectarianism is really so old, and derives its origin from the Indian apostle. Very possibly it is all a romance, not at all an unusual thing in India as regards the genealogy of Sectarianism.

The details of that campaign in distant Yunnan against the heretical pontiff and his sect, are not given in the *Shing hiun*. We only learn that he did not this time meet his death at the hands of the mandarins, but was probably exiled (*infra*, p. 282). Evidently his sect was large and numerous, to judge from the fact that it sent its propagandists as far as Kiangsu, a province at the opposite extremity of the empire.

The White Lotus sect, which apparently had its branches chiefly in the western and south-western provinces, at that time seriously attracted the attention of the high Imperial Government. On the 19th of the fourth month (5th June), 1746, the emperor decreed to the Council of State, "that a missive of Chang Kwang-szē" — Viceroy of Shensi and Kansuh — "informing him that "the White Lotus sect was enlisting adherents and followers,

"should be copied and sent to the Viceroy and Governors of Szé-ch'wen and Yunnan for their instruction, that they might carefully take measures in the matter. That heretical sects of this sort mislead the people, is a thing which ought not to occur in the districts; why then do they so frequently appear in these latter days? They must be prosecuted, to restore the proper condition of things; do not treat them leniently; do not neglect them, for the prevention of future disastrous consequences. Slay their leaders, together with their adherents and followers and other unruly people; the most excellent manner is to do this with phantom speed, and so that it gain no publicity" ¹.

The bloodthirsty tenor of this decree raises our suspicion that the Imperial Government was aware of a prevailing spirit of sedition among the sects, provoked, no doubt, by the persecutions, a spirit which at any moment might entail "disastrous consequences", that is, burst out into rebellion. Sanguinary repressive measures would intimidate the people, and save the state of things. A general anxiety may at that time have seized the official world, serious apprehensions of coming evil, leading to persecution everywhere. The Christians, too, were the victims of it. In that same year 1746 the mandarins set to work against the community at Fuh-ngan, which their display of energy in 1723 had not been able entirely to destroy. This led to the persecution of Christians also in other parts of the empire, for it induced the emperor to issue an order for their extermination in every province. This document, given to the State Council on the 22d of the sixth month (Aug. 11), ran as follows:

"There are at present in the department of Fuh-ning, in Fuh-kien, Europeans directing the exercise of the religion of the Lord of Heaven, by whom men and women are convoked to perform religious ceremonies and recite sacred books. They also employ foreigners (as catechists?) to seduce and deceive the ignorant people; they appoint leaders for their communities, build religious halls (chapels), and perform all sorts of illegal acts. That with these heterodox doctrines they inflame the minds

¹ 張廣泗奏白蓮教招引徒衆一摺可鈔寄四川雲南督撫閱看、留心辦理。此等邪教惑人乃地方不應有之事、何以近日屢見之。務須辦理得宜、毋縱、毋濫、以除後患。殲厥渠魁脅從罔治、而又在神速不露爲妙也 *Shing him, chap. 352.*

"of the people and mislead them, is most detrimental to the manners and customs (fung-suh). Already long ago Christianity has been strenuously prohibited; and whereas it nevertheless behaves in this manner in Fuhkien, the possibility is that it has also spread in all the provinces, though as yet there have been no means of finding this out. Therefore, orders shall be sent by you to the Viceroy or Governor of each province, to the effect that they shall secretly instruct their Prefects to make strict investigations; and if there be people who with their Christian doctrine seduce men and women to hold meetings and prayer-readings, they shall immediately be sought for, arrested, and sentenced by the Law (against Heresy), according to whether they are leaders or followers. And the Europeans shall all be arrested and sent to Kwangtung, and from there within the fixed period of time embark for their country; — they shall not be tolerated here to create troubles. If there should be Prefects who do not with their whole energy search for them and arrest them, but who let them be and do not report concerning them, their Viceroy or Governor shall immediately inquire into this their conduct, and bring the same to Our knowledge" ¹.

Minute details of this persecution are furnished in the letter of Father Chanseau, inserted in the "Lettres Edifiantes" XXIII, p. 40. Bands of soldiers were let loose among the Christians in the city of Fuh-ngan and the village of Mo-yang; men and women were tortured and ill-treated; five Spanish missionaries, amongst whom was Bishop Sanz, were imprisoned, and after cruel torture sent up to the capital of the province, and there sentenced to death by the Governor Cheu Hieh-kien 周學健. On the 21st of April of the following year their sentence was confirmed

¹ 現在福建福寧府屬有西洋人倡行天主教、招致男女禮拜誦經。又以番民誘騙愚氓、設立會長創建教堂、種種不法。挾其左道煽惑人心、甚爲風俗之害。天主教久經嚴禁、福建如此、或有潛散各省亦未可知。可傳諭各省督撫等密飭該地方官嚴加訪緝、如有以天主教引誘男婦聚衆誦經者、立即查拏、分別首從按法懲治。其西洋人俱提解廣東、勒限搭船回國、毋得容留滋事。倘地方官有不實心查拏容留不報者、該督撫卽行叅奏

Shing hiun, chap. 252.

by the emperor; the bishop was publicly beheaded on the 26th of May, and the four other priests were strangled in jail on the 28th of October 1748. On the 12th of September before, the sentence of strangulation had also been applied in the prison of Su-cheu in Kiangsu, to the missionaries Tristan de Athemis, and Henriquez. The persecutions which preceded this execution have been described by Father Forgeot in his letter of December 2d, 1750 (*Lettres*, XXIII p. 125). We also refer to Du Halde, III p. 126 and foll., and to Huc, IV chap. III.

It appears that the persecutions of 1746 raged especially in Szē-ch'wen. According to an Imperial decree (*Sh. h.* 252) of the 6th of the seventh month (Aug. 22) of that year, the Governor of that province, Ki Shan 紀山, reported that he had instituted a prosecution of sects of "refractory people heard of everywhere, making common cause with the refractory elements of each province" (此等奸民廣通聲氣、勾結各省匪類): sects collecting contributions, stirring up and misleading the people. He referred to the fact that by Chang Pao-t'ai (p. 278) having been restored to liberty in consequence of the promulgation of an amnesty, Sectarianism had been encouraged to send out its ramifications abroad in all directions. According to his report, the religious community he was prosecuting, was an Iron Ship sect (鐵船教), which, according to one of the captive heretics, had no connection with the Mahayāna sect; but the emperor declares this to be probably untrue, since Chang Kwang-szē (see p. 279), when Viceroy of Kweichou and Yunnan, had positively reported to the Throne that a member of the Mahayāna society, a Buddhist priest, had confessed that this sect had three sorts of ships, viz. Iron ships, Dharma-ships (法船), and Plague-ships (瘟船). This matter, H. M. declares further, is of the utmost importance. The Viceroy of Shensi and Szē-ch'wen, Khing Fuh, — the same authority who seven years previous, as Viceroy of Kweichou and Yunnan, had instituted the persecution against Chang Pao-t'ai and his sect (p. 278) — was just then in Szē-ch'wen¹; he should deliberate with the Governor about the best way of conducting the matter, without mercy or indulgence, so as to get to the bottom of it, to avert worse difficulties from the Government.

Six days later, the emperor issued a decree to his Council of State to intensify the persecutions of the Mahayāna sect throughout the

¹ He happened to be there on a campaign, opened in the fourth month against the Tibetan region of Chen-tui 瞻對.

empire. Various Viceroys and Governors, thus we read in that state-paper, hunted for the names of its members, and issued orders for their arrest and examination, with the object of exterminating that religion root and branch. But in spite of all this, not enough was brought to light. Those grandees were now to be instructed to extend their searches still further and no longer to allow any sectaries known by name to go free and nestle everywhere. Members, reported by captives in Yunnan and Kweichow as dwelling in Szê-ch'wen, had not been tracked and hunted up in this latter province; and also those reported from Szê-ch'wen as inhabiting the two other provinces, had been left free; in this manner the rebellious enemies of the State were allowed to slip through the net. The authorities should endeavour to get hold of ignorant folk enticed to become members, but now voluntarily reporting themselves with the mandarins as apostates, that they may receive pardon and remain unpunished. For it is they who could furnish the threads leading to new persecutions and to the discovery and punishment of leaders and followers; and such threads the Prefects should at all times clasp hold of and follow. All Viceroys and Provincial Governors shall be admonished to conduct themselves in accordance with this Imperial edict!

Thus we see the Son of Heaven himself from his throne directing the persecution of heresy into the remote provinces of his empire. On the 7th of the ninth month (21st Oct.) he issues a decree (*Sh. h.* 252), in which he requires that after the prosecution of the sects, their abstinence-halls (齋堂), sacrificial temples (祠廟), and Sutra-halls (經堂) shall be converted into guard-houses for the soldiery, into graineries, or into free schools for Confucian teaching; — by this means the Prefects "will prevent the lingering ashes from bursting again into flame" (毋使餘燼復熾). And on the 2d of the eleventh month (13th Dec.) another decree appeared (*Sh. h.* 252), prescribing that, the persecutions now drawing to a close, all books and writings of the Mahayana sect in the provinces of Szê-ch'wen, Yunnan and Kweichow should be annihilated, and the Viceroys and Governors in Kiangsu and Hukwang, after having finished their work of persecution, should also carefully destroy and burn the dangerous objects of this kind which had fallen into their hands.

Figures or particulars which to some extent might help us to determine the destruction of human life, the number of banishments to the dependencies in Central Asia and Manchuria, and the number of people scourged, tortured and maimed during this storm of persecution, are not furnished by the *Shing hiun*. But

the victims cannot possibly have been few, from the fact revealed in the decrees, that the storm raged in many provinces and viceroyalties. The terrorism was not only directed against Sectarianism, but against religious practices in general, quite according to the letter and the spirit of the Law on Heresy and Sects. We may take this for granted on account of a decree of the 22d day of the eleventh month (23rd Dec.) of the year 1747, which is here inserted in full, also because it throws light upon the question which occupied us on pp. 17 and foll.

"We have heard that in the province of Min (Fuhkien) the manners and customs are such that great interest is taken in spirits, and confidence is placed in priests (wu). When it happens there that rainy and fair weather do not come in due season, people without resources, intending to fatten themselves by collecting money, come forth, and pretend that the god or buddha in such and such a place will manifest his power; and they make the crowds gather there to receive that god and sacrifice to him, or they carry his image into the street, inducing even the Prefect to prostrate himself before it and worship it, and to receive it and see it off. These various kinds of bad practices are unclassical (puh king). Whenever in a district it rains too much, or drought prevails, it is obligatory for the officers, from the Viceroy and the Governor down to the Prefects of departments and districts, to address prayers to the gods with the utmost fervour, and thus request them to save the lives of the people; what then is the good of villains calling together crowds, carrying about gods, and making officials join them? This is the way to provoke quarrels and disturbance, to embroil matters and create troubles; such things are therefore very detrimental to good manners and customs (fung-suh) and the human mind. The practices in question must be cut off for ever; they may exist no longer. From this moment they must be severely forbidden, and if any one should make himself guilty of them, he must be punished in accordance with the Law. And if some Prefect should be so remiss in attending to these official duties that his indulgence or indifference gives food to sedition, the Viceroy or the Governor of the province must examine and punish his conduct. And if in any other province bad practices like the above should prevail, the Viceroy or Governor there must proceed against them all"¹.

¹ 朕聞閩省風俗尙鬼信巫。偶遇雨暘失時、遂有無藉之徒、意在斂錢肥己、因而詭稱某處神佛靈

As was to be expected, the persecutions provoked resistance, which the Government sought to crush with an increase of cruel violence. The *Shing hiun* (chap. 252) contains a decree of the 1st, and one of the 20th of the third month (30 March and 18 April) of 1748, which teach us something about these events. In the districts of Ngeu-ning 甌寧 and Kien-ngan 建安, in Fuhkien, the Prefects were prosecuting the sects and making arrests among the "fasting communities of the Old Ruler" (老官齋會), known to us as Lo Hwai. They thus caused great agitation among the members, who committed incendiarism and stormed the prison, in order to liberate their brethren and leaders, — or at least they plotted such open rebellion; but their designs were frustrated by the authorities, who then captured and imprisoned over two hundred of them. In Our name, thus the emperor decreed, orders shall be sent to the Prefects to pursue the prosecution of those sects with the utmost severity. The Mahayāna sect, he complains, which in a previous year was involved in the lawsuit of Chang Pao-t'ai in Yunnan, has its ramifications in several provinces, and the number of heretical clubs (邪黨) amounts to hundreds, all because, in spite of Imperial ordinances and demonstrations, the Prefects have neglected to act with energy when these things were as yet in their birth. And now again there exist in Fuhkien abstaining communities of the Old Ruler, with other sects into the bargain, which, when the Prefects imprisoned their crew, were seized with fear, and to prevent further discoveries and total annihilation, banded together and mutinied; but the military power has dispersed and exterminated them. In Shansi also a Sheu-yuen sect (收元教) has been founded by one Han Teh-ying 韓德榮 and others, into which people initiate each other — likewise in consequence of the fact that

應、聚衆迎賽、或將神像擡至街衢、挾令地方官跪拜迎送。種種惡習殊屬不經。凡地方遇水旱、自督撫大吏以至州縣有司固當竭誠致禱明神爲民請命、豈有棍徒藉口聚衆擡神挾持官長。因而召爭起釁、滋生事端、甚爲風俗人心之害。此風斷、不可長。嗣後著嚴行禁止、倘有違犯卽照律治罪。地方官倘或悠忽政事姑息養奸、卽著該督撫叅處。他省或有似此惡習者、著該督撫一體辦理。 *Shing hiun*, chap. 263.

the Viceroys and Governors in the various provinces, on receipt of the Imperial mandates in previous years, have limited themselves to the promiscuous arrest of small numbers of Mahayānists, leaving the other communities undisturbed. A report from the Viceroy of Fukkien has revealed, that according to their writings, the abstaining communities of the Old Ruler have existed there for three generations, and were founded by the Patriarch Lo (羅祖), on account of which they are called the Lo sects (羅教). In the seventh year of the Yung ching period (1729) the prosecutions instituted and the arrests made have shown that this religion has wide ramifications in Chihli, Kiangnan (i. e. Kiangsu, Kiangsi and Nganhwui), in Shantung, Chehkiang, and Fukkien. The emperor emphatically commands in strong terms, that in all provinces the Mahayāna sect and the religion of the prophet Lo shall be exterminated.

The exasperation of the people against their persecutors was certainly not abated by the mandarins thus mercilessly hunting for their religious leaders and brethren with bands of soldiery and police; nor was this terrorism likely to quench the burning spirit of resistance and self-defence, continuously fanned by the desire to liberate the martyrs from the cruel clutches of their oppressors. Indeed we are informed by a decree of the 9th of the fourth month (May 5), that the persecutions in Ngeu-ling and Kien-ngan had scarcely been brought to a close, when a certain Sié Lung 謝隆 with one Liang Yuen-fah 梁元法 manufactured false decrees said to be of the Viceroy, and false seals, for the purpose of rekindling the flame of opposition. How these rebels despise death! moans the emperor in his decree. "Even Our virtues and benefits remain without influence upon them; even Our overawing majesty cannot keep them under authority" (實乃德不能感、威不能制). See to what depth of corruption of heart and customs these Fukkienese have fallen! Imperial ordinances shall be sent to Khoh 'rh-kih-shen 喀爾吉善, the Viceroy, for the institution of strict investigations and arrests in the matter of these fasting rebels of the religion of the Old Ruler, in order that their resistance may be destroyed root and branch, and the Government be spared future trouble. "Not only the leaders must be prevented from slipping through the meshes, for if but one or two other villains of that rebel crew remain in existence, they will, like surviving larvae and eggs of locusts, become a most serious plague to the land" (不但首惡不可漏網、但奸匪餘孽有一二人存留、即如遺蠱蟪種深為地方之害).

The rebels already involved in this lawsuit shall forthwith be banished, and care shall be taken that no considerable numbers of them be kept together in the same place, as this might lead to fresh mutiny to liberate them. And the Viceroy shall further be instructed that, in case of recurrence of such riots, the soldiers must catch the leaders alive, in order that they may be strictly examined and further confessions and information may be extorted from them; but the bulk of the rioters can be slaughtered to any extent, to teach refractory people what they have to fear; etc. (*Sh. h.* 252).

An Imperial edict of the 17th of the third month (3rd May) of the next year (1749) shows that this Viceroy gave the heretics in his provinces no breathing time. This document (*Sh. h.* 253) contains communications respecting a certain member of the religion of Lo (羅教), Yen Yiu-hwui 嚴友輝 by name, who, assisted by several others, had in the district of Ning-hwa 寧化 rescued by force a co-religionist, named Cheu T'ien-fuh 周天福, out of the hands of the mandarins. In other parts of the empire also the official persecutors of the same religion were not remiss. On the 16th day of the sixth month (29th July) an Imperial decree was issued (*Sh. h.* 253) regarding the religion of Lo in the district of Jü-yuen 乳源, in Kwangtung, all the members of which had been taken prisoner, and one fugitive was arrested in Hunan. In the usual browbeating, overbearing terms the Son of Heaven decrees a renewal of energetic measures against that sect in Kwangtung and Hunan, as also in all other provinces of the empire.

It is possible that this triennial period of persecution appalled the sectaries so much that their communities dissolved, or concealed themselves with great caution, while the mandarins were sleeping on their laurels, in the blissful conviction of having utterly destroyed them. At any rate, there follows now a short period for which the *Shing hien* gives no decrees regarding persecution. It is just as possible, however, that this silence proves nothing of the kind, and that the persecutions continued during that time as cruelly as ever. In 1754, in the intercalary month following the fourth, there appeared a decree highly commending the Viceroy of Szé-ch'wen, Hwang T'ing-kwei 黃廷桂, for the exemplary manner in which he had prosecuted the deceitful heretic Ch'en Tszé-hieh 陳子學 and his followers; he had sentenced him to death, and condemned the others to various penalties. This edict also reminds all state-

servants of the prosecution to which they expose themselves by treating heresy with laxity and negligence. And in an Imperial decree of the 5th of that same month (26th May) we come upon further reports concerning persecution of Christians.

"This day", thus writes the Emperor to the Council of State, "memoirs have been presented to Us by Ngho Yung-ngan (the Governor of Honan), and by Ya 'rh-hoh-shen (the Viceroy of Kiangnan), with particulars about the prosecution of arrested promulgators of the European heretical religion. The European religion of the worship of the Lord of Heaven (God) is practised of old in their land, and has spread there, as is the case here with the doctrines of the Buddhist monks and nuns, the Taoist clergy and the Mohammedans; where indeed, do not such deviations from Orthodoxy exist? But it is not to be compared with the heretical sects of the inner country, which open halls to hold meetings, and are established here and there as seditious elements. Europeans living at Canton and Macao are not prohibited from professing their religion amongst themselves, but this may not be considered the same thing as natives of the inner country being drawn away by them one by one to follow their example. Should they be found hiding anywhere in the various departments, districts and villages, to inflame and mislead the ignorant folk or cause men and women to meet together, this must of course be stopped by rigorous means¹.

"Now the said Viceroy has in this matter already instituted investigation and prosecution; but orders from Us shall be transmitted by you to Ngho Yung-ngan, Kho 'rh-kih-shen (Viceroy of Fuhkien and Chehkiang, see p. 286), and Chwang Yiu-kung (Governor of Kiangsu?), to the effect that they shall continue the prosecution to its very end, to prevent the evil from spreading. Chang Joh-seh (Joseph...?) arrested in Kiangnan, and Ping Ta-ts'ien, arrested in Fuhkien, shall be sent up to Macao and forced to remain there; and let the Viceroy and the Governor of Kwang-

1 今日鄂容安等及雅爾哈善奏習內俱有擊獲傳播西洋邪教之案。西洋所奉天主教乃伊土舊習相沿、亦如僧尼道士回回、何處無此異端。然非內地邪教開堂聚眾散割爲匪者可比。若西洋人在廣東澳門自行其教本在所不禁、原不必如內地民人一一繩之以法。如其潛匿各州縣村落煽惑愚民、或致男女雜遯、自當嚴爲禁絕。

"tung be ordained henceforth constantly to watch them carefully, lest they steal into the other provinces to entice people into their religion and create troubles. Let this be done!"

Evidently this decree does not refer to an anti-Christian crusade of little extent, although the particulars given are almost as scanty as they can be. Among the persecutors-in-chief we find the Viceroy of Fuhkien. Indeed, it was again the communities of Fuh-ngan that had to smart under the blows. Unfortunately we have found only one more decree which contains a few particulars about these events. It was addressed to the State Council on the 27th day of the eighth month (13th Oct.) of the same year 1754, and runs as follows:

"Khoh 'rh-kih-shen reports to Us, that P'ing Ta-tsien, also named P'ing Wen-tszé, has come with bad European foreigners to Fuh-ngan to propagate their religion, and that, as he is originally a native of Fuh-ngan, he must after the expiration of his banishment somewhere in the interior, be sent back to his birth-place, and delivered up to his clan, who shall receive him and keep him under control, etc., etc."

"Now if", the emperor declares, "these kind of people who do not keep to their duty, are banished to the inner country, nothing warrants Us that they shall not provoke disturbance there; and if, after the expiration of their term of exile, they be sent back to their family-seat, it is positively certain that they will voluntarily and knowingly make the seed of propagation shoot up again, to stir up and seduce others. The proposal that the man in question shall be restored to his clan, to be received by it and kept under control, is good in theory, but has no intrinsic value. The Viceroy therefore shall simply apply the penal law to him, and as there is as yet no unanimity of opinion as to the proper punishment to be applied in this instance, it shall be deliberated upon whether the culprit shall not rather be settled in some region with a pestilential

1 今該督等既經查辦、著傳諭鄂容安喀爾吉善莊有恭只可就案完結、毋致滋蔓。將江南現獲之張若瑟、福建現獲之馮大千等、解回澳門安插、并諭令廣東督撫嗣後不時留心稽察、毋任潛往他省教誘滋事。可耳。Shing hiun, 19.

2 喀爾吉善奏馮大千即馮文子並非西洋番夷潛至福安傳教、實係福安民人、應俟徒限滿日解回原籍交親族收管、等語。

"climate in Kwangsi or some other province, to live there under severe control and oppression. Thus be it shown in what manner deterrent punishments are inflicted. Transmit this order to the Viceroy"¹.

Very little seems to have been written about this episode in the persecution of Christianity. Even Huc is silent on the point. Lamathe on the 6th of January 1756 wrote about five missionaries imprisoned at Nanking, and about Da Rocha who was being pursued everywhere; also about Christian communities ill-treated and tortured². On the 20th of August 1759 he wrote again that the persecutions were still going on without relaxation³. More particulars may have been published somewhere, but we have not found them.

On the 28th day of the eighth month (Oct. 6) 1760, a decree to the Council of State (*Sh. h.* 254) informs us that in Szě-ch'wen a certain Sung Chao-lun 宋朝倫 and several others had been severely prosecuted on account of seducing the people by means of heresy, and for the making and spreading of papers breathing senseless or objectless opposition (狂悖字帖)⁴. How easily, His Majesty declares, such heresies and seductive things do spread! The papers in question (diplomas?) bear the characters 岸前琉瓶, "the crystal vase before the coast", in which no doubt some secret meaning lies, which has to be thoroughly investigated, after which the prisoners shall undergo the severest punishments, to deter the multitude. The Viceroy of Szě-ch'wen shall be notified to take still more measures for tracking and punishing people involved in this matter, without showing the slightest clemency or leniency.

And in 1763, in the third month, a decree (*Sh. h.* 264) announced that the Governor of Honan, Yeh Tsun-jen 葉存仁, had ordered an account to be written of all the executions and punishments of heretics which had taken place till then, and that he had distributed this among his Prefects, to promulgate where and

1 此等不安本分之人充徒內地已、不能保其不滋生事端、至限滿仍令解回原籍、勢必故智復萌傳播煽誘。所云交親族收管尤屬有名無實。該督不過按照律例辦理、於此案實在情罪尚未允協、應將該犯酌量安置廣西等省烟瘴地方、嚴行管押。庶令知所懲儆。可傳諭該督知之。 *Shing hiun*, 254.

2 *Lettres Edifiantes*, XXIII, p. 374.

3 The same work, p. 383.

4 To such iniquities the law refers which we translated p. 254-255.

when convenient. The emperor commends him for this zeal, and prophesies that, by thus quietly proceeding on the way to improvement of the people, before very long the desired effect will suddenly be seen.

This decree is followed by one of the 4th of the seventh month (12th Aug.), in which we read of a crusade against heretical sects in the extreme south-east of Kiangsu and the conterminous parts of Chehkiang. Two literary graduates of the lowest degree (生員), Su Yun 徐筠 and Su Cheu-ping 徐周柄, respectively from Kin-shan-wei 金山衛 and Nan-hwui 南匯 in the department of Sung-kiang, so Chwang Yiu-kung (see page 288), the Governor of Kiangsu, reported, had presumed to join a heretical sect of Yang Wei-chung 楊維中, and occupied themselves with fasting and reading of Sutras. They were imprisoned, and in their houses were found and seized the Wadjra Sutra 金剛經 and the Amita Sutra 彌陀經, as also illustrated writings for penitential exercises, all of which proved that they belonged to the heretical Maitreya religion, the ramifications of which were being diligently tracked, in co-operation with Hiung Hieh-p'eng 熊學鵬, the Governor of Chehkiang. Both these Governors, thus the Son of Heaven decrees, shall severely prosecute and punish those religionists according to the Law against Heresy, and exterminate their communities; and henceforth such heretical headmen and propagandists as are not condemned to death for sedition or rebellion, shall be exiled to Urumchi, and no more be banished within the empire proper, to prevent their spreading the poison of sectarianism among the Chinese.

Once and for ever branded as brewers of all political and social mischief, we see the sects in that same Kiangsu province persecuted as the authors of an evil which periodically in China throws towns and entire regions into general commotion. I refer to what is officially called "tail-cutting" (割辮 or 剪辮). In such times of panic, it sometimes happens that most respectable gentlemen, even perfect notabilities, suddenly in a most mysterious manner find themselves robbed of their cue, preferably while enjoying some public theatrical performance in a street or market-place, or when visiting a shop, or even in their own houses with securely fastened doors. Most absurd stories are rife at such times of excitement, and are universally believed by the populace, who, with implicit faith in magic arts, deem nothing incredible. But, what is worse, even though there be not the least evidence that any Chinese has lost one single hair, tumults arise, and

the safety of unoffending people is placed in actual peril. Unless it be admitted by general assent that the mischief is done not by men, but by invisible, malignant spectres, the officials interfere, and, to re-assure the populace and suppress the mental typhoon, imprison persons upon whom suspicion falls. Is it surprising that they send out their yamen-runners first of all among the religionists, the declared enemies of the old, orthodox, social order, those evil-brewing outlaws, that corroding canker of humanity? Verily, in most cases their judicial examinations brilliantly confirm their pre-conceived suspicion, for they understand admirably the art of extorting by scourge and torture any confessions, even from the most obdurate temperaments, especially such confessions as they beforehand have assumed to be true.

Such a tail-cutting panic seized the people in 1768 in and about Su-cheu, the famous city of southern Kiangsu. A decree of the 29th of the eighth month (9th Oct.) of that year (*Sh. h.* 255) acquaints us with the fact that, thanks to searches for the tail-cutters made by the authorities, a Mahayāna sect and a Wu-wei sect had been discovered outside the walls, having as many as eleven Sutra-halls. The leaders and principal members of all these parishes had been captured, together with the inmates and servants of those buildings, more than seventy in all. The decree refers to a precedent. Sectarianism, thus it declares, did not thrive anywhere as in the department of Sūen-hwa 宣化, in the far northwest of Chihli, notwithstanding frequent persecutions. On a certain occasion when searches were made there for tail-cutters, communities were discovered; the seditious among the members were punished in accordance with the Law; those who persisted in their heresy were banished to the New Frontier Province, and the apostates were castigated with long sticks and banished within China proper, to teach them not to defy the laws a second time. A like event has now occurred for the first time in the viceroyalty of Kiangnan; so, to nip the evil in the bud, great numbers of persons must often be prosecuted, as a warning for the future. Even as in Sūen-hwa, the seditious elements and tail-cutters shall be searched for with the utmost diligence, thus to get to the very bottom of the matter; the captives shall be examined one by one as soon as possible, and condemned to punishments, without the slightest indulgence or lenity being shown.

On the 17th of the following month (27th Oct.) a decree (*Sh. h.* 255) was issued by the emperor on account of official reports about the discovery of more than ten chapels (庵堂) outside the Northern New Pass (北新關) in the Hang-cheu department, province of

Chehkiang, in which Sutras were kept and images of the prophet Lo worshipped. These buildings were the usual resorts of the crew of the tribute-rice fleet which every year, when unloaded, made a stay at this place; these same people had also built the chapels. The Governor proposes that the heads and chief members of the parishes of that sect shall be punished with the uttermost rigour of the Law, the books and images destroyed, the buildings officially confiscated, and made into lodging-houses for those shipmates. Of course the emperor decrees that the heretics shall be severely punished; but those buildings, which, in spite of former persecutions, had been left undestroyed, were this time to be completely pulled down, as otherwise, after a certain period of time when the persecutions should have slackened, they would again become centres for that religion, hot-houses of riot, and sources of trouble for the authorities. Besides, the housing of these people did not belong to the concerns of the State.

Four days later, an Imperial resolution addressed to the Council of State (*Sh. h.* 255), announces receipt of a report from O Szé-hoh 阿思哈, Governor of Honan, about the arrest of one Cheu Shi-luh 周世祿, accused of holding meetings in the district of Jn-yang 汝陽, at which Sutras were recited; and also concerning the capture of a suspected individual Sū Kwoh-t'ai 徐國泰 in Hū-cheu 許州, and of one Kwo Yung-ch'ing 過永城 with twenty-six other sectaries in the district of Siang-fu 祥符, a sub-division of the provincial capital Khai-fung, and elsewhere. In the houses of the two last-named persons manuscript books and tickets had been found, breathing a spirit of opposition and untruth (悖謬); nay, Sū Kwoh-t'ai had even gone so far as to write poems (歌詞) which had inflamed and misled many, and enticed more than seventy people to join the sect: now these people were being severely taken to task by the authorities. All these crimes, the emperor declares, are quite unpardonable. The Governor shall be instructed by the Council of State to deal with these men and their accomplices according to the supplementary article against Serious Resistance (大逆例, *supra*, page 254), without the slightest connivance at anything. It has not as yet been proved that the "tail-cutters" come from such seditious people as those sectaries are. They have not, like the latter, headmen or leaders, but there are seditious scoundrels who, desirous of causing mischief, send out others to commit the crime in darkness, in order to keep whole districts and villages in a

perpetual state of fright and agitation, and thus to bring about a revolution (生變). Now this causes their work to be one of the most abominable of crimes, viz. rebellion. In most cases it does not emanate from Buddhist or Taoist heresies, nor from people who have been led astray by the reading of heretical writings, but thus far have kept quiet. But when heretical sects have the courage to make seditious and rebellious writings and sow the seeds of seduction, their ways run parallel with those of the revolutionary tail-cutters. The Governor of Honan therefore must scrupulously examine each of his prisoners on that point, in order to get hold of some thread which may lead to the detection of the chief culprits of the tail-cutting; and as soon as any certainty is obtained in this direction, he must send in a circumstantial report to the Throne. Should he discover nothing of the kind, he shall sentence the prisoners to the heaviest penalties for the crimes for which they were prosecuted.

Yet again we find in the *Shing him* (chap. 255) a few edicts from the ninth and the tenth month 1768, treating of tail-cutting, and setting forth its connection with accursed Sectarism; but they teach us nothing of interest about the sects and their persecutors. It is worth mentioning that this tail-cutting panic is referred to by Father Ventavon in a letter reproduced in the "Lettres Edifiantes" (XXIII, p. 561), who also states that the sects, including the Christians, were persecuted for it. "Le soupçon assez généralement est retombé sur les Bonzes ou faux prêtres des idoles, sorte qu'il y a eu des ordres de rechercher toutes les différentes sectes tolérées dans l'Empire; et comme il arrive ordinairement dans ces sortes de perquisitions, quelques chrétiens furent surpris et arrêtés dans une des provinces"..... About this persecution of Christians interesting details are given, in contemporaneous letters of missionaries, in Vol. XXIII and XXIV of the "Lettres Edifiantes". Persecution of sects in the same stormy year is mentioned in a decree of the 11th day of the eleventh month (20th Dec.). In the department of Pao-ngan 保安州, in Chihli, a certain Sun Hien-fu 孫顯富 was prosecuted, and with him a goodly number of co-religionists, on the charge of having spread writings for the purpose of reviving sectarism. The man, according to that decree, had already been put on trial by the Prefect during certain persecutions in 1750 and 1751, of which, however, the *Shing him* tells us nothing; but he had then apostatized, and thus escaped with a so-called light punishment. The decree ordains that all Viceroy and Provincial Governors shall everywhere rigorously apply the Law against Heresy.

We have now to draw the attention of our readers to a very instructive edict, dated the 29th day of the eleventh month (Jan. 9) of the year 1772 (*Sh. h.* 256) Fuh Ming-ngan 富明安, the Viceroy of Hukwang, had reported about the arrest in his dominions of one Hwang Siu-wen 黃秀文 and some others, who all had confessed to be abstaining members of the White Yang sect, the chief of which they worshipped in the person of one Wang Chung-shun 王忠順, living in Shih-fuh-kheu 石佛口, "the Gorge or Pass of the Stone Buddha", situated in Ch'ang-li 昌黎, a district in the far north-east of Chihli. Money for distributing purposes was paid by everybody to one Wang Han-kiu 王漢九, a literary graduate of low rank (監生) in the K'hi 杞 district which belongs to the Khai-fung department in Honan; this man used to hand the contributions to Hwang Siu-wen, and it was in his house that the latter had met with Wang Chung-shun, and paid him homage. Forthwith the Viceroy had apprised the Viceroy of Chihli, Cheu Yuen-li 周元理, and the Governor of Honan, Ho Wei 何燭, of these important detections, to enable them to surprise the betrayed criminals. By setting up such heresies, thus the Son of Heaven proclaims, Wang Chung-shun audaciously misleads the people and collects money; verily, this is the way for refractory people to provoke disturbance and trouble. He and Wang Han-kiu must be immediately arrested and thoroughly examined. In the Emperor's name the Council of State shall forthwith instruct the Viceroy of Chihli to send out his detectives to Ch'ang-li, who shall pounce upon the unsuspecting heresiarch; and the Governor of Honan shall be ordered to proceed in the same way with respect to Wang Han-kiu. Besides they shall track and arrest all the co-religionists and clan-members of both men, and after having elicited from them the greatest possible number of names of heretics, they shall punish them as the Law demands; and they shall send a formal report about their proceedings to their Imperial Lord.

This decree well deserves our attention. To estimate the full value of it, we must call to mind what Chinese historians have enabled us to relate on pp. 166 and 169 about another sectarian pontiff of the same Wang tribe, settled in that same Stone Buddha village almost two centuries before, who organized Sectarianism into a power capable of raising open rebellion, thereby accelerating the overthrow of the Ming dynasty, its bloody persecutor. This Wang Shen then, like Wang Chung-shun now, had agents and emissaries travelling among the parishes far

and wide; they levied voluntary contributions or religious taxes; at times they journeyed themselves for propagation purposes and edification of their flock. May we now conclude that this secret pontificate had been hereditary in the Wang family in that village ever since Wang Shen? If so, we have here an analogue of Chang Pao-t'ai's see in Yunnan province (page 278), and an analogue also of that of the Khong-khong or hierarch of the Lung-hwa sect in Fuhkien (p. 201). Elsewhere in these pages we shall have to bring forward other sectarian high-priests, proscribed and, whenever discovered, most cruelly hunted down by an ever-suspicious, pusillanimous government which tolerates no association or organisation whatever, beside its own state-machine and the village-community.

Wang Shen is described by the historian of the Ming dynasty as the headman of the White Lotus or Smelling-Incense sect; and the above decree calls Wang Chung-shun the headman of the White Yang religion. Thus these three sect-names evidently indicate one single religion, or represent three subdivisions of one sect. In vain do we ransack the *Shing hiun* for news about the proceedings of the mandarinatè against that hapless village of heretics, thus discovered to be a centre of hierarchy and propagandism. Not until many years later do the edicts tell us something of new persecution undertaken against it, which we shall not neglect to reproduce in due time and place; and finally we shall see how the Imperial Government makes it a horrible scene of bloodshed and extermination.

The Insurrection of Wang Lun, in 1774.

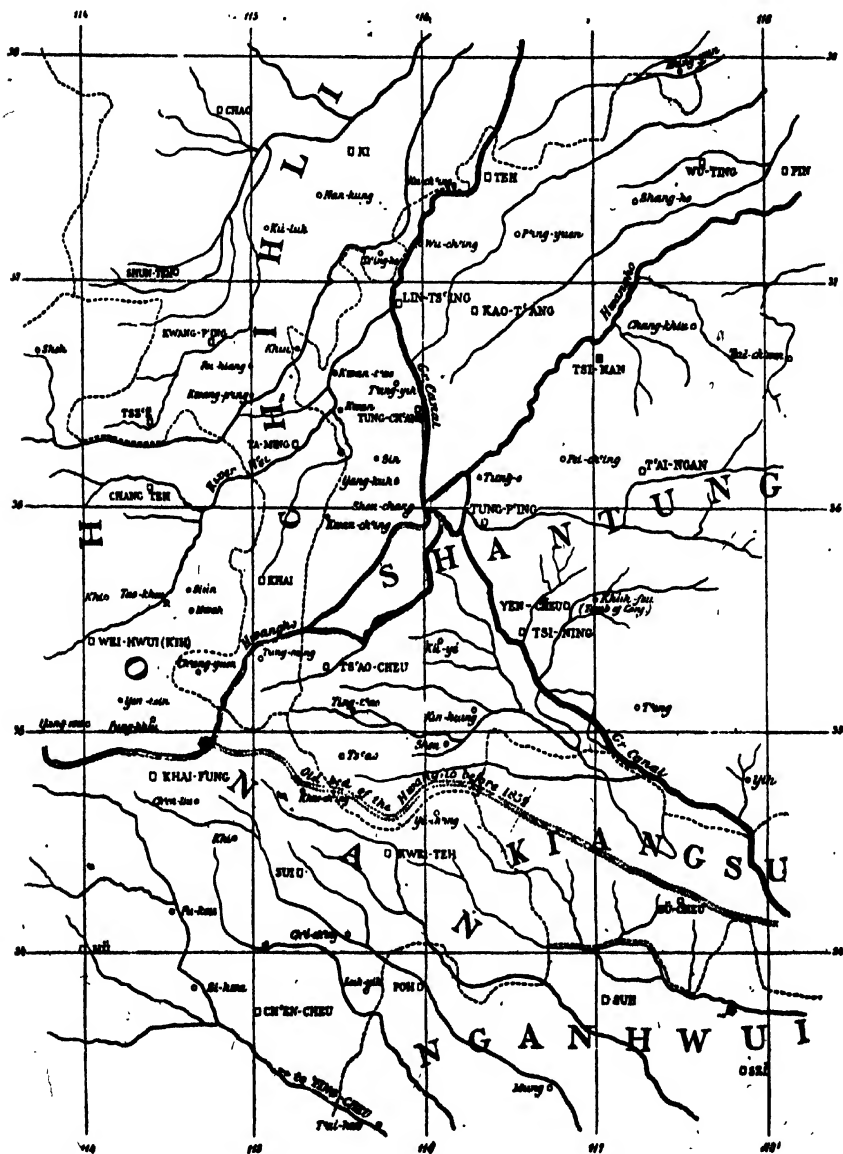
After the emperor had thus sent out his satrap of Chihli against the White Yang hierarch and his community, there are among the edicts of the *Shing hiun*, for about thirty months, none which relate to persecution. This silence, as in so many other instances, will have to be simply ascribed to the fact that this Compendium is merely a selection of edicts, never enabling us to grasp the full extent of the persecutions. Indeed, if we admit that the mandarinatè raged not in that lapse of time, it must remain a riddle why, quite suddenly in 1774, the decrees come forward with news of the outbreak of a rebellion of the White Yang and the White Lotus sects, under the headship of a member of the same Wang tribe that the heresiarch belonged to, and on the borders of the same Chihli province in which he had his see.

Persecution naturally provokes self-defence. And self-defence

may readily become open revolt where the defensive party is an organized religion with chieftains and leaders, zealots and fanatics all ready for self-sacrifice and martyrdom. We have seen (p. 164) how the persecuted Lotus church once rose in arms against the house of Yuen, and brought it to an untimely downfall. We saw (p. 166 and foll.) the same religion play its armed part in the overthrow of the Ming dynasty. Should then the present Imperial family — which so sharply opposed Sectarianism, persecuting it certainly not less cruelly or with less anti-heretical fanaticism than those two preceding dynasties — never have to keep account with religious rebels?

No nation rises in arms against its rulers without serious reasons. Least of all can unprovoked revolt be expected of so unmartial a people as the Chinese are, timid and peaceful on the whole, merely used to handling plough and tool, never trained in arms, never using a sword or spear, hardly even ever possessing any. So we cannot but conclude that the religious revolt of 1774 must have been preceded by a horrible time of terrorism, panic, agony and exasperation, a time in which the people saw their revered religious leaders and elders, their parents, children, brethren and sisters dragged into the dungeons, beaten, tortured, strangled, beheaded, cut to pieces alive, castrated and banished, their homes pounced upon by police and soldiery, plundered and emptied; a time in which hundreds of harmless religionists saw prices set on their heads and were hunted down as dangerous beasts, everywhere imperiling also their brethren among whom they sought refuge and protection.

Wang Lun 王倫, the man who has for ever affixed his name to the revolt, was an influential sectary in the department of Yen-cheu 兗州. There, in the district Sheu-chang 壽張, thus relates Wei Yuen in the last section of the eighth chapter of his *Shing wu ki*, he occupied himself with healing the sick by making them suppress their respiration, which art he had borrowed from the heretical sect of the Pure Water (清水邪教). He also gave lessons in boxing. His followers daily increased in Shantung, and the Prefect of Sheu-chang, Shen Ts'i-i 沈齊義, had him arrested. But then, on the 28th day of the eighth month (3rd Oct.), the rebels stormed the city, and also successively took possession of the more northern district-cities of T'ang-yih 堂邑 and Yang-kuh 陽穀; and after that they marched up against the chief city of the Tung-ch'ang 東昌 department on the Great Imperial Canal, and against Lin-ts'ing 臨清, a place even m-



important, on the confluence of the Wei 衛 and the Great Canal, which by its situation commanded the rice-transport from the south to Peking. This was a direct attack upon the most vital point of the dynasty; the victualling of the Imperial family, the Court, the central Government, the troops and the population in the Metropolis being thus intercepted.

The emperor, who was at Jehol at that time, deemed it necessary to send the Grand Secretary (大學士) or High Chancellor Shu Hoh-teh 舒赫德 to the scene of the insurrection as Military Commander-in-Chief and Plenipotentiary. In co-operation with the Imperial son-in-law Lah-wang-tao-'rh-t'i 拉旺多爾濟 and the President of the Censorate O Szě-hoh (see p. 293), and aided by select Manchu archers from Solon and Kirin, he was "to pacify those districts by sweeping the evil clean away to the last remains" (清除餘孽以靖地方), in other words, to exterminate 'the rebels to the last'. The Viceroy of Chihli, Cheu Yuen-li, already known to us, received instructions to defend his departments of Kwang-ping 廣平 and Ta-ming 大名, bordering on the revolting region, while Yao Lih-teh 姚立德, Director General of the Hwangho, was charged with the defence of Tung-ch'ang.

The badly organized rebel troops were not proof against such force. In a decree of the 10th day of the ninth month (Oct. 14), and in another, dated ten days later (*Sh. h.* 49), we read already of the slaughter of rebels by Sü Tsih 徐績, Governor of Shantung, by Yao Lih-teh, by Wei Yih 惟一, Brigade General of the troops at Yen-cheu, and by volunteers in the Kwan-t'ao 館陶 district. The last-mentioned decree empowered the Governor of Shantung to bestow liberal rewards on all braves for the extermination and capture of rebels. The first victory of any importance was gained by Wei Yih, with three hundred men; Tang-yih fell into his hands, and with eight hundred troops he defeated the rebel army a second time, and released Sü Tsih, besieged in Lin-ts'ing, that is to say, in the New City (新城), while the Old one (舊城) was in the power of the rebels. Wei Yuen says this was a large place with earthen walls no less than thirty or forty li in circumference, embracing many myriads of dwellings. From this enormous stronghold the insurgents attacked the New City, and found that the cannon on the walls did them no harm at all. But the Imperialists cleverly remedied this evil by exorcising

1 See also in the *Shing hiun*. chap. 49, a decree of the 10th of the ninth month

the guns with the blood of a naked woman and a virgin, and with a fowl and a dog (裸婦女血雞犬厭之).

On the 14th of that month, Wei Yih, together with Koh T'u-kheng 格圖肯, Military Commander in the city of Teh-cheu 德州, north of Lin-ts'ing, was seen approaching the besieged town with a thousand men. This tempted a part of the garrison to a rash sally, but they were worsted by the besiegers and fled to Tung-ch'ang, where by Imperial command they were all beheaded. Attacked both on the Teh-cheu and the Tung-ch'ang side, harassed on the other by the Chihli forces, and assailed in the west from Kwan-t'ao, the insurgents had a hot time of it. A disastrous defeat was inflicted upon them on the western banks of the canal by the General of Chihli, Wan Ch'ao-hing 萬朝興, on which occasion their floating bridge was burned. On the 23rd, Shu Hoh-teh's own army appeared on the scene, defeated the rebels under the walls of the Old City, and with great slaughter drove them within the walls. Then the east-gate was stormed by Shu Hoh-teh, and the city given over to fire and sword. Yin Tsi-t'u 音濟圖, an officer of the Imperial Body-guard who had fought with much bloody success at the northern gate, now went to find Wang Lun. He pulled down the walls of a large house into which the latter had retired, and with his own hand seized him. But a dozen rebels rushed out, released their headman, mounted with him to the top storey, set fire to the building, and all perished in the flames. That gallant officer then continued his heroic feats of that day by slaying in the streets some dozens of female rebels. The younger brother of Wang Lun, Wang P'oh 王樸 by name, with the insurgent commanders Fan Wei 樊偉, Meng Ts'an 孟燦, Wang King-lung 王經隆 and others, were caught alive and sent in cages to Peking. More than a thousand of their relations and clansfolk were put to death. About 7,000 families, altogether numbering about 40,000 persons, who had fled for their lives, now returned. In one month the rebellion was quenched, and the empty grain fleet could safely sail south, to fetch new food-supplies for Peking and the Court.

So far Wei Yuen's account of the insurrection. The Old City had been the scene of most tremendous slaughter and havoc. An Imperial decree of the 12th day of the tenth month (Nov. 15) declared (see *Shing hiun* 82) that, according to Shuh Hoh-teh's own report, the dead bodies lay in piles everywhere, and blocked up the streets. A statesman suggested to the Throne that, unless they were removed, infectious diseases might break out amongst the 4000 families re-settled in the city. So the emperor

ordered that the Commanders-in-chief should have two pits dug near the riverbank, one for the male and one for the female corpses; after these had been thrown therein and covered up with the debris of the burned houses, the remaining ruins and rubbish should be piled up over them, so as to form grave-mounds not high and conspicuous like whales, but just large enough to warn and intimidate the people. Foreigners who visit Lin-ts'ing, go and behold with your own eyes these hideous trophies, eloquent witnesses of Chinese religious liberty, raised on human bones! They lie in the very region where Confucius lived and laboured, not very far from the place where his grave is found, and his descendants live in the enjoyment of special protection and favour on the part of a State worshipping him as the founder and patron divinity of its political and ethical wisdom.

The demon of war sent out by the emperor, had done his work unhampered; but the imperial bloodthirstiness was not yet satiated. Many indeed have been slain, thus he exclaims triumphantly in a decree of the 4th of the tenth month (Nov. 7), "but the arch rebel has managed to escape from being carved alive into one inch pieces; in faith, it makes Me grind My teeth. "But the sons of that culprit Wang Lun are numerous; they must of course be quickly sought and arrested at once, in order to undergo for him this severest of all punishments"¹. Shu Hoh-teh has reported to Us that Wang King-lung and other insurgent chiefs have been forwarded to Peking in cages; their arrival may be expected any day, and they may then be carefully examined by Ourselves. That Plenipotentiary has already 1372 culprits in his power. All those amongst them who held official appointments among the insurgents, or actually fought on the rebel side, shall without mercy be put to death. Those who rendered services to the rebels, or who were present at the fights without taking part therein, shall be exiled for ever to Ili, Kirin, Heh-lung-kiang and other regions, there to be given to the troops for slaves, or else they shall be banished to the inland regions where infectious diseases prevail. But the ignorant who were forced to side with the insurgents and had no chance of deserting their ranks, or young men carried off by the rebels, may, if thought advisable, be set free, or if their case is of a more serious nature, they shall undergo a chastisement by way of correction. The

¹ 賊首轉得倖逃寸磔、實堪切齒。該犯王倫之子共有幾人、自應即速查拏、代其重罪。 *Shing hiun*, 256.

Governor of Shantung likewise reports that on all sides he has captured very many people. With regard to the chief rebels among these, he shall act in the same manner as prescribed above; he shall take good measures, lest any such delinquents slip through his nets. But the sectaries of both sexes who at T'ang-yih welcomed the rebels on their knees, "positively belong to the criminals of the abominable kind" (固屬可惡). Those who took the lead on that occasion shall be put to death for a warning example; the remainder against whom sufficient proof of guilt can be found, shall be exiled, without it being necessary to pursue thorough investigation. For a long time the Lotus sect has been propagated in Shantung. Wang P'oh has confessed that Wang Lun's teacher, Chang Ki-ch'ing 張既成 from Yang-kuh, is dead; let his body be exhumed from its grave, and his wife and brothers who are travelling about be seized and subjected to a severe examination; and let the same be done to his teacher Yuen Kung-p'u 袁公溥 from Tung-o 東阿. All the branches of that heretical religion shall be tracked and searched; they who for some long time have occupied themselves with heresies shall more particularly be hunted up, "lest any remnant of the evil be left in existence" (勿使復留餘孽). At the same time, however, it should be borne in mind, that "although the heretical religions must most decidedly be searched out and put a stop to, they who have entered such a religion are not necessarily altogether rebels" ¹. Hence they who have done so in consequence of seduction, if they change their mind and apostatize, need not positively be persecuted more rigorously than the general members of the sect-branches. "But if you are unable to strive for the extermination, 'root and branch, of the remainder of the rebels and the heretical religions, then neither can you fully realize the sentence I have inscribed with My own hand in the posterior hall (of the temple of Confucius): 'If Chung-ni (Confucius) were here, he would not do it more thoroughly than Myself'. Shu Hoh-teh, fathom the meaning of these words, and realize My intentions in the best way you can. Be not lax or lenient, be not negligent!" ².

Eloquent words indeed, by which this supreme Confucian per-

¹ 但邪教固當查禁、而入教者未必盡皆謀叛。

² 餘賊邪教二事不可不期盡絕根株、然亦不能太盡朕後殿自書有仲尼不爲己甚之句。舒赫德深知之、惟當善體朕心。毋縱、毋濫。

secutor portrays himself! His delight in the sacred slaughter of heretics, now so gloriously accomplished, was equalled by his zeal in rewarding those who had been instrumental in the execution of his will. By a decree of the 5th day of the eleventh month (7th Dec.), Shu Hoh-teh, the eminent victor, was promoted to the high dignity of 御前大臣, "Minister who stands before the Emperor" or Grand-Chamberlain, and privileged to wear a double-eyed Peacock Feather. He also was invested with the eighth grade of nobility (雲騎尉), transferable to his son (*Sh. h.* 49). Even before this glorious carnage, he was a favorite of his august master, for by a decree of the 2nd day of the fourth month of that same year (*Sh. h.* 171) the latter presented him and two other grandees with a copy of the famous giant work *Ku kin fu shu tsih ch'ing*, to become an heirloom in their families. Nor did the emperor forget the Prefects of the rebellious districts. The insurgent chiefs, conveyed to Peking, had confessed that the Prefects of Sheu-chang and T'ang-yih, Shen Ts'i-i (see p. 297) and Ch'en Mei 陳枚, when captured and garrotted by the rebels and prevailed upon to make common cause with them, scolded them so well that they had to pay for it with their lives. The emperor therefore decreed on the 13th of the tenth month (Nov. 16) that these faithful servants of the dynasty, together with the Sub-director of Studies (訓導) in T'ang-yih, who also for soundly scolding the rebels suffered the same fate, should be proposed by the Board of Civil Office for Imperial distinctions (*Sh. h.* 244). A decree issued ten days later (*ibid*) ordains the same with regard to yet other officers murdered in the surprised cities for a similar display of scolding heroism.

His Majesty had however, also to punish. Our readers know the fate which befell the warriors who sallied forth from Old Lintsing, and could not again retire within its walls. Apart from this, Shu Hoh-teh felt compelled to lodge a complaint for cowardice against Manchus of the garrison at Teh-cheu, who had turned tail to the enemy. This, the emperor declares in a decree (*Sh. h.* 203) of the 10th of the tenth month (13th Nov.), is an unheard-of crime which stains the moral character of the Manchus in general; it is a matter absolutely contrary to the Manchu nature, and therefore highly deplorable. Shu Hoh-teh shall quickly put to death the principal deserters, in order that others may see what fate awaits them, should they behave in the same way. Those who did not run away quite so fast, shall have their names expunged from the registers of the Bannermen and be banished to Ili, there to

be given as slaves to the Oelöt; finally, the wives and children of all the deserters shall also be taken off the registers and expelled from Teh-cheu; they can then go where they like. One trembles to think what must have been the fate of those poor women and children, cast out helpless amongst a populace which intensely hates the Manchus as the instruments for oppression in the hands of the ruler. Thus even outside the pale of heretical life the murderous demon of fanaticism found human victims. But what are we to think ourselves of those Manchu Bannermen wavering when ordered to attack the rebels? Had long garrison-life really effeminized them? Or were they also tainted with heresy?

The insurrection, in the suppression of which the Viceroy of Chihli, Cheu Yuen-li, took so active a part, moved this grandee to give his wise opinion to the emperor about the political line of conduct of the dynasty with respect to heresy. Wang Lun's rebellion, he argued, as stated in a decree of the 26th day of the tenth month or the 29th Nov. (*Sh. h.* 256) — emanated from heretical sectarianism. The White Lotus sect, that of the White Yang; that of the Pure Water, and any other, begin with holding meetings for Sutra-readings. Then they collect contributions and spread their heresies abroad, while they practice boxing and fencing; and this leads to fomentation of rebellion. Now if these heretical sects are to be destroyed to the root, the supervision of the wards must first of all everywhere become much more strict than it is, and the old ordinances regarding this part of the administration must be maintained with increased severity. Indeed, the emperor complains, hitherto these ordinances have been treated by the Prefects as a dead letter. Instructions shall therefore be sent to the Viceroys and Provincial Governors to take measures against the sects as proposed by their colleague of Chihli. — Such is the political sagacity of intolerance, the logic of fanaticism! That it is persecution which provokes rebellion, the persecutor does not see; — in order to put down the spirit of rebellion, he reasons, we must redouble the severity of the persecution!

While that short, but bloody religious war was raging, a fierce persecution of heresy was set on foot in Honan. Only a very few details are given us about it, in a decree of the 21st of the ninth month or the 25th Oct. (*Sh. h.* 256). In Peking, an engraver had been detained, called Ho T'ing-pang 賀廷榜, from the district of Siang-fu 祥符, belonging to Khai-fung, the capital of Honan. He was one of twelve chiefs of an association purporting to collect moneys for repairing a temple of the Yellow Dragon (黃龍廟) in Siang-fu, but which in reality was a "meritorious

work society" (成功會), teaching that after death its members would be sent back by Yama, the god of the infernal regions, to the earth, to convert mankind to righteousness. This community, the prisoner explained, counted already 123 male members, and had also a section of female members, 487 strong. A similar society had been founded in Ch'en-liu 陳留, a district near the capital of Honan¹, by the Buddhist priest Chung-i 忠義, spiritual father of Yuen-chi 原志, a priest of the Yellow Dragon temple.

The necessity for a strict inquiry into this matter is the more imperative — the emperor declares — because very possibly this society makes common cause with the White Lotus sect, now in rebellion in Shantung. Ho Wei, the Governor of Honan, who is now with his troops at the frontiers, shall not yet proceed to persecute, but remember that "he who beats the bush frightens the serpents" (打草驚蛇). For the present the Lieutenant Governor of his province, Yung Chu 榮柱, shall confine himself to making very secret investigations, without fanning slumbering discontent into open rebellion. Then later on, when the right moment has come, they shall strike. But should these sectaries, knowing that in Shantung the sects are in rebellion, prepare to rise also — then let vigorous measures at once be taken to prevent this.

We learn nothing further regarding this heresy-hunt. But we may conclude that it was a bloody and cruel one, from the fact that the exasperation of the emperor and his faithful satraps must have reached a climax on having experienced that the society of the White Lotus, of the Pure Water, of the White Yang, and others of the kind had proved themselves capable of surprising his cities, killing his Prefects, resisting his armies for a time, and cutting off the food supply of the Metropolis. All these bold feats were far from excluding the chance that, some time or other, the heretics might even storm the Metropolis and his Palace. A retrospect of past events necessarily enhanced the Imperial fears. For hardly two hundred years had passed since this same Shantung, even the same portion of it which is intersected by the Imperial Canal, rose in open rebellion under the lead of the same Lotus sect against the heresy hunting house of Ming. Had not their leader proclaimed himself emperor? Had he not conquered numerous cities? And had not that rebellion to be quenched in streams of blood, its suppression requiring many dozen years of devastating warfare?

¹ See the sketch-map on page 298.

Therefore, no lenity towards the sects, no religious tolerance, but increase of persecutions, increase of cruelty! That this perverse polity must be like oil thrown into a smouldering fire; that it must incite the people, of which even the female part had stood in arms in Lin-ts'ing, to more exasperation, greater despair and stronger resistance, these plain facts remained beyond the comprehension of the Confucian brain. Fanaticism never is clear-sighted, but that of Confucianism appears to be totally blind. Kao Tsung would live long enough to see yet more consequences of his disastrous polity. Once more under his reign a revolt would be attempted in that same portion of his realm. He would have to take the field against the persecuted Mohammedans in far Kansuh. He would have to mobilize his armies to quench rebellion in distant Formosa. Nay, he would live to see his successor for nearly eight successive years wage a destructive religious war in no less than five provinces in the west, and exterminate the people there by fire and the sword. The first period of Kao Tsung's reign was one of persecution. The second necessarily became one of insurrection and warfare.

CHAPTER XI.

THE SECOND PART OF THE REIGN OF KAO-TSUNG.
1775—1795.

In 1775, a decree of the 22d of the second month (23rd March) tells us of the Viceroy of Chihli having arrested a member of a ramification of the Red Yang sect, existing at Mukden, the capital of Manchuria, to which also belonged some people in the district of Wu-ts'ing 武清, situated between Peking and T'ien-tsin. The emperor decrees that he is most sorry and indignant to hear how even in the heart of the country of his ancestry heresies prevail. The Military Governor bearing sway there shall institute a strict investigation, to be followed by prosecution, and he shall inflict punishments without mercy. (*Sh. h.* 257)

Thereupon, on the 12th of the fourth month (May 10th), a decree appears concerning the arrest of a Manchu Bannerman, who, together with several others, had founded a religion of societies of the Original Condition of Chaos and the Red Yang (混元紅陽會邪教) in the Manchurian district of Hai-ch'ing 海城; and also bearing upon the discovery of a society of the One Incense-stick and the Sceptre (一炷香如意會) in the districts of Ch'ing-teh 承德 and Kin 錦, in the same part of Manchuria, and of a Christian community. The captives had already been delivered up for trial to the Board of Punishments at Mukden. The emperor attaches his high sanction to these laudable achievements, in the first place because heresies are so injurious to the "Tao of mankind" (世道), and also because in the holy land of his ancestors, where manners and customs were originally so pure, heresies may not be tolerated on any account. And in a Bannerman in particular it is so condemnable to found heretical sects! The guilty captive therefore shall be punished with the utmost severity, more severely than a non-Bannerman would be for a similar crime. (*Sh. h.* 257)

The sect of the Origin or Primaeval Condition of Chaos we have as yet found mentioned only in the *Ta Ts'ing hwui tien* (supra,

p. 153). Now in this decree we hear of its members being aggregated with those of the Red Yang sect into one community. This means, we expect, that both communities are not actually different religions, and thus we have a new proof for our theory that sects are few in China, but their names are many.

In 1777, on the 21st of the eleventh month (Dec. 21), a decree to the Council of State (*Sh. h.* 257) attaches the Imperial approval to the treatment of seven arrested members of a religious society in the department Ho 河州, near Lan-chou, the capital of Kansuh¹. The emperor ordains that these people shall be executed speedily, as otherwise their crew may possibly storm the prisons. Shih Chung-sin 石忠信, one of the four 教主 or religious chiefs, as also Hoh Tien-siang 郝天祥, their 軍師 or military commander, shall immediately be publicly cut in pieces; the five others, of the Chang 張 tribe, who were members, shall be beheaded without reprieve, and the seven heads shall be exhibited on stakes. And also they who still may fall into the hands of the Viceroy, shall without delay be brought to judgment, and immediately cut in pieces if they were invested with any office or dignity in the sect, or defended themselves at their arrest, or wounded the licitor on that occasion. If they were merely members, the Viceroy shall have them beheaded. Those who were forced by the rebels to join them, or who deserted them and reported themselves before the mandarins, may perhaps be exempted from the penalty of death, but shall then be banished to malarious districts in Kweichou or Yunnan. The Viceroy shall not show the slightest mercy (不可稍存姑息).

What was this poor sect guilty of? We learn it from a decree issued by the emperor two days before. According to a report of the Viceroy Leh 'rh-kin 勒爾謹, a person named Hwang Kwoh 黃國 received at his house people who read sacred books and hung out a streamer, "and they compelled the people living thereabout to supply them with victuals in return" (勒令居民供應糧食). At their arrest they had presumed to offer resistance, and in the scuffle wounded a policeman. Thereupon the Viceroy and the Provincial Chief Judge had personally gone thither to make arrests, — the proper way, his Imperial Majesty declares, of treating such affairs. The people of the interior most audaciously found sects, form congregations, appoint leaders, and hang out

¹ Comp. the sketch-map on page 313.

streamers; and when they have incorporated a whole village into their sect, they use pieces of white cloth as marks of distinction; therefore the present case is evidently of the most odious kind, of the same nature as that of Wang Lun, the Shantung rebel. Leaders and followers must be made to feel the uttermost rigour of the Law, as a warning to others. But — and this passage is worth our notice — “in Shensi and Kansuh the Moslems are stronger in number than anywhere else, and are easily roused to mutiny; therefore, should the persons involved in this matter be Moslems, it is to be feared that they will abuse their power and bravery. If they venture to offer resistance, attacks on them and arrests shall not take place without an armed force”¹. And when the culprits have been arrested to the very last, if necessary with the help of troops of the Provincial General-in-Chief Fah Ling-o 法靈阿, then the Viceroy shall forthwith proceed to condemn the ringleaders in the assembling, inciting and misleading of the people, to be cut in pieces or beheaded, without reprieve.

Evidently something of considerable moment had happened: a sect had the abominable courage to join in self-defence against a pack of yamen-rabble, let loose among them. But order was soon restored by the armed force of the oppressor, which reduced the rebels to obedience and submission; many were seized and sent to prison, to be banished or executed. Were they Mohammedans? The fact that they raised a tax (tzakāt?), their brave defiance of the persecutor, but above all the emperor's conjecture that they might be followers of the prophet, almost make us believe they were. If they were, the official world in Kansuh evidently had forgotten the decree issued by Shi Tsung in 1729 (see p. 269), and occasionally attacked a religion which, wherever established in the world, has never lacked courage to set face against its foes.

Unfortunately the *Shing hün* gives no more decrees about this matter. But we learn some particulars from an anonymous letter of a missionary in Peking, dated 31st July 1778², which contains a paraphrase of a report of this same Viceroy to the emperor. Over two thousand brethren had joined in battle against the provincial armed force; the conflict lasted from 3 to 8 o'clock on the 13th day of the eleventh month; 1500 were killed, and 552 caught alive. Their commander was among the slain, as

1 但陝甘兩省回民最多而易滋事、此案若係回民、或恐恃其勇悍、敢於抗拒、不可不用官兵勦捕。

2 ‘Lettres Edifiantes’, XXIV, p. 469

also two women, who fought at his side, the one with a white, the other with a black banner. They were butchered nearly to the last man, a feat which in China could hardly be expected from any but Moslems, sure to gain Paradise if they fall in Allah's cause. The same missionary adds in his letter some particulars about Christians persecuted in Pa-cheu 霸州, south of Peking and west of T'ien-tsin, as a direct consequence of these events in Kansuh. And he also relates, that the year before, the soldiery of Leh'rh-kin had surprised near Si-ngan, his residence, twenty-eight members of a Christian community, and proposed to the emperor to exile the two leaders.

It is much to be regretted that we have no means of making sure whether the victims of this provoked revolt were Islamites. Otherwise we might well see in this, one of the causes of the fierce religious war which three years later was to break out in that same portion of the empire against the Government, and of which we will speak presently, after first mentioning a violent persecution in Szě-ch'wen, reported in a decree of the 5th of the second month (22d March) of the year 1779.

This decree (*Sh. h.* 257) proclaimed the Imperial sanction of measures taken in that province, where in the districts of Yung 榮 and Fu-shun 富順 a certain Pih Teng-ch'ên 畢登臣 had been arrested on the charge of spreading heresies, the fabricating non-official seals, and enticing people into his fraternity. The Viceroy had gone there in person, ordered several of the leaders and members to be arrested, and examined them himself. He shall — thus prescribes the Son of Heaven — most rigorously prosecute and condemn all those people; not one shall be allowed to slip through his net. They shall be sentenced by large numbers at a time, to warn the people more effectively, and the executions shall take place without reprieve.

Just a fortnight later, a second decree appeared, bearing upon the same matter (*Sh. h.* 257). This informs us that the Viceroy had put to death six persons, and had under trial 110 members of the sect. Are there among this number of criminals none who also deserve to be executed? the crowned heretic-hunter asks, thirsting for more blood. They must be tried with the utmost severity; still more people shall be arrested; since the Viceroy's former missive, ten days have elapsed without any further communications on this head having been received from him — what neglect of duty! Let this grandee set out in person to make arrests; etc., etc. The heretic ringleader Hiung Tszě-lung 熊子龍 must on no account slip through the net; he shall be hunted

with armed force, lest he escape the penalty of death. And Chu T'ien-shun 朱天順 or Chu T'ien-lung 朱天龍 has been pointed out by the captives to be now living in Yunnan, and when twelve years old, to have been a helper of the patriarch Chang (張祖). Surely this patriarch must be Chang Pao-t'ai (see p. 278). Accordingly, although the body of this arch-heretic has been chopped to pieces by the authorities, and his sect has been subjected to frequent prosecutions, there are still enough of his villains left to incite and mislead the people in his name! This is the most abominable of all abominable deeds (最爲可惡). Chu T'ien-lung shall be searched for, and informations and confessions shall be extorted from him, which may lead to the extermination of his sect.

The Wahhabee Movement in Kansuh.

Here we enter upon an important phase of China's political history. Thus far we have seen persecuted heresy occasionally revolt against the Government, but overpowered almost at once by an overwhelming military force, smothering its opposition in blood. Now for the first time we shall see the persecutor dash against an armed resistance on a much larger scale, and thus involved in a struggle fully deserving the name of religious war.

The Mohammedans in Kansuh were already a powerful element when the dynasty conquered the empire. We have seen (p. 269) that it took eighteen months of warfare to reduce them to submission. Now they became the first to teach the dynasty that the bow of persecution could easily be bent too much and break; that active intolerance could lead to consequences endangering the State itself, the dynasty and its throne. We have already had occasion to cast a cursory glance at the polity adopted by the Government with regard to this interesting exotic religion (p. 269). It showed us that this polity amounted to something like a placid passiveness and non-interference, based on fear. But now we shall see the Government under the force of circumstances abandon this line, and resort to persecutions crude and fierce, specially turned against propagandists and leaders.

"The Salar¹ Moslems with black turbans", thus says Wei Yuen, "dwelled in Si-ning (a department east of Kukuinor), on

1 撒拉爾, Sah-lah-'rh. This Persian word (سالار) signifies leader or chieftain, and is applied to persons belonging to the holy tribe of Mohammed; it is also an ordinary title for Mohammedan princes in India. Evidently the Kansuh Moslems were wont to denote each other by that name. May we conclude from this that they were Abbasides?

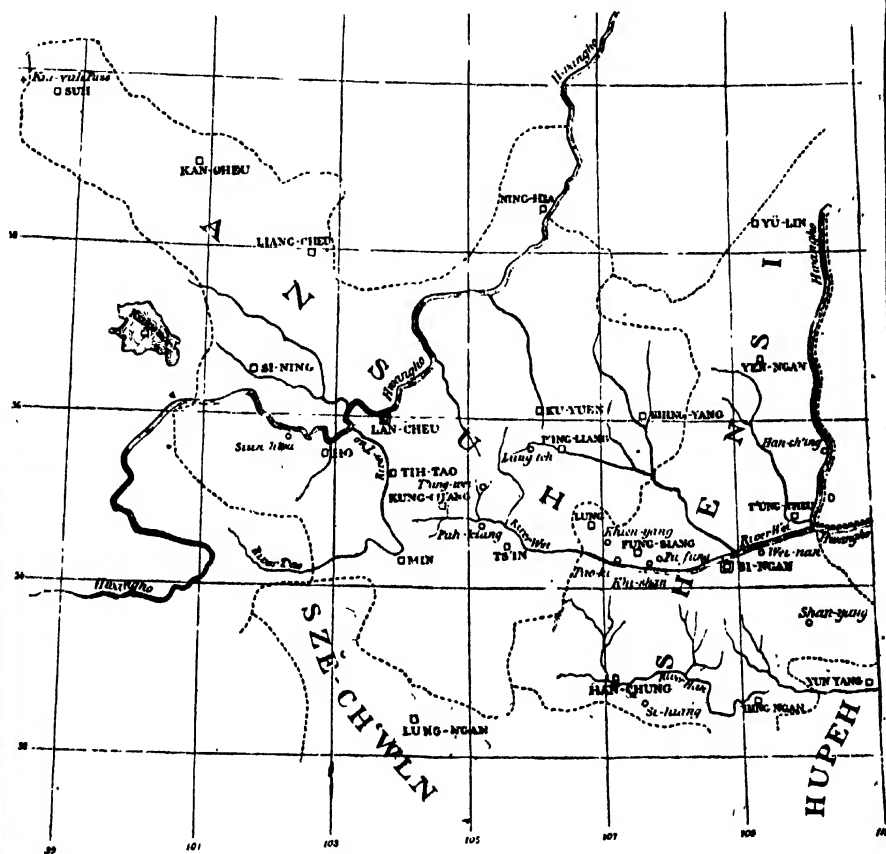
"the borders of the foreign countries. These foreign Moslems were "cruel and fearless, and fond of fighting. Of old, the Islamic book "of Mik-koh (Mekkah), which they honour, was read by them "all in a low voice. Then a Mohammedan from the Siün-hwa "district (in Si-ning), Ma Ming-sin by name, returned home from "beyond the passes. He had observed that in the western regions "the book of Islam was recited by every one aloud, and he "himself pretended to have received the traditions in their genuine "form. He transmitted the same to disciples, who called them- "selves the New Religion, and were hostile to the old one.

"In the 46th year of the Khien lung period (1781), in the "third month, his disciple Su Szë-shih-san (lit. Su Forty-three) "assembled his crew, and killed over a hundred people of the "Old Religion. The Prefect of the department of Lan-cheu, Yang "Shi-ki, and the Colonel of that of Ho, Sin Chu by name, set out "at the head of their troops to capture them, but they met their "death. Then the Viceroy Leh 'rh-kin (p. 308) with five hundred of the "provincial forces occupied Tih-tao-cheu, mustered soldiers from "every garrison, destroyed the rebels, captured the religious chief "Ma Ming-sin, and imprisoned him in the capital of the province "(Lan-cheu). But now more than two thousand rebels took the "city of Ho-cheu, and having crossed the T'ao river under cover of "night, attacked Lan-cheu by the roads and paths leading thither¹.

"This city contained no more than eight hundred men of the "provincial forces. Nevertheless they encountered the enemy, but "were worsted. The insurgents cut off the floating bridge across "the Hwangho, in order to keep off the relief forces; then they "besieged the city, and demanded in very high terms that Ma "Ming-sin should be delivered up to them. Wang Ting-tsan, the "Lieutenant-Governor of the province, told this man to mount "the city-wall and admonish the insurgents, and then he had him

1 初撒拉爾黑帽回者居西寧番地俗介。番回驚悍好鬥。所奉墨克回經舊皆默誦。有循化廳回馬明心者歸自關外。見西域回經皆朗誦。自謂得真傳。遂授徒、號新教、與老教相仇。

乾隆四十六年三月其徒蘇四十三聚黨殺老教百餘。蘭州知府楊士機及河州協副將新柱以兵往捕、遇害。總督勒爾謹以標兵五百馳扼狄道州。調各鎮兵剿之、捕教首馬明心、下省城獄。而賊二千餘陷河州城、宵濟洮河、由間道徑犯蘭州。



killed at once, in order to keep down sedition within the walls.

"Then Leh 'rh-kin detached troops to retake Ho-cheu, and captured more than three hundred relations of the rebels. And having left in Siñn-hwa a force to cut off the communications with Tih-tao, he quickly marched back upon Lan-cheu"¹.

Thus the demon of carnage and devastation, unchained by Islamic fanaticism itself, raged with all his terrors. The occurrences sufficiently show that the adepts of the New Religion were numerous, overbearing, and well organized, and that the apostle who brought it from the west, evidently a Mekkah pilgrim, had exercised a vast influence over them. But what was this New Religion? Apparently we have here to do with the renovation-movement of Abd-el-Wahhāb, the new prophet who had arisen in the very cradle of Islāmism to preach a return of Allah's church to its original purity and to the old orthodoxy of the doctrine of Mohammed. It was about 1730 that this reformer commenced his crusade against all modernism, and he died in 1787. Hence it is far from improbable that now, in 1781, this great movement, which, especially through Mekkah pilgrims, shook the whole Mohammedan world, had advanced as far as Kansuh, and found its fanatical apostles and followers there. By the mouth of Ma Ming-sin, their principal, they preached, as the Chinese historian clearly states, "the traditions (sunnah?) in their genuine form", and they even undertook a kind of holy war to enforce these upon their less puritanical co-rengionists, thus compelling them to seek safety with the pagan satrap of their province, his generals and officers.

Troops turned up from all sides, even from Turfan and other parts of the New Frontier Province, and were strongly supported by the adherents of the Old Creed. The Wahhabees were defeated over and over again. On the 22nd of the sixth month (11th Aug.) a decree was issued (*Sh. h.* 50), proclaiming that the Imperial armies under Hui Lan-ch'ah 海蘭察 and Ming Liang 明亮 had just then gained a decisive victory over the insurgents entrenched in the Hwa-lin 華林 and Lung-mi 龍尾 mountains;

¹ 時蘭州止督標兵八百。迎擊失利。賊斷黃河浮橋以拒援師、繞城譟索馬明心甚急。布政使王廷贊使登城諭賊、旋誅之以靖內變。

勒爾謹遣兵復河州、并捕賊家屬三百餘。于循化廳留兵斷狄道、馳回蘭州。 *Shing wu ki*, chap. 7, IV

large numbers of them had been slain or captured, and the poor remainder, a few hundred, had retired into a convent or mosque (寺) on Mount Hwa-lin. And on the 12th of the next month (30th Aug.) a decree announces that this convent had been stormed, and that all, to the last man, had been killed or made prisoners; further, that Ma Ming-sin's relations, pupils and followers, with several others captured in the district of Fuh-kiang 伏羌 for collecting moneys (for the jihād?), had been placed by O Kwei 阿桂, the Imperial Plenipotentiary, in the hands of Fuh Ning 福寧, the provincial Chief Judge, to be tried and sentenced. Right so! exclaims the exultant Emperor. Of these rebels not a trace, however slight, must remain. All insurgents yet at liberty shall be hunted out with might and main, and their wives, daughters and babies now incarcerated in the provincial capital, in Ho, Siün-hwa and other places, shall be thoroughly examined for the better realization of this object; and finally the transports to the pestilential places of banishment shall start with all possible speed.

Knowing something of the extermination-methods applied by the government of China in cases of rebellion and opposition or anything they consider identical therewith, we can fairly imagine what broad streams of heretic blood must have been shed in those far regions by the Imperial generals, and also by the new Viceroy Li Shi-yao 李侍堯, Leh'rh-kin's successor, egged on to his work by his Imperial Lord. While these grandees were giving the best of their abilities and energy to the sanguinary work, in order the firmer to fix the Throne by the maintenance of the pure and ancient, only true and wise Confucian doctrine and polity, H. M. comes out with two edicts, determining the line of conduct to be pursued by these and other provincial authorities with regard to the Moslems. Both documents are based on this principle: persecute their religion as long as you can do it without bad consequences for the Government, especially when they live in discord or are at strife on religious questions; and for the rest, weaken them by carrying off their chiefs and leaders; but whatever you do, do it with circumspection. Thus far writers on the subject of the Mohammedan insurrections never broached the question whether they were caused or prompted by the Chinese polity of persecution. These two edicts solve all doubt on this head. They show that the line of conduct pursued by the State against Islam, is in the main the same as the one always followed against sects in general, and for this reason they are well worth translating here in full.

With reference to a missive of O Kwei concerning the New Religion in Kansuh, the emperor on the 7th of the fifth month (May 30th) gave the following decree to the Council of State: — “Rebellious Mohammedans of that class enflame and mislead the ignorant in that country, and talk much nonsense about (future) felicity and misery; but worse than anything is it that they appoint religious leaders (掌教) and religious head-leaders (總掌教), by means of whom they cause the ignorant Moslems to be befooled and misled to such an extent that they enter their religion, follow their directions, and obey their orders. That at present Su Sze-shih-san, that rebellious Mohammedan, with his crew, constituting the remains of their band, have found it in their hearts to offer with their people resistance to the Government armies, is in every respect a consequence of the fact that, at the time, that tumor was nurtured, and those evils were allowed to have their free course. Li Shi-yao in prosecuting the Šalārs shall put matters right for the future, and have the religious head-leaders removed from among them without causing any agitation, alarm or noise. And in every other province, whether it contains such Mohammedan sects or not, the leaders shall all likewise be removed at once in a safe manner¹.

“As to the charges which the contending sects of Han Ha-tsi (haji Han?) and Ho-mo-luh-hu have brought against each other — they formed a judicial matter not to be compared with others of ordinary import. Of course, true reports about it have to be sent to Us, and the case shall be tried as severely as the Law (against Heresy) allows, as a warning and deterring example for others. The Viceroy and the Governor at the time have simply written a report to the Board about the final issue of the case, and the Board of Punishment then, likewise hastily, sent a reply based on that report; these documents probably were placed among other reports to the Throne, but

¹ 此等逆回在該處煽惑愚人、妄言禍福、甚至設立掌教及總掌教之名、以致無知回民被其愚惑入教、指揮聽令。現在逆回蘇四十三等、即其餘黨、竟敢率眾抗拒官兵、總由當日養癰貽患而致。著李侍堯於辦理撒拉爾善後事、宜內將總掌教名目不動聲色令其裁去。並各省有無似此等回教名目者、亦各一體妥為裁革。

"I virtually got no cognizance of them. All this was wrong. "In future, whenever in any province the Viceroy or Governor happens to have a similar case of heretical religions quarrelling and fighting, or holding meetings and reciting sacred writings, those authorities shall forthwith personally take the culprits in hand, examine them sharply, and sentence them with the greatest severity which the laws allow, and thereupon they shall send a true and detailed report to Us; in this manner they wash away those sects, root and stem. They shall no more bring such matters to a close hurriedly, nor be quick in reporting them to the Board as finished, and thus cause the sects to spread again and create new troubles. And as to the chiefs of the Board of Punishments, whenever they receive report of such a case having been brought to a close in a province, they too shall forthwith send Us a special true report about that case, and confirm the sentences with observance of the greatest severity the laws allow; but they shall not answer that the matter may herewith be considered as finished. And the culprits involved in a case of such heresy, who must be exiled, shall not be sent to Fung-t'ien (Mukden), Kirin, or the New Frontier Province, lest they enflame and mislead others again by means of their heretical religion, and the people there be befooled and seduced by them. This order shall be transmitted by you to Li Shi-yao and to the Viceroy or Governor of every province, and they shall execute it obediently."¹

The other decree, given to the Council of State on the 8th of the following intercalary month (30th June), evidently is

¹ 至韓哈濟與賀麻六乎等爭教互訐、非尋常案犯可比。自當據實奏聞、按例嚴辦、以示懲儆。乃當日該督撫僅以咨部完結、刑部亦照咨率覆、或入於彙奏、朕實不知。均屬錯誤。嗣後各省督撫遇有此等邪教爭控聚眾念經之案、即應親提案犯嚴審、從重究擬、據實具奏、以淨根株。不得顛預了事、率行咨部完結、致復蔓延滋事。刑部堂官遇有此等外省咨結之案、亦即據實特奏、從重定擬、不得咨覆完案。至邪教案內凡有發遣之犯、不得發往奉天吉林及新疆等處、將邪教復行煽惑、民人被其愚誘、將此傳諭李侍堯及各省督撫一體遵行。 *Shing hian*, 257.

a completion and confirmation of the first. It runs as follows: —

“Whereas the Mohammedans in Kansuh have religious leaders and head-leaders who it is feared may readily mislead the people and provoke troubles, orders were lately transmitted by you to all Viceroys and Governors cautiously and carefully to search them out and cashier them. According to a memorial presented to Us by Kwoh T'ai (the Governor of Shantung), the Mohanimedans in Shantung live with the native population in the same villages, and are peaceful people never provoking any troubles, nor having religious leaders or head-leaders; but by reciting sacred scriptures and praying for happiness they gradually mislead the multitude. Henceforth, whenever quarrels or fights occur among their sects, or meetings are held with recital of religious scripts, the Governor himself ought to take in hand the examination and prosecution; but questions about fields and grounds and money-loans, and quarrels for mere trifles shall be brought before the Prefects for trial; etc.

“To-day We also studied a memorial presented to Us by Yuen Shien-t'ung 袁守侗 (the Viceroy of Chihli), in which he states that in T'ung-cheu 通州, Ts'ang-cheu 滄州, T'ien-tsin, and other places in Chihli the Moslems live in greater numbers than anywhere else, but so far keep quiet, and that only the promulgators of their holy scriptures are called Masters (師父); etc.¹

“Now the reciting of scriptures and the praying for happiness belong to the customs of the Mohammedans, and they have long kept quiet. If prohibitions are put in operation against them generally, it is to be feared that the Prefects will carry them out in a wrong way, and by vexation and annoyance will provoke

¹ 前以甘肅番回有掌教及總掌教之名、恐易惑衆滋事、因傳諭各督撫留心查革。茲據國泰奏稱東省回民均與土著民人比閭而居、實屬安靜並無滋事之人、亦無掌教及總掌教之名、但念經祈福即爲惑衆之漸。嗣後遇有爭控邪教聚衆念經之案、即親提審辦、其田土錢債爭控細故亦令赴地方官控理、等語

本日又詢據袁守侗奏稱直隸通州滄州天津等處回民較多、尙皆安靜、惟其傳經之人稱爲師父等語

"disorder and troubles. And if measures are taken against them in name only, and not in deed, if the ancient policy (of persecution) is followed only in appearance, a really good result will not be obtained either; why then resort to such measures? But there are people among them who by means of traditions (sunnah?) and sacred books fan the fire of heresy and sow heterodoxy; it is they who must be searched for with full force and vigour and with severity, and the Viceroy or Governor in person shall take in hand their examination and trial. And as regards the readers of holy scriptures among the Islamitic population of Chihli, their so-called Masters — those men are not different from those popularly called leaders having pupils, and yet they must not be treated like others indicated by those terms, but (merely) be removed. The Prefects who hitherto in these matters made their searches and examinations with no caution or prudence at all, and on receiving Our former decree could not abstain from prosecuting those people with exaggerated severity, did not understand Our intentions. And their crowd of followers, their servants and lictors have for money let those men go free. You must therefore again send a decree to all the Viceroys and Governors, ordering them that their searches and trials must be conducted without alarm or noise, and with caution and prudence, in order to further safety; as also that no opportunities shall be given thereby to petty officials and underlings to abuse prevailing disorder for vexing and annoying the people; but they shall tread under foot all written accusations which are false, as well as all practices purporting to hamper infliction of punishments"¹.

¹ 回民念經祈福是其習俗、相安已久。若概行禁止、恐地方官奉行不善、或致騷擾激成事端。若有名無實、虛應故事、又屬無益、何必爲此。惟其中有借傳經爲煽播邪教者、則不可不實力嚴查、親提審辦。至直隸回民念經之人稱爲師父、雖亦如師徒俗稱、但究不若并其名而去之。向來地方官平日於此等事並不留心查察、及奉有諭旨又未免辦理過當、不能深喻朕意。徒滋胥役得錢放免。著再傳諭各督撫務須不動聲色留心妥協查辦、毋致吏胥人等藉端滋擾、反蹈虛文塞責之習

Shing hiun, 257.

Curious indeed to see here the emperor himself in open confession about the practices of yamen-runners, policemen, and other low officials making Moslems objects of vexation and extortion. The official persecution was thus readily turned into what, no doubt, to a large extent it has always been (comp. p. 251): a most useful and welcome means in official hands to make money by fleecing heretics.

In spite of the fear, expressed so overtly in the above decrees, that excessive persecution of Islam might imperil the Government and the Throne, the persecution, as may be expected, was continued in the newly pacified province as anything but a theoretical affair. The triumphant authorities did the work of purification and extermination with all their might, thus blindly forcing the people to a new and more serious revolt. Preparations for a rising were indeed set afoot by the indomitable New Religion almost immediately after its first crushing defeat. It is Wei Yuen who tells us of it in the plainest terms:

"When the insurgents in Lan-chou had been destroyed, Li Shi yao sought out the remnants of the bands of the New Religion, and brought them to justice. In this work the low officials and lictors behaved with such dissolute vexatiousness that, in the district of Fuh-kiang, (Chang) O-hwun and T'ien Wu set up for avengers of Ma Ming-sin, and again roused the New Religion to rebellion. In the winter of that 47th year (1781) they rebuilt beforehand their intrenchments on the Shih-fung mountain in the district of Tung-wei, to make these their nesting-dens; then, in the following year, they met in their mosques to plot, and made flags, tents and arms without the officials discovering it. And in the fourth month of the 48th year (1783) fighting and capturing were resumed, after they had first removed their families to the Shih-fung entrenchments" ¹.

The principal decrees relating to the ensuing events, we find in chapter 50 of the *Shing hiun*, and one in chapter 258. On the 22nd of the fourth month (June 10), 1784, a decree announces that

¹ 初蘭州賊滅後、李侍堯查治新教餘黨。吏胥肆驕、於是伏羌縣阿渾田五等藉詞爲馬明心報復、仍興新教。於四十六年冬預葺通渭縣之石峯堡爲巢穴、次年聚謀禮拜寺、造旗幟兵械、而吏不知也。四十八年四月復殺掠起、先徙其家屬於石峯堡。 *Shing wu ki*, chap. 7.

the rebels of the New Religion, led by T'ien Wu, had also seized Ku-yuen 固原, eastward of the provincial capital. But then, one month later, on the 16th day (4th July), a decree tells of a fight in Fuh-kiang, in which the troops of the provincial Commander-in-Chief overpowered the rebels and captured T'ien Wu, who thereupon died of his wounds, or committed suicide. "Li Shi-yao then "put to death more than a thousand of their wives and babes, "after which the rebels Ma Sz8-kwei and Chang Wen-khing everywhere spread the report that the Government forces intended "to kill all Mohammedans, and the excited tribes rose up "on all sides"¹. The emperor considered the state of affairs serious enough to send Fuh Khang-ngan 福康安, his most trusty general, who had won laurels in sundry campaigns, to the scene of action as Viceroy and plenipotentiary. And he entrusted the chief command over the military forces to Hai Lan-ch'ah, with whom we are already acquainted (p. 314). They arrived in the army on the 7th of the sixth month, and after a short campaign in which the imperials mustered in overwhelming majority, attacked the insurgents with their wives and children in their entrenchments on the Shih-fung mountain, supported by the forces of O Kwei.

On the 5th of the seventh month (Aug. 21) this last bulwark succumbed, after an unsuccessful sally. The slaughter was awful. According to an Imperial decree of the 11th of the seventh month (27 Aug.), Fuh Khang-ngan reported "that the leaders and heads "of the rebels were on this occasion all sought and captured to "the last; that in the two days carnage more than two thousand "rebel Mohammedans were killed or taken prisoner, and more "than three thousand leaders and accomplices in the revolt, and "relatives and children of insurgents were captured"². Among the prisoners was Chang Wen-khing, who, as we learn from a decree of the 9th of the tenth month (22d Nov.), was sent to Peking, put on trial by the emperor himself, and slashed alive; his whole kindred was also put to death, "so that not even a single one of them remained alive" (無子遺). But, thus the emperor wrote

¹ 李侍堯誅婦孺千餘、賊黨馬四圭張文慶等流
言官兵欲勦絕回衆、煽黨肆出 *Op. et loc. cit.*

² 搜捕將首逆賊目全數擒獲、兩日打仗殲擒賊
回共二千餘名、擊獲首從逆犯及各賊眷屬孩稚
共三千餘口. *Shing hiun* 50.

in the same state-paper — “all this is not enough to diminish Our wrath and anger and gladden the hearts of men. All the inferior relations of the accomplices of the rebels shall be distributed as slaves, in reward of service rendered; and juniors or children who run away (to escape that fate) shall, as soon as caught, be forthwith put to death, as a punishment for the murderous wickedness displayed. All this is the punishment which the rebellious Moslems draw on themselves; therefore let all Mohammedans in every province, each of them for himself, henceforth inspire others with caution and fear, keep quiet and obey the laws, and do their best to be loyal people; and let them take warning by T'ien Wu and Chang Wen-khing”¹.

It goes without saying that O Kwei, Fuh Khang-ngan, Hai Lan-ch'ah, and sundry minor notabilities in the service of the demon of war, were rewarded by the emperor with high honours and sonorous titles. These were granted by the same decree of the 27th August, which we mentioned above. Of more interest, however, to us is a long manifesto which the emperor issued to the Great Chancery on the first day of the sixth month (June 18), when the revolt was at its height, for it clearly defines the political line of action followed by the Government with respect to the Wahhahees and the insurgents.

“The Mohammedans of the inner country (China proper) came there long ago. When Our House spread its awe and influence far away, it pacified and tranquilized the Moslems of Dzun-garia, and the Western countries were all united under the rule of the New Frontier Province and registered there-with; the Mohammedans came to audience at Court at annual turns, and incessantly travelled about in all directions, while the people of the inner country also frequently went to the Islamic regions to trade. That among them there were who examined and tested their religious scriptures, discussed their practices and their rescripts, and followed these as their fixed line of conduct, was not forbidden by our laws. But then there have arisen denominations such as Red Turbans, White

1 尙不足以洩忿恨而快人心。其從逆各犯名下分賞爲奴、幼孩一經逃逸拿獲後俱立時正法、以懲兇孽。此皆逆回等自取罪戾所致、嗣後各省回衆務宜各加警惕、安靜守法、勉爲良民、以田五張文慶等爲戒 *Shing Mun*, 258.

"Turbans, New Religion, and Old Religion. In point of fact the 'Islamites in the New Frontier Province consider the Old Religion 'as the orthodox one, and the religion now professed by those 'who live in the inner country does not differ from that of the 'Moslems in Kashgar and Yarkand, nor is this the case with 'the holy script they preach. Thus, originally, there existed no 'distinction between a new and an old creed, the less so as, 'both in the inner country and outside it, the inhabitants are 'all the same Our registered people and babes, on whom We have 'favours to bestow when they are obedient, but whom the laws 'cannot pardon in any way when they are rebellious'.

"The insurgent chief T'ien Wu has been killed, but still his 'remaining crew with Ma Hu-tszé and Li Hu-tszé have the 'audacity under the civilizing sun of Our luminous heaven to 'crowd together and commit acts of violence, attack our cities, 'and surprise our fortresses. Hence they represent among the 'Moslem population nothing but a heretical sect, just as the 'White Lotus society does among the Buddhist clergy. Some time 'ago We have ordered O Kwei, the Grand Secretary, and Fuh Khang-ngan, the Viceroy of Shensi and Kansuh, to repair thither and 'manage matters. We have at the same time sent troops from the 'Metropolis, and with flying haste mobilized those stationed in Szé-ch'wen, trained by the campaign against the Tibetans, as also Mongol 'troops everywhere from Alashan and Ordos, to assist in fighting 'them. Our great army thus assembling there as clouds, it may be 'expected that those trifling, insignificant miscreants will not cause 'us any trouble, but will quickly be destroyed and swept away'.

1 內地回人其來已久。我國家威稜遠播、平定準部回部、西域咸隸版圖新疆。回人年班入覲、往來絡繹、內地民人亦多至回疆貿易。其有查對經卷、講習規條者、相習爲常、例所不禁。遂有紅帽白帽新教舊教之名。其實新疆之回人正其舊教也、且現在內地回民所習之教所講之經皆與喀什噶爾葉爾羌等處回人經教無異。原無新舊之別、況內外均屬編氓赤子、順則恩有可加、逆則法無可宥。

2 今賊首田五已就殲斃、其餘黨馬鬍子李鬍子等膽敢於光天化日之下聚衆鳴張攻城掠堡。卽屬回民中之邪教、如僧中白蓮教之類而已。昨已

"As to O Kwei and Fuh Khang-ngan — as soon as they have destroyed the rebels, they shall with all their might ransack the places over which the insurgents have passed and have fanned up the people to embrace their cause, and they shall there catch those who, when peace still prevailed, made common cause with the rebels or knew about them, as also those who after the rising carried letters for them, or helped them with victuals; for it is these people who are the rebels of the heretical religion; and they shall put them to death, lest such nurturing of the canker as Li Shi-yao has indulged in, take place again. And the rest of the Islamites, who took no part in the insurrection, shall not positively be distinguished again as adherents of the Old Creed and of the New; all of them are loyalists; none of them need be overtaken by the wave (of suppression and extermination); they shall be exempted from being involved and prosecuted with the bulk. Thus the matter simply comes to this, that distinction must be made between accomplices and non-accomplices of the insurgents, and that the question whether they are heretics or of the orthodox creed is not necessarily to be made a point of consideration. There is between the new form of their religion and the old one a relation like that which exists between the Buddhist and Taoist clergy who are not forbidden by the Law, and the White Lotus sect and other heretic religions which must positively be searched for on account of misleading the people with left Tao, and thus making them crowd together to create troubles. Henceforth O Kwei and the others shall, in their missives addressed to Us, comprise the Mohammedan bands taking part in the rebellion, altogether under the denomination of heretics, and they shall no more positively distinguish them by the words new and old, in order that the whole Moslem population may get convinced that We are thoroughly acquainted with the fact that their religion in its original form was not divided in different parts, and that it is Our earnest desire that the guiltless and the loyal who keep the laws, be not, on account of peace-disturbing rebels, involved with these (in their ruin).

"Promulgate this everywhere in the Metropolis and abroad.

命大學士阿桂、陝甘總督福康安前往督辦。並派京兵、及飛調四川屯練降番、暨阿拉善鄂爾多斯各處蒙古兵丁、到彼協勦。大兵雲集、諒此么麼小醜自無難、速就殲除。

"And O Kwei and Fuh Khang-ngan shall, wherever Moslems live, publish this manifesto by posting it up all around; and the same shall be done in each province" ¹.

Clearly enough this manifesto is an open declaration of war against the Wahhabees. It brands them as the rebellious schismatics of Islam, as the White Lotus communities are the schismatics of Buddhism, and demands that they, like the latter, shall be exterminated. "From that time", thus Wei Yuen writes, "it was for ever forbidden the Moslems to found the New Religion" ². During the murderous chase for rebels, the prescribed "removal" (p. 316 and 319) of the religious chiefs from the non-rebellious districts wherever they could be laid hands upon, continued unrelentingly. A decree of the 9th of the sixth month (July 26) 1784 (*Sh. h.* 258) tells us of the stubborn Ma Wu-yih 馬五 — and two other Moslems, who, despatched from Kansuh to the malarious regions of Hainan island, on passing through Tsch'ang-sha in Hunan, were found to be accompanied by three relations attending them and cooking their food; besides, they had with them some hundred taels of silver and six hundred pieces of silk fringe for garniture of official hats, to trade with in the land of exile. The emperor, highly indignant to hear of such iniquity, proclaims that he has sent orders to Fuh Khang-ngan for the arrest of the careless or kind-hearted officials in Kansuh who were charged with despatching those

1 至阿桂福康安、於勦滅賊匪後祇須將賊人經過煽誘之處所有平時與賊人勾結知情、及賊起事後代爲往來送信接濟糧食之人、卽係邪教亂民、必須實力搜捕正法 勿使復如李侍堯之養癰。其餘並未從逆之回人不必更分舊教新教、皆係良民、概毋庸波及、以免株連總之查辦。此事止當分別從逆與否、邪正之殊不必論。其教之新舊卽如僧道原非例禁而白蓮等邪教之必應查究者、亦以其左道惑民聚衆滋事也。嗣後阿桂等奏摺內凡從逆回匪俱稱邪教、不必復分新舊名目、俾回民等咸知朕洞悉其教根源不分畛域、斷不肯因滋事賊匪將無辜守法良民一併株連之至意。

將此通諭中外。並著阿桂福康安及各直省於凡有回民處謄黃遍貼宣示知之。 *Shing hien*, chap. 24.

2 自是永禁回民不得立新教。 *Shing wu ki*, chap. 7

Moslems and had connived at these things; they shall be sent up to the Board of Punishment in Peking for trial. And in future, in no province may the Viceroy or Governor allow such things to happen again in the case of banished criminals so dangerous as Moslems, and they shall permit only ordinary exiles to carry with them relations, or money and goods for their sustenance. Thus — we see it here again — for heretics the Imperial Government always had in store some extra harshness.

Of course it can hardly be doubted that it was in the main the fanaticism of the Wahhabees themselves which provoked this religious war with all its bloody and unbloody horrors. But, after all, it is equally difficult to deny that persecutions under the three Viceroys Leh 'rh-kin, Li Shi-yao and Fuh Khang-ngan must have furthered its outbreak. Many followers of the Old Creed may have sought safety against the new fanatics under the Imperial banners; yet on the other hand, exasperation may have driven many into the arms of those warlike, dauntless renovators. Be this as it may, it is a fact that, five years later, we find persecution still going on, and leading to fresh collisions. What had happened in the mean time we cannot tell, for the *Shing hiun* gives us no decrees.

The only thing we know for certain is that Leh Pao 勒保, the new Viceroy of Shensi and Kansuh, also was a diligent heresy-hunter. For we learn from a decree of the 18th of the seventh month or of the 20th day of the ninth or eleventh¹, 1788, issued to the Council of State (*Sh. h.* 258), that that dignitary had reported the discovery of a sect founded by a native of the district of Pao-li 寶雞, named Lei Teh-pen 雷得本, who called himself a shen-sien 神仙, that is to say, a god or genius, or both together. This community, called the Ts'iao-ts'iao hwui 悄悄會, had a holy book which the members recited to avert evil; the members also levied contributions among themselves. Searches had been made by the high provincial officers in several districts of the Fung-siang 鳳翔 department, as Pao-ki, Fu-fung 扶風, Khien-yang 汧陽, Lung 隴, and Khi-shan 岐山², with the effect that the headman was captured, houses were ransacked, and the dangerous book, entitled the Canon of Several Pearls (數珠經卷), was brought forth, together with some persons who had copied, promulgated and distributed it. The

¹ The *Shing hiun* by mistake omits to mention the month.

² See the sketch map on page 318.

members thus far discovered amounted to more than three hundred, of both sexes and various age. "The manner in which this prosecution has taken place, is excellent" (所辦甚好), proclaims the emperor. Despatch Our orders to the Viceroy, to the effect that he shall thoroughly examine those culprits, put them to death, and send to Us reports of his achievements; and order him to search diligently for all further criminals, in order that they may be prosecuted to the very last, without one of them slipping through the nets.

This time we read nothing else regarding this Ts'iao-ts'iao sect. Its name may mean the Quiet Seclusion community, or something like that, but it savours also of a transcription of some foreign sound, though we have no reason to see anything Mohammedan in it. We shall once more read of a cruel crusade against it in 1805. That deserving Viceroy, thus highly commended by his Imperial Lord for his zeal against those heretics, we find in the next year duly in collision with the Wahhabees. Suddenly a decree of the 30th of the sixth month (Aug. 20) 1789 (*Sh. h.* 259) brings us the memorable news reported by him, that "the Moslem "bands of Si-ning had crowded together and created disturbance, "but that the armed force of the mandarins had totally slaughtered "and captured them" (西寧回匪聚眾滋事、經官兵全行殺獲), after which the remainder of their crew had been seized and prosecuted. He proposed that one Ma Yiu-ch'ing 馬有成 with twenty-three other suspected Moslems should with their whole kindred be exiled to Yunnan and Kwangsi. Although these votaries of the New Religion, thus proclaims the emperor, were re-converted to the old creed, it is far from prudent to place them in the said provinces, which are so near the empire proper, and where Moslems dwell whom they might seduce. It is better to banish them to Heh-lung-kiang, and there give them as slaves to the Solon Tartars. The Viceroy has also reported that in Kansuh the greater portion of the Moslems first adopted the new creed, but after the sanguinary punitive expedition of 1781—84 returned to the old faith, a considerable number of these converts remaining, however, secret opponents of the latter. "On this ground", the emperor declares, "I think that the old Mohammedan religion must now possess more adherents than the new. Since the latter "was prohibited, its secret followers, because of the rigorous searches "made for them, have lacked courage openly to profess it; but "there is, of course, no reason why the followers of the old creed "should not know them by seeing their doings in every respect so dif-

"ferent from their own; why then not make use of this circumstance ?
 "In times of prosecution, the Mohammedans of the old faith shall
 "be given to understand that they have to point out one by one
 "all persons who again profess the New Religion; these can then
 "be searched for and arrested, and severely prosecuted, in order
 "that the roots as well as the stem may be purified for ever.
 "But all this shall be done with proper consideration of the cir-
 "cumstances, without noise or ostentation; secret ways are the
 "safest. No time must be wasted, and no consternation spread" ¹.

Here then we see the prudent polity of Shi Tsung, purporting non-interference with the Moslems in matters of religion (see p. 269), boldly thrown to the winds by his son, and replaced by one of extermination and merciless persecution of the party of renovation. Confucian fanaticism thus recklessly confronting Islamic frenzy and scorn of death, hazarded a war to the knife, which only the fewness of the renovators and a cunning coalition with the adherents of the Old Religion could stop. On the day following the promulgation of the above decree, another appeared, bearing upon that same collision (*Sh. h.* 269). In the spring, thus it reads, Leh Pao was at Peking, and declared at the Imperial audience, that after the chastisement of 1781—84 all the Wahhabees had returned to the Old Religion. But now he reports that the Moslem Su Tai-yuen 蘇代原, living in the stronghold of the Su family (蘇家堡), has again made the New Religion raise its head, and with his people has engaged in bloody strife with the armed force. This incident proves that the work of extermination has not been done thoroughly. Under Fuh Khang-ngan's government nothing was heard of conspiracy or disturbance. So if Leh Pao, his successor, had diligently searched for all the remnants of the New Religion and applied the laws upon them in their full weight, no public religious meetings, nor consequent collision with the troops could possibly have occurred. At the approach of the armed force, the Moslems

1 因思回民舊教自必多於新教。其飭禁之後仍行暗習新教者、因查察甚嚴、不敢公然顯露、而舊教中人見其行事各異自無不知之理、何不乘此。查辦時聽諭舊教回民令其將仍習新教之人逐一指出、即可按名查緝嚴行辦理、以期永淨根株。但須酌看情形、不動聲色、密爲妥辦。毋得稍涉張皇。

retired into their stronghold and repulsed the assailants by throwing stones at them from the house-roofs; but the Viceroy had stated before the Throne that all the strongholds in the hills had been duly cleared away! So they must have been secretly rebuilt. The Viceroy shall therefore see to it that those which are in ruins are not erected anew, though the existing ones may be left untouched, lest their demolition should provoke resistance and revolt.

Thus a division of troops heroically pouring upon the Mohammedans during a religious meeting, was beaten off with stones and sherds! Though we do not find it mentioned anywhere, we cannot reasonably doubt that fresh slaughter followed this incident, and that the Su clan was punished in the usual way for such opposition and rebellion: cut to pieces, beheaded, strangled, castrated, exiled, and doomed to slavery.

General Persecution of Christians, and Expulsion of Missionaries.

As was to be expected, the glorious success with which in 1784 the slaughter of the turbulent Mohammedan population in Kansuh was crowned, forthwith prompted the laurelled victors to look round for fresh victims among heretical religionists. And by way of a change they fixed this time upon defenceless Christians living in the environs of the viceregal residence Si-ngan. On the 11th of the eleventh month (Dec. 23) of that year there appeared an Imperial decree, addressed to the Council of State, reading as follows:

"Pih Yuen¹ reports to Us that in Yiu-ho-ch'wen, in the district 'of Wei-nan', in the houses of Sü Tsung-fuh and Han Fung-ts'ai "two Europeans have been detected, called Ni-ma Fang-tsi-koh, "also known as Bishop Fan, and Ma-noh. Religious books in European "type, together with coloured portraits, letters, etc., have been "seized with them. Their examination under torture has brought "to light that the former is a European from Italy, who has been "residing in Shensi for twenty-three years. He came by sea to "Canton under guidance of a "spiritual chief" (native pastor) of the tribe Su, and from Canton he travelled to Shansi and Shensi,

¹ This grandee, then Governor of Shensi, won notoriety in matters of heresy through the publication of the writings of the renowned heresiarch of olden days, Mih Tih (see p. 14). Comp. The Rel. System of China, Book I, p. 660. He wrote his preface to that work in 1783, a year before this persecution of Christians.

² See the sketch-map on page 313.

"to propagate his religion. And the other, Ma-noh, is a Macao man, who went to Europe when he was young, to study the holy scriptures, and later on returned to Canton, from where, according to his confessions, he was taken by one Chang Tao-ming, a person from the Wei-nan district in Shensi, to Si-ngan, and there took up his abode. Afterwards he settled in Wei-nan in the house of one Tu Hing-chi. Upon further examination they confessed that in this same province in the department of Han-chung, and in Shansi in the Hung-tung district and the departments of Lu-ngan and Ta-t'ung¹ still more followers of the religion of the Lord of Heaven live, as also Europeans propagating it, and that this is also the case in Shantung, Hukwang and Chihli; moreover, that in this year their chief at Rome sent a letter announcing the mission of ten persons to Shansi, Shensi, Hukwang, Chihli, and Shantung. The prisoners are now separately sent to Peking, and a letter is directed by me to each of those provinces, that those persons may be arrested there; etc., etc."

"In the Yung ching period (1723—1735) the religion of the Lord of Heaven of the Europeans was strictly forbidden, and the natives were not allowed to propagate or profess it. And yet this Ni-ma Fang-tsi-koh was brought by a native to Canton, to sneak afterwards by tortuous paths into the provinces, where he lived, and made proselytes and periodical inspections for more than twenty years. During this time he frequently visited various provinces; how is it that the Prefects

¹ See the map on page 852.

2 據畢沅奏渭南縣屬油河川等處徐宗福韓奉材家搜獲西洋人呢嗎方濟各、卽范主教、及馬諾二名。并起獲洋字經本畫像書信等件。當加研訊其呢嗎方濟各係大西洋噫打哩啞國人、在陝二十三年。從前有內地人蘇神甫勾引由洋至廣、復由廣至山西陝西傳教。其馬諾一名係澳門人、自幼往西洋學習經典、仍回廣東、有陝西渭南縣人張多明接我到西安居住。後來又在渭南縣杜興智家內居住。並訊據供出該省漢中府山西洪洞縣潞安府大同府及山東湖廣直隸等省俱有學習天主教、及西洋人在彼傳教、本年羅瑪當家寄信、內言及現派十人分往山陝湖廣直隸山東等省。現在分別解京、並分咨各省緝拿等語。

"there have never seen a sign or symptom of him, although the Europeans differ so conspicuously from the natives both in features and speech? This proves that those convicts concealed their ways and doings mysteriously, and held intercourse with none but their co-religionists; now since such suspicious people with such ways and doings are about in the prefectures, searches must, of course, at once be made for them, and they shall be placed in strict confinement, lest rural simplicity be enflamed and misled¹.

"As to this Ni-ma F'ang-tsi-koh and this Ma-noh, arrested in Shensi, together with Sū Tsung-fuh who had invited them to dwell with him, Pih Yuen shall elicit clear and reliable confessions from them, and thereupon shall send them with all speed to Peking under escort of trustworthy officials, in order to be tried, examined and sentenced. And Liu Si-man and others, detected during the interrogatory, but as yet not captured, he shall arrest with severity and bring to judgment. The fact that, as the confessions have revealed, there are Europeans in Shansi, Shantung, Hukwang and Chihli promulgating that religion amongst the natives, is most pernicious to the human mind and to the manners and customs. Liu Ngo, Nung Khi, Ming Hing, T'eh Ch'ing-khoh, and Luh Yao (Viceroys and Governors in those provinces) shall therefore as one man secretly search for them and arrest them with severity; they shall send the criminals of importance with the utmost speed to Peking, and by preventing those culprits from receiving intelligence of what is going on and from making their escape, they shall cause their arrests to be really effected. If after these prosecutions in their respective provinces still more Europeans shall be imported there, or their heresies furtively spread and professed, this will be taken as a proof that those Viceroys or Governors have not searched for them and tried them with energy, but have been negligent and careless in this respect. If at some future time such matters

¹ 西洋人天主教於雍正年間即奉嚴禁、不許內地人傳習。乃呢嗎方濟各等初則爲內地人勾引至廣、繼則紛紛潛至各省居住傳教時閱二十餘年。地則連及數省、各地方官何竟毫無知覺、且西洋人面貌語言與內地迥別。即該犯等行蹤詭秘、止與同教人往來、而地方有此形跡可疑之人、自當即時訪察嚴拿、不使鄉愚互相煽惑。

"should come to light by some side-channel, the Viceroy or Governor concerned shall himself be prosecuted"¹.

Nine days later, still another decree bearing upon the same matter was issued to the Council of State: — "That Europeans have spread over various provinces, is all in the first place due to the fact that the Prefects in Kwangtung have not known how to discover or check them; then again in the provinces the officers were so careless, that none of them noticed those people or searched for them, thus enabling them to conceal themselves in the various prefectures. Liu Ngo (Viceroy of Chihli) and his colleagues shall therefore again be instructed by you to issue strict orders to their subordinate mandarins, to the effect that these shall as speedily as possible search for those people and arrest them. They shall not consider these instructions as idle orders to capture a sea, but cause their arrest to be really effected".

"Europeans propagating their religion here, and thereby leading the people into error, are extremely fatal to the manners and customs and to the human heart. Apart from the extra decree issued by Us at the condemnation of the captured Europeans Padre Ying etc., sent up to Peking, and promulgated against barbarians in the regions concerned, the native pastors living at present in all provinces must still more rigorously be

1 現在陝省已將呢嗎方濟各馬諾及延請該犯等在家居住之徐宗福等拿獲、著畢沅訊供明確後即遴委妥員將各犯迅速解京歸案審辦。其訊出未獲之劉西滿等各犯著一併嚴拿辦理。至山西山東湖廣直隸各省據供俱有西洋及內地人輾轉傳教、最爲人心風俗之害。著劉崧農起明興特成額陸燿一體嚴密查拿、將緊要之犯迅速解京、毋使該犯等得以聞風遠颺、致稽弋獲。如各省經此次查辦之後復有勾引西洋人及私自傳習邪教之案、則是該督撫查辦不力、漫不經心。將來別經發覺、惟該督撫是問 *Shing hien*, 258.

2 西洋人蔓延數省皆由廣東地方官未能稽察防範所致、而各該省又復漫無覺察、以致潛匿各該地方。著再傳諭劉崧等嚴行飭屬迅速查拿。毋得視為海捕具文、致稽弋獲。

"prohibited. Natives bearing that title are not essentially different from people who accept from those barbarians official dignities, and they deserve on this account the most severe punishment¹. But I clemently take into consideration that, ignorant people as they are, they were merely misled and decoyed by the opportunity to earn money from those men and to obtain their support and aid. So they must, after being properly examined, be banished to Ili, and there be given as slaves to the Oelöt; and should they have received silver money from those foreigners, the property of the family they have sprung from must entirely be confiscated for the benefit of the authorities. Also those whom they have drawn over to act as propagandists, shall be sent into slavery to the Gesöt in Ili, in order that it be publicly shown that there exist punishments to deter from such things. And as for natives who keep the Christian commandments and profess that religion because it was handed down to them by their grandparents and parents, they shall, of course, be forced to conversion²; and so their books, writings, and other things brought to light must be melted or burned, and they shall be tried according to the supplementary articles (of the Law against Heresy), without however its being necessary to make a very profound search (for other co-religionists) and sentence all in a body along with them³.

1 The bearing of a title or dignity not conferred or recognized by the emperor, is, as we shall have frequent opportunity to see, always punishable as rebellion against established authority.

2 So, evidently, the Supreme Government deems heresy worse than disregard of the example of parents, that is to say (comp. p. 267), even worse than one of the worst moral crimes. That its laws are paramount to orders of parents, as to all orders whatever, is self-evident.

3 西洋人傳教惑衆最爲風俗人心之害。除已獲解京之西洋人吧哱哩映等定案時另降諭旨傳諭該處夷人外、現在各省神甫名目尤當嚴禁。內地民人有稱神甫者卽與受其官職無異、本應重治其罪。姑念愚民被惑、且利其財物伙助。審明後應擬發往伊犁、給額魯特爲奴、該犯等曾受其番銀者、其原籍家產並應查抄入官。所有援引傳教之人亦應發往伊犁、給額魯特爲奴、以示懲儆。至內地民人因祖父相傳持戒供奉 自當勸令悔改、卽將呈出經卷等項銷燬、照例辦理、毋庸深究總之。

"The primary cause of this affair simply is that Europeans coming to Kwangtung for trading purposes, kept intercourse with the natives, and thus were enabled stealthily to make their way into every province, an evil which the provinces could not prevent, but had to wink at. Hitherto even in the case of Europeans wishing to come to Peking of their own free will to labour there (in Government service), the Viceroy or the Governor of the province concerned, had to petition about them to the Throne, and when permission had been granted, officials were despatched by that officer to conduct them to Peking, without their being allowed to leave this city and provoke troubles; how is it then that this time their head in Rome, as if he were one in authority, sends a great number of them out to the provinces to spread his religion? Macao lies very close to the provinces; the Prefects there must as a rule have been quite blind and deaf since they have perceived and discovered nothing. In pronouncing sentences in this affair, punishment will also have to be meted out to some of those officers. And if hereafter it should happen again that Europeans secretly come out and cause disturbance, then, if the matter is detected in any way, the Viceroy or Governor concerned shall himself be prosecuted, and his offence shall be punished most severely without invocation of Our indulgence on his behalf. Let this decree be promulgated to everybody for information" ¹.

Concerning this general hunt for missionaries and native priests we find a few lines in a "Notice sur Monseigneur Dufresse", in the "Annales de la Propagation de la Foi" IV, p. 44. Dufresse was arrested on the 21th of February of the following year, and carried to Peking, with other missionaries from different provinces, especially from Szě-ch'wen. Many of them died of sufferings and

¹ 此案皆由西洋人赴廣貿易、與內地民人勾結、以致潛往各省、該省自不能辭疏縱之咎。向來西洋人情願進京効力者尚須該省督撫奏明、允准後遣員伴送來京、原不許其外出滋事、何以此次羅瑪當家竟公然分派多人赴各省傳教。澳門距省甚近、地方官平日竟如聾如瞶、毫無覺察。定案時自有應得處分。倘嗣後仍有西洋人潛出滋事者、一經發覺、惟該督撫是問、即當重治其罪、不能復邀寬典也。將此各諭令知之 *Shing hiun*, 258.

misery in the terrible Chinese prisons. We know nothing else about that bishop Ni-ma Fang-tsi-koh, nor of his companion suffering Ma-noh, nor of Padre Ying. As the "Catalogus Patrum ac Fratrum e Societate Jesu qui Evangelio Propagando in Sinis adlaboraverunt"¹ does not give these names, they probably were not Jesuits. Fang-tsi-koh and Ma-noh are forms of transcription, in common use in the Mission, for Francesco and Emmanuel. Pih Yuen by giving the impulse to this general anti-Christian crusade, has for ever imprinted his name on one of the most gloomy pages of the history of the Mission.

**Persecution and Mutiny of the Sect of the Eight Diagrams.
1786—1788.**

This religious community is not quite unknown to the reader. He has seen it is proscribed, together with the sects of the White and the Red Yang, and those of the Lotus and of the Prophet Lo, in an article of the Law against Heresy, which in its present form dates from 1821 (see p. 146). We have also been informed (p. 152) that, side by side with the White Yang and the Red Yang sects, it is established especially in Chihli, Shantung, Honan, and Shingking. And further it has been stated (p. 155) that it has its name from the old, classical division of the Tao, or course of the world, into eight phenomena represented by lineal diagrams, or so-called *kwa* (p. 177—178).

But, as we have demonstrated in another work², those diagrams are also used to denominate the divisions of the Universe according to the eight cardinal points. These divisions or sectors, called *kung* 宮 or Mansions, are generally arranged around a ninth, representing the centre of the compass; and so we find the sect often called *Kiu-kung kiao* 九宮教 or the Religion of the Nine Mansions. It is subdivided into eight main sections distinguished by the names of the diagrams. Each section has its own religious chief, hierarch or pontiff, and one of these men is the general head of the whole religion, a kind of *primus inter pares*. These and other particulars will come out clearly in these and other pages of this volume.

The religion of the Eight Diagrams evidently flourished most in the region north of the Hwangho, which is intersected by the Great Canal and the Wei 衛 river, that is to say, in the north-easterly part of Honan, the conterminous southern projection of Chihli, and

¹ Published in 1873 at Shanghai, by A. Pfister S. J. Revised Edition of 1892.

² The Religious System of China, Boc. I, p. 961 and foll.

the part of Shantung situated against this projection, to the east (see the map on page 298). We know this country, for in 1774 it was the scene of persecutions which entailed the rebellion of Wang Lun and its bloody suppression. We shall behold there in 1813 a similar, but more terrible scene. And now we have to witness a heresy-hunt likewise provoking a rebellious movement.

A decree of the 20th of the seventh month (Sept. 13), 1786, (*Sh. h.* 258) tells us, that according to a report of Liu Ngo, the Viceroy of Chihli, an armed attack had been made in the night of the 14th on the district-prefecture in the chief city of the Ta-ming 大名 department. At the same time the Yamen of the Ta-tai was stormed, and this official with some sixteen others killed. On this the assailants fled out of the city, leaving five of their men in the hands of the mandarins. The emperor directed the Viceroy to the spot, to arrange matters and examine the captives. And orders were sent by him to Pih Yuen, now Governor of Honan, and to Ming Hing, the Governor of Shantung, to despatch reliable officers and troops to the parts of their territory bordering on Ta-ming, there to arrest the fugitives, elicit confessions, and execute them, without having to deliver them up to Chihli.

According to a decree of the next day, Liu Ngo also reported that the captured men had confessed that the plot had emanated from sectaries of the Eight Diagrams, who wanted to release their chief Liu Hung 劉洪, just then enjailed in his dwelling-place Shen 單, a district-city in the south-west of Shantung. Ta-ming being situated at a considerable distance from this place, viz. at some eighty geographical minutes, we are tempted to admit that the sectaries, exasperated at the prevailing persecutions of which our sources do not tell, intended a general rising in several districts where, no doubt, they counted their followers by thousands. It had also been confessed that the chief of the sect in the neighbouring Kwang-p'ing 廣平 district, Twan Wen-king 段文經, had on the day of the assault a conference with Su Khoh-chen 徐克展, the sectarian chief in the Yuen-ch'ing 元城 district of which Ta-ming is the chief city, on which occasion they resolved to assail the yamens, plunder the arsenals; storm the prisons, and rescue Liu Hung.

Perhaps, so the emperor writes, the rebels are already on their way towards Shen. Let the Governor of Shantung forthwith be instructed to proceed thither and submit the captive Liu Hung to a very sharp, thorough interrogation; he shall make him confess who are his adherents, and whither his brother 'Rh-hung

二洪 has fled; then these persons shall be hunted up by his functionaries, and he shall take Liu Hung to the provincial capital, and keep him there in most rigorous confinement, to have him ready at hand for further investigations. And the Viceroy of Chihli shall with all speed proceed to Ta-ming, in order in person to supervise the prosecutions, and to see that none of the culprits slip through the net.

A third decree, issued to the Council of State on the 3rd of the next month, asserts that the sect had been propagating its doctrines for a length of years, and that the number of people won over by its several ramifications to the faith that the reciting of holy books can ward off evil, must be very great. A general persecution now, would therefore be highly inopportune, as apt to create consternation and provoke fright in several provinces at once; at all events an affair of endless length might grow out of it. Liu Ngo, Ming Hing, and Pih Yuen shall therefore not yet proceed with extermination on a large scale, but for the present content themselves with instituting a severe prosecution against the accomplices of Twan Wen-king and all who plotted with him, or took an active part in the revolt; and they shall put them to death as soon as possible. "Not until this affair is finished shall they, in the next winter or spring, in all secrecy instruct their Prefects anew to commence the pursuit and prosecution without causing any agitation or alarm, in order to clear the heretical sect of its root and its stem (its leaders?); it will then not yet be too late"¹. Twan Wen-king and Sü Khoh-chen shall before all others be diligently hunted up, to be publicly cut in pieces. Liu Ngo has reported to Us that he has captured accomplices of these two miscreants in various districts, and has his soldiers on their heels; but how is it that the news of their arrest is delayed so long? No doubt they have escaped to Shantung or Honan. Therefore the three Governors shall again be ordered to capture them within a fixed limit of time.

There is in the *Shing hün* (ch. 258) still a fourth edict bearing upon these events. It was issued on the 11th day of the ninth month (Nov. 1). We read in it, that one Hao Jun-ch'ing 郝潤成 had been delivered up from Honan to the Council of State, and that this august body had unmasked him as a sectary of

¹ 俟此案辦完時、或於今冬明春再密令各該地方官不動聲色訪查究辦、以淨邪教根株、亦不爲遲。

the branch bearing the name of the Chen 震 diagram, in which he was initiated by a member of the Li 離 diagram. According to his confessions, the general chief (總頭) of the last-named branch, established somewhere in Honan, was one Kao 'Rh 高二; and in Fei-hiang 肥鄉 within the Kwang-p'ing department, and in Ta-ming the sub-headmen (副頭) were respectively one Yang Lao-wu 楊老五 and one Chih Chi-yuen 鄧智遠. The emperor commands the Governor of Honan secretly to arrest this Kao 'Rh, but without causing alarm, lest the sectaries should become turbulent and rise. And the Viceroy of Chihli shall arrest those two other chiefs as soon as he shall have brought the suit in Ta-ming to a close. Finally searches for the chiefs of the six remaining diagrams shall also be undertaken in silence, so that the sect may be cleared of its roots and its stem, and not a trace of the evil may survive.

We have no certainty whether the projected dastardly onset on the sects and their chiefs, as soon as they were thrown a little off their guard by a suspense of the persecution, did really come off. Not a single edict referring to anything of the kind have we discovered in the *Shing hün*. But from the fact that two years later persecutions were still going on with all the ferocious mercilessness commonly accompanying them, we are led to believe that the terrible project became terrible reality. According to a decree of the 18th of the sixth month (July 22), 1788, Ming Hing, in the mean time removed to Shansi, reported the arrest of Kwoh Tsun 郭俊 and Kwoh Sir 郭信, two men from the Hu-kwan 壺關 district, situated in that province on the frontiers of Chang-teh 彰德, the most north-easterly department of Honan (s. p. 298); with whom still other sectaries of the Chen diagram were captured. The houses of all the members had been ransacked by specially appointed officials, but not a trace had been found of books or writings, nor anything illegal. The prisoners had professed to be followers of one Pei Sih-fu 裴錫富 in Honan, and Shansi borders on that province; therefore, as the emperor philosophises, the heretic sect must have spread from Honan to Shansi. The hymns and formulas of the prisoners had been found to contain nothing of a rebellious nature, nor any single character pointing to any illegality. Nevertheless such sects as a rule commence with teaching people by word of mouth to behave virtuously, in order that evil may be warded off and their happiness promoted; and this being done with no other purpose but to exact money, the people in their ignorance are swindled and misled. And when such pro-

pagation has been going on for some time, prosecution is no longer possible without causing fermentation and disturbance. It is therefore of the greatest moment that, as soon as detected, the roots and the stem (leaders and chiefs?) be cleared away. "And even though upon investigation of their crimes these are found not to be crimes which cannot be pardoned, yet they may not be left within the country" (雖覈其情罪尚非罪在不赦、然亦不可復留於內地). Pih Yuen has reported to Us that P'ei Sih-fu afore-mentioned, and one Han Ta-jū 韓大儒 with some eighty members of the diagram Chen have been captured by him in Honan. We hereby decree that all the members of this sect after their trial shall be sent to Ushi, Kashgar, Yarkand and similar places, to be given as slaves to the Moslems there, and to be kept under severe control by the Governors of those regions. This will be a warning to everybody against joining any sect. Kwoh Tsun and his set shall also be punished in this manner, and the Governor Ming Hing shall strain every nerve to discover the remaining sectaries, but he shall not let his lictors and yamen-people involve innocent folk with false motives.

Those persecutions, into which the decrees at our disposal only allow us a peep, were undoubtedly both intensive and extensive enough to provoke among the religionists most bitter resentment against their oppressor, and to make him more than ever before an object of virulent abomination and hatred. Great must also have been the number of sectaries and non-sectaries who incurred imprisonment, flogging and torture in the rabid, merciless chase after the two main culprits Twan Wen-ch'ing en Sū Khoh-chen, vainly sought throughout the three provinces during no less than two years. From a decree of the 18th day of the ninth month (Oct. 16 or 17) 1788 we learn (*Sh. h.* 294), that until then the three Governors, together with their Lieutenant-Governors and Chief Judges were punished for this with a suspension of their salary (comp. page 143), but that both criminals having just then been captured, this suspension was cancelled. Also even after this, fresh persecutions, of which again we are told nothing, may have fanned the fire of fury at every slight abatement anew into flames, until some twenty-five years later the Diagram sects, lashed into despair, rose in open rebellion, stormed the Palace in Peking, and were butchered in myriads by the Imperial armies and executioners. Chapter XIV will give the narrative of those events.

The Heaven and Earth Society, and the Rebellion in Formosa.

As yet we have heard no word of a famous association, the name of which is familiar to those interested in Chinese matters, viz. the Tien-ti hwui 天地會, "Heaven and Earth society", or "society of the Universe". Professor Schlegel wrote a whole book on it¹. Stanton devoted a series of articles to it in vol. XXI of the China Review. And still other writers have dilated on it. This society was always confessedly of a political nature, with revolutionary objects, and none ever laid any emphasis upon its Buddhistic religious character, which nevertheless is plainly discernible in the legends of its origin and in various points of its symbolism, of which those authors tell us much. In this character it shows itself in the two following decrees, which thus strengthen our conviction that this Heaven and Earth community has to be ranked in the class of religious societies which the State persecutes for heresy, and which, on this account closely fraternizing for self-defence and mutual help, are naturally denounced by the State as hotbeds of mutiny and rebellion.

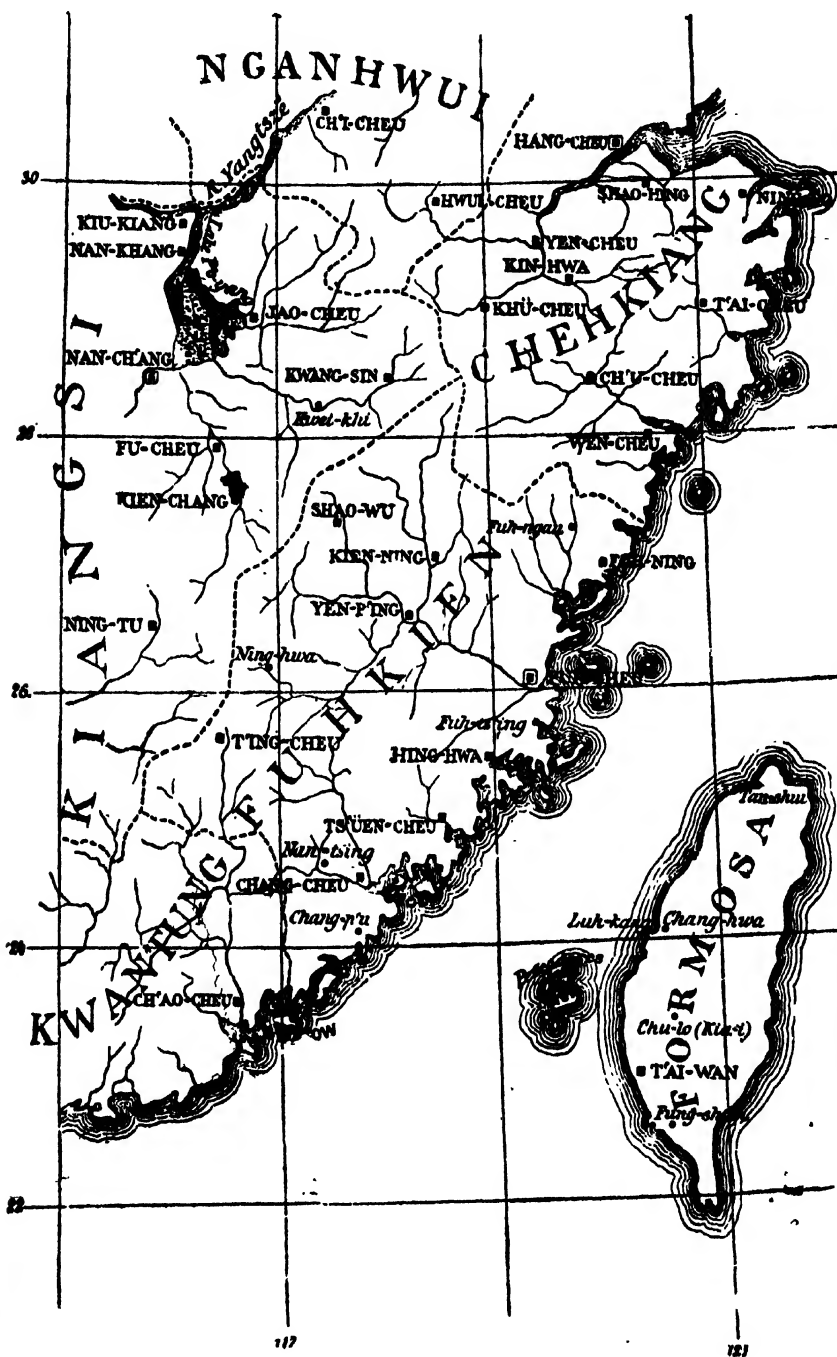
The first decree (*Sh. h.*, 259), dated the 17th of the first month (13th Febr.) 1789, mentions a report of Fuh Khang-ngan, the conqueror of the Wahhabees (see p. 321), who in the eighth month of 1787 had been appointed Viceroy of Fuhkien and Cheh-kiang for the quenching of a serious rebellion that broke out in Formosa in the previous year. That report held that a certain Ch'en Piu 陳彪 had been arrested in Fuhkien, on the charge of being a member of the Heaven and Earth society, and that also a Buddhist priest had been imprisoned, called Hing-i 行義, whose secular name was Ching Ki 鄭繼, indicated as a leader and propagandist of that sect. The latter had mentioned another Buddhist priest as having been the religious teacher of his father T'i-hi 提喜, and also having imparted a knowledge of Sutras to himself, thus preparing him for the clerical profession; but these two men were still sought for in vain. Whenever, thus the emperor decrees, members of the society of Heaven and Earth have the audacity to come anywhere to propagate their religion (教) and poison and mislead the ignorant folk, most positively measures should be taken to catch, examine and sentence them for the purification of the roots and the stem. The Viceroy

¹ The Hung-league or Heaven-Earth-league.

shall try to discover the whereabouts of that T'i-hi, who certainly must be looked upon as the head of the society, unless the son, who pretended that he is dead, can point out his grave. And from other prisoners mentioned by name confessions shall also be extorted to find the way leading to further arrests.

The other edict, of the 20th of the third month (April 16) of the same year, mentions that T'u-sah-pu 圖薩布, the Canton Viceroy, had in custody one Ch'en P'ei 陳丕, from Chang-p'u 漳浦 in Fuhkien (see map page 342), who had been initiated into a Heaven and Earth community of which the missing priest T'i-hi was the teacher. Authorisation to strangle this Ch'en P'ei without respite is refused by the emperor, on the consideration that in subsequent prosecutions of members further examination of this delinquent might be needed. The Viceroy shall send him to Fuhkien, to be examined there along with Hing-i and Ch'en Piu, and thus to bring the authorities on the track of still more members of the fraternity; he can just as well be executed in this province, in due time and place.

A few passages in these edicts manifestly point to a close connection between these persecutions and an insurrection in Formosa, confessedly caused by the Heaven and Earth society and drenching that island with blood. The chief leader in this movement, one Lin Shwang-wen 林爽文, was a member of that sect. "He lived", thus Wei Yuen relates, "in Ta-li-yih, in Chang-hwa. "This is a steep and inaccessible country; his clan was mighty, "and consisted of daring, brutal people, wild and turbulent, always "uniting into gangs, careless and reckless. For many dozens "of years they had formed Heaven and Earth societies, which "Fuh-pi, the official in charge there, had not prosecuted, so that "the perverseness of those clubs had daily flamed up more and "more. Then the General Ch'ai Ta-ki equipped three hundred "soldiers, and with this escort sent Sun King-sui, the Prefect "of the department, and Yü Siün, the Prefect of the district of "Chang-hwa, to the spot, in company with Colonel Hoh Sheng-khoh "and Major Keng Shi-wen, in order to make arrests. They halted "and encamped at a high hill five miles distant, fettered the villainager Khin Hien, and set fire to several guiltless hamlets, in order "to intimidate the party aimed at. But then Lin Shwang-wen "took advantage of the exasperation of the people, assembled "the crowd, and attacked the encamped troops under cover of "darkness, on which occasion the official Fuh-pi lost his life. Consequently Chang-hwa was captured. These events occurred on the



"27th of the eleventh month in the 51st year of the Khien lung "period" i. e. 17th January 1787. — All this put into our own words, would mean the same old story: soldiery, hunting after sectaries, swoop down upon peaceful rustics, with sword and torch; but these, knowing the persecutor and the fate awaiting them at his hands, grasp their arms in self-defence, and send him home with bleeding skull.

Consternation and despair seized the district, and great numbers of sectaries and their families flocked together for the defence of their hearths and homes. Ch'ai Ta-ki abandoned Chang-hwa, and retired into T'ai-wan 臺灣, the chief city of the island. Within ten days the district was overrun by rebels, who on the 6th of the twelfth month also captured Chu-lo 諸羅, killing the Prefect of this district. In Tan-shui 淡水, the most northerly district-city of the island, the Prefect was also slain; Fung-shan 鳳山, in the south, was conquered by the rebel Ch'wang Ta-t'ien 莊大田. The rapid success of the insurgents was partly owing to the circumstance that the Formosa cities in those days were unwall'd, and merely surrounded by fences of living bamboo, no masonry being proof against the earthquakes frequently occurring in the island. T'ai-wan, likewise protected by a bamboo fence, was harried both from the north and the south, but successfully defended by Ch'ai Ta-ki. The access to the city was dominated by the Chu-yen-ch'ing 諸鹽埕 bridge, fifty li away, which Ch'ai Ta-ki occupied with great slaughter of rebels, more than a thousand of whom he killed.

In the first days of the new year re-inforcements arrived from the main land under the provincial naval commanders Hai Ch'ing-kung 海澄公 and Hwang Shi-kien 黃仕簡, and under the provincial General-in-chief Jen Ch'ing-ngen 任承恩. Chu-lo was soon retaken, and general Hoh Ch'wang-yiu 郝壯猷 re-occupied

1 林爽文者居彰化之大理杙。地險、族強、豪猾揮霍聚羣不逞之徒。結天地會數十年、將吏務爲覆轍不之問、黨日橫熾。總兵柴大紀調兵三百、使知府孫景燧彰化知縣俞峻及副將赫生額游擊耿世文往捕。駐營五里外之大墩、勸村民食獻、先焚無辜數小村忱之。爽文遂因民之怨集衆夜攻營軍、覆將吏死焉。彰化遂陷。時乾隆五十一年十一月二十七日也。 *Shing wu ki*, chap. 8, IV.

Fung-shan city, deserted by the rebels. He called back the population, but with these many insurgents swarmed in, surprised the town again on the 10th of the third month (Apr. 27), and drove Hoh Chwang-yiu back to T'ai-wan. In the north the insurrection was not so successful. In the Chang-hwa district the insurgent party mainly consisted of Fuhkieneses from the Chang-cheu department, who frequently lived at rivalry with the colonists from the department of Ts'uen-cheu, likewise established there in great numbers. The latter generally refused to join the insurgents or pay them taxes; they even captured some officials appointed by Lin Shwang-wen, and openly supported the Imperialists, who, under Jen Ch'ing-ngen and Hwang Shi-kien, occupied the harbour of Luh-kiang 鹿港 (Lók-á-káng), at some forty li from Ta-li-yih, the birth-place of the rebellion. Thenceforth this port remained the main basis of operation for the military forces from Fuhkien, Chehkiang and Kwangtung, which poured into the island in overwhelming numbers to crush the rebellion.

In the first month, Shang Ts'ing 常青, the Viceroy of Fuhkien and Chehkiang, just then appointed to the same dignity in Hukwang, was directed by the emperor to take the supreme lead of the campaign in the rebellious island. Li Shi-yao, known to us as Viceroy of Shensi and Kansuh during the Wahhabee troubles, succeeded him in his viceregal dignity. This man might well be expected thoroughly to do the work of extermination of rebellious heresy. In the second month Shang Ts'ing shipped his troops to Formosa, but not until the fifth month was he ready for a campaign to the south. Then, at some ten li from T'ai-wan, his army was repulsed by the rebels, and without delivering battle, he retired, to wait for new re-inforcements from the main land. The rebels utilized this respite by forcing nearly all villages to join them, burning and pillaging those which refused, and inducing even the Ts'uen-cheu colonists to embrace their cause. While Chwang Ta-t'ien operated against T'ai-wan, Lin Shwang-wen attacked Chu-lo, but this place, the key of communication between north and south, held out by the strategy of Ch'ai Ta-ki, who thus actually saved T'ai-wan and the whole island for the dynasty. The emperor, informed of it, rewarded him with the third rank of nobility (伯), hereditary for ever, and with the honorary epithet 義勇 "Righteous and Brave". The name of the district which was the scene of his feats, he at the same time changed into Kia-i 嘉義, "Laudable Righteousness". In order to cut off supplies from T'ai-wan, the insurgents attacked Yen-shui harbour

(鹽水港) and Luh-kiang; but detachments from Ch'ai Ta-ki's troops kept them at bay, skirmishing with great success, and killing them by hundreds. Three times, however, the armies sent to the rescue by Shang Ts'ing, were repulsed with great losses, and divisions sent from T'ai-wan and Luh-kiang against the enemy lacked the courage to advance.

A total loss of the chief city and the whole island now being imminent, the emperor in the sixth month called Fuh Khang-ngan, the Viceroy of Shensi and Kansuh, to his palace in Jehol, in order to consult with him, and in the eighth month sent him to Formosa as his plenipotentiary. And Hai Lan-ch'ah, also known to us, was appointed to replace Heng Sui 恒瑞, the Manchu General-in-chief of Fuh-cheu, operating in Formosa. The emperor considered that, though nothing wrong could be laid to Shang Ch'ing's charge, yet his troops were checkmated in T'ai-wan, and proved incompetent to slaughter the rebels wholesale. Moreover, he was over seventy years old, and his energy thus on the wane¹. In the ninth month Fuh Khang-ngan was at Amoy, and the expedition was ready to start from this port, and from Han-kiang 甯江, the outer-anchorage of Ts'üen-cheu. A large portion of the population of the island immediately sided with them, and on the 6th or the eleventh month the army marched from Luh-kiang to the relief of Chu-lo. After a series of battles and skirmishes, this place was occupied on the 8th, by Hai Lan-ch'ah². The rebel power now was soon dispersed and slaughtered. Already in the first month of the following year Lin Shwang-wen, who had committed his wife and children to the care of the savage natives fell into the hands of the victor at a place called Lao-khü-kh. 老衢崎, which feat brought new Imperial favours and rewards to Fuh Khang-ngan and Hai Lan-ch'ah, already highly rewarded with dignities and titles after the fall of Chu-lo³. And in less than a month Chwang Ta-t'ien was also captured alive, after a serious defeat inflicted on his troops⁴. All further resistance being now broken, the "cleansing-process", i. e. the butchering, could have free course in the Beautiful Isle.

It then fared ill with Ch'ai Ta-ki, the defender of T'ai-wan and Chu-lo. Under the charge of incapacity, cowardice and neglect of duty⁵,

1 Decree of the 2nd of the eighth month, *Sh. h.* 50.

2 Decree of the 14th of the twelfth month, *Sh. h.* 50.

3 Decree of the 1st of the second month 1788, *Sh. h.* 50.

4 Decree of the 27th of the second month, *Sh. h.* 50.

5 See decree of the 23rd of the first month, in *Sh. h.* 206.

he was sent by Fuh Khang-ngan to Peking, with a proposal that he should be put to death. A special tribunal of high officers, appointed by the emperor, condemned him, and after some reprieve he was decapitated. Hwang Shi-kien and Jen Ch'ing-ngen were also condemned to death, but were spared on account of their illustrious parentage and descent¹.

From the period of ensuing persecution and extermination date the two edicts given above, proving that the crusade against the Heaven and Earth society also raged on the mainland from which Formosa had received its Chinese population. Those documents of course lift only a corner of the veil which hides this bloody drama. Naturally, in the Chang-hwa district where the rebellion first broke out, the hunt for sectaries raged especially, decimating the poor remains of population which the horrors of war had spared. Still on the 7th of the second month (March 11), 1791, an Imperial decree appeared (*Sh.h.* 259), to tell that Khwei Lin-teng 李林等, the new Vice-roy of the two provinces, reported that rumours about the revival of the Heaven and Earth sect in the south of the said district, had entailed the arrest of thirty-six members. It was then discovered that they had rejoined under the lead of a certain Chang Piao 張標, a Chang-cheu man, more especially with the object of supporting and helping one another under the pressure of discord between the Chang-cheu and the Ts'uen-cheu colonists. This chieftain and twenty-seven of the members were beheaded as rebels; the other eight were banished to Heh-lung-kiang, in everlasting slavery. Thirteen more were sought for with zeal. In this same decree the emperor emphatically declared, "that after the extermination and

¹ *Shing wu ki*, chap. 8, IV.

A long eulogy in commemoration of the events in Formosa was written by the emperor himself, and, on his order, it was carved in Chinese and Manchu on stone tablets erected at Amoy and Tai-wan city. It consists of three parts. The first is entitled 御製勦滅臺灣逆賊生擒林爽文紀事語, "Imperial Discourse on the events relating to the destruction of the Formosa rebels and the capture of Lin Shwang-wen". The second is called 御製福康安奏報生擒莊大田紀事語, "Imperial Discourse on the events concerning the capture of Ohwang Ta-t'ien, reported by Fuh Khang-ngan". And the third is a 御製平定臺灣功臣像贊序 or "Imperial Eulogy on the portraits of the meritorious officers who pacified Formosa". Copies of these three documents in Chinese and Manchu were awarded by the emperor to Fuh Khang-ngan and Li Shi-yao, as marks of his special favour. Another commemorative inscription for a stone tablet in the temple of Confucius in Jehol was made by the emperor in the sixth month. The four documents are all reprinted in the *Shing hui*, chap. 50.

"pacification of the rebels, rigorous searches had been made for members of the sect, and measures taken against it" (自勦平逆匪後嚴行查禁), so that what these condemned men had now ventured to do, was a violation of the laws in the very highest degree. He amended the sentence in so far that the eight culprits condemned to banishment, "who had not yet formed a society" (未經結會), should be delivered up to the Board of Punishment in Peking, to be strangled, as it were to be feared that even in Manchuria they would give way to their rebellious spirit. And His Majesty furthermore prescribed that the fugitives should be diligently searched for, and sworn members of any fraternities in Formosa should be punished with an extra increase of severity.

In perusing the long series of *Shing hiun* of the year 1791, we come across two edicts of special interest (c. apt. 259). It was suddenly discovered, as we learn from them, that even in the New Frontier Province the banished sectaries secretly maintained their hierarchial organisation. In fact, in that country of exile the sectarian chiefs continued to exercise their religious functions; they did not even give up committing the crime of rebellion by distributing religious ranks and titles. The enormous distance proved of no use to disjoin them from their home and their faithful brethren of former days, and they kept up a secret correspondence with them by the medium of bold itinerant merchants, devoted brethren themselves, perhaps making trade a pretext to conceal those other aims.

In the district of Wei-nan in Shensi (map p. 513), thus we read in the first of those decrees, issued on the 13th of the seventh month (Aug. 11), one Liu Chao-khwei 劉昭魁 had been arrested under suspicion of theft and robbery, because he had returned home from distant parts with money, goods and horses. During his trial it came out that he was a member of the sect of the Eight Diagrams, that in the preceding year he had travelled from Shantung, via Khucha, Aksu and Yarkand, to Kashgar, and had there visited the exile Wang Tszë-hung 王子重, a sectarian leader (掌教) of the Chen diagram. This man had given him letters for his relations at home, besides some verbal messages, and on account of his great merits as regards their religion, he

had bestowed on him the title of "Man merged with the Tao, who opens the way and is of most perfect conduct, and who belongs to the Chen diagram assimilated with the East" (東震至行開路真人). He charged him to co-operate, upon his return to Shantung, with the children of Wang Lah-Yuen 王臘元, his brother's son, in the reviva of their religion, and sent him to six exiled co-religionists at Yarkand, to promise them investment with titles. The emperor declares that that slave of the Moslems, Wang Tsze-chung, has thus rendered himself guilty of the greatest crime which exists; those other exiles in Yarkand, by applying to him for titles, have shown they do not even fear death; their offence is identical with rebellion; and therefore they deserve capital punishment. Ming Liang, the governor (see p. 314), shall immediately arrest Wang Tsze-chung and extort from him the names of all his sectaries in the New Frontier Province, that these may be thoroughly examined, and thus no one have a chance of escape from the net. And this work of investigation finished, he shall send Wang Tsze-chung to Peking, and there he shall be subjected to examination with regard to his sectaries in the provinces, that these too may be punished with the uttermost rigour of the Law. Ming Liang shall thoroughly examine the six exiles and put them to death, for they doubtless were propagandists or leaders. And all those mentioned by them and by Wang Tsze-chung shall suffer the penalty of death. It is imperative, thus argues the emperor, to submit the exiled sectaries in general to a severer treatment, for, as has now been discovered, they do not cease promulgating their religion over there, and maintain its organization, notwithstanding their being committed as slaves to Moslems who do not, with them, believe in Buddha. — Mohammedans then proved themselves less fanatic, less cruel in their treatment of heretics than the Confucian lords of the land! — All the Governors (辦事大臣) in Sin-kiang shall therefore be ordered henceforth continuously to arrest and examine the exiles for such offences, and inflict on them the most severe punishments. The fact that Wang Tsze-chung was able to provide Liu Chao-khwei with goods and horses, proves sufficiently how well he was tended on all sides by his religionists. And such things happened before the eyes of the official world without their perceiving it! Let the Governors warn them that, if such things are allowed again to pass without prosecution, they will have to smart for it.

The second decree, of the 8th day of the following month, tells us that, according to information extorted from Liu Chao-khwei

at Peking, the Beg to whom Wang Tszë-chung was apportioned as a slave having died, the latter had since supported himself by carrying on a trade. The emperor reprimands Ming Liang for not having immediately given away that culprit to another Mohammedan master, thus allowing him to establish himself as a trader. His Majesty also orders a stricter control on the passports issued to travellers for those far-off dependencies.

Not one word do the decrees at our disposal tell us about the crusade, entailed by the above incident, against the Diagram-heretics at home. But in one of our copies of the Code we find, in the title on Rebellion and Serious Resistance (*supra*, p. 254), a decree of the second month of the next year, 1792, sanctioning some sentences pronounced by the Council of State, in co-operation with the Board of Punishments, against those sectaries. This high tribunal had found out that Liu Shu-fang 劉書芳 from Shantung, who on the occasion of a heresy persecution had been banished to Kwangsi, was there for some time the religious instructor of Liu Chao-khwei, and had sent him to Kwangtung, to visit one Pu Wen-pin 步文; 步, exiled on the same occasion. Both these men had given him letters for their relations in Shantung, and after delivering these, he had travelled to the New Frontier Province to take to Wang Tszë-chung a letter from his mother, and one from Pu Wen-pin. On his way he had visited several exiles, to confer titles upon them in return for financial support they had given to the sect. The bold traveller, caught in Wei-nan, had by Imperial command been sent up to Peking, and with Wang Tszë-chung he was there sentenced to be cut to pieces for rebellion and serious resistance. The six exiles in the New Frontier Province who had accepted titles from Wang Tszë-chung, and thirteen others who had received the same from Liu Chao-khwei, were, according to a report received from the Governor there, put to death. Liu Shu-fang and Pu Wen-pin were to be beheaded for promoting heresies by means of letters entrusted to Liu Chao-khwei. Four others who also received titles from Wang Tszë-chung and thus became guilty of propagation of heresies, and who gave monetary support to his family, were be strangled, and forty-two exiles who gave Liu Chao-khwei letters to deliver, but received no titles, were to be exposed in the cangue perpetually, in their place of exile.

CHAPTER XII.

THE GREAT REBELLION IN THE WESTERN PROVINCES.

Thus far we have seen sufficient official evidence about religious corporations in China occasionally rising up in self-defence, provoked by the persecutions of the State. We have also read about their organizations under highly revered leaders, whose influence not seldom extended over several provinces. Doubtless these organizations, entailing vigorous co-operation, were to a high degree naturally fostered by that need for self-defence, always qualified by the State as rebellion. Against the religious heads in particular, the soul and spirit of such rebellion, the State turned all its wrath, as we have also frequently had occasion to notice. They were rebels of the blackest dye, to be punished with the severest of all penalties: slow death by the knives, with extermination of their families. At the same time we saw how the mandarinates were often admonished by the emperor above all things to use prudence in the persecution, for fear of provoking rebellion. This in itself shows that the sectaries were numerically strong. Doubtless — our last chapters have shown it — sects existed in every part of the empire, and it is more than likely that, although their religious notions and customs were more or less disparate, they held together in a close alliance forced upon them by the necessity of self-defence. The ensign uniting them all against the common enemy, the State, was that of the White Lotus.

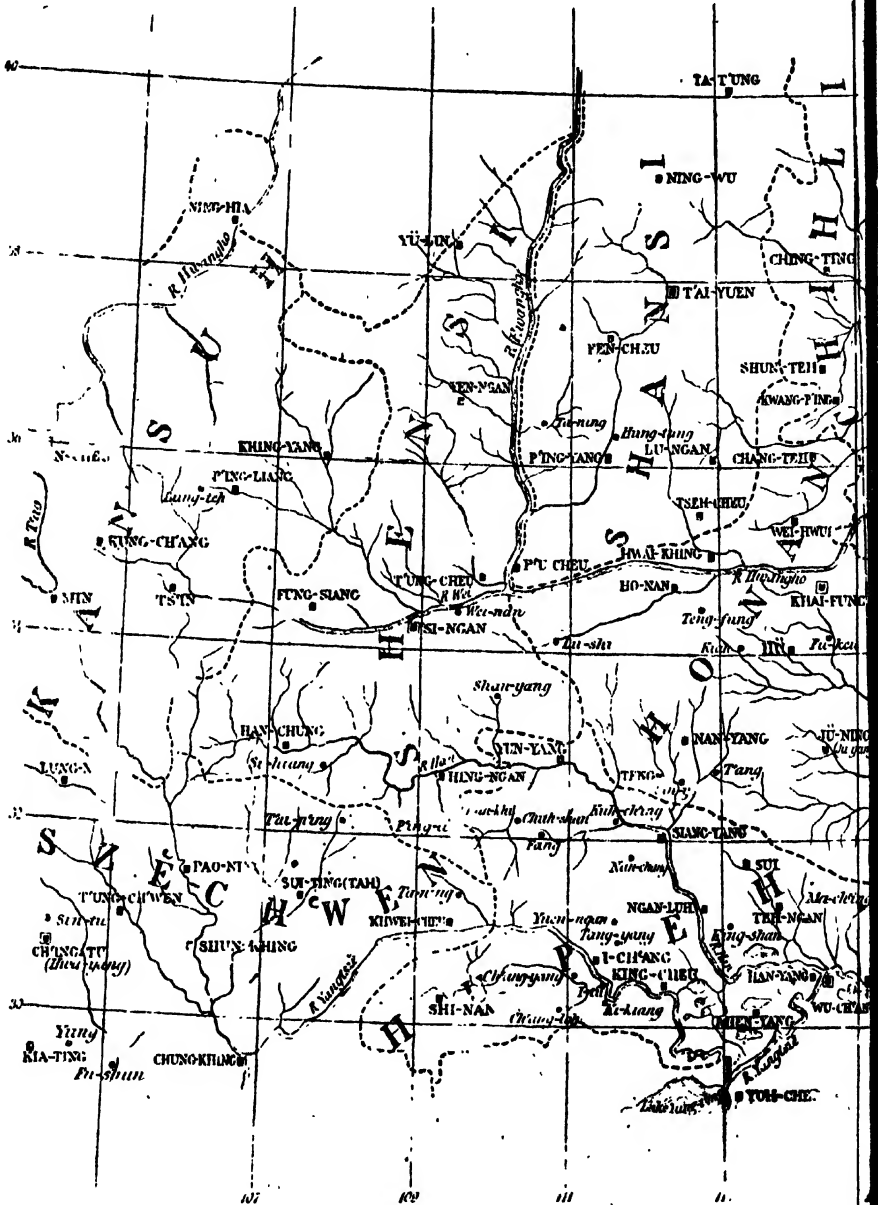
This state of matters shows itself most conspicuously in the frightful period of eight years which it is now for us to pass under review. In spite of Kao Tsung's persecutions, sectarianism had spread rapidly; no doubt the martyrs' blood, here as elsewhere, had been the seed of religion. The heretics, ever more conscious of their power through number and organization, probably had become by degrees less careful in hiding their meetings, thus exposing themselves to dangers more than was wise and prudent; for towards the end of Kao Tsung's reign we see the

mandarinate indulge in a heretic hunt on a peculiarly large scale, and the sects respond to it with open rebellion, a rebellion which for eight years braved the Imperial armies, and which it took all the exertions and energy of the Government to quench.

Fuh Khang-ngan, the grand man who subdued the Moslems in Kansuh, and the Heaven and Earth rebels in Formosa, here led the way. Towards the end of 1791 the Emperor had charged him as his Generalissimo, with the subjugation of the Ghurkas in Nepaul, who had invaded Uterior Tibet or Tsang. This task he brought to a glorious issue in the following year. He penetrated far into Nepaul, and subjugated the native princes to his Imperial lord. Presently we find him installed as dictator in SzĀ-ch'wen, from where he could keep a watchful eye over that outlying new territory. To his old instincts as heresy-hunter he now gave free play, and from an Imperial decree of the 20th of the eighth month (14 Sept.), 1794, (*Sh. L.* 260) we learn the following on this head:

A certain Siĕ T'ien-siu 謝添繡 from Ta-ning 大寧 in western Shansi together with a certain number of persons from the district of Chuh-khi 竹谿 in Hupeh¹, had obtained writings and religious formulas relating to Kwan-yin from one Ch'en Kin-yuh 陳金玉 and one Wang Chen-khwei 王占魁 they proceeded to establish a small community, several members of which were hereupon arrested. This Ch'en Kin-yuh, the religious teacher of Siĕ T'ien-siu, had proclaimed that Maitreya had come down to earth, and in Honan, in the Wu-ying 無影 mountains, had been born into the family Chang 張, in order to give his aid and support to a so-called Niu-pah 牛八, which characters were the component of the character 朱 Chu, the tribal name of one of the sectarian chiefs of that place. From the confessions squeezed from the captives, it appeared that there were large numbers of adherents of this sect in Honan and Shensi, and that in the former province eight members, each with a different tribal name, were at work under the title of "the eight Prophets for the Great Enterprise" (八大功祖); also that there existed three corporations there, denominated Lung-hwa societies. Fuh Khang-ngan further reported, that when Ch'en Kin-yuh had been arrested in Hupeh and was brought to SzĀ-ch'wen, to be delivered up to him, the escorting policemen on passing his frontiers were attacked in Khwei-chou 夔州 by a crowd, who delivered him out of their

¹ See the sketch-map, page 352.



hands, belaboured them soundly, and even killed one of them.

This heretical religion, the emperor declares, having ramified from Honan in all directions, must necessarily be prosecuted. Most rigorous searches, arrests, and measures for extermination shall directly be set on foot, especially in the district of Teng-fung 登封 in the Ho-nan department, where that Wu-ying mountain lies. This business is entrusted to Fuh Ning, just then appointed Governor of Honan. The members of the Chang tribe shall be arrested, together with the Maitreya born among them, as also that Niu-pah, probably named Chu Hung-t'ao 朱紅桃, those eight prophets, and the three Lung-hwa societies. Similar measures shall be taken with regard to the sectaries in Hupeh by the Viceroy Pih Yuen, whom we know so well. And especially the men guilty of the attack on the escort shall be hunted up, captured and punished, and the ramifications of the sect in Szĕ-ch'wen shall be traced and exterminated.

This Chu Hung-t'ao, whose family name was the same as that of the Imperial house dethroned by the now reigning dynasty some 150 years ago, though the name may have been borne by several myriads in the empire, was in the eyes of the Government nothing more or less than a pretender, a rebel intending to take possession of the throne by means of a revolution now being prepared as "the Great Enterprise" by eight prophets, and supported by none other than the redeeming Messiah of Buddhism, appeared in flesh. We saw (page 164) something of the same sort exhibited by the White Lotus sect in the fourteenth century, and the matter had then largely contributed to the downfall of the Yuen dynasty, or may have been the cause of it. Perhaps the apprehensions of the Government were sound and well-founded, but just as likely, the whole affair may have been unreal, a web of inventions extorted from prisoners with the instruments of torture. The truth probably never will be known. To the Chinese mandarins, to whom verisimilitude is always verity, and who preferably believe confessions which confirm their own preconceived suspicions, there were reasons enough and to spare to resort to most cruel persecution of the sects. And so a storm of persecution broke out over no less than three provinces: Szĕ-ch'wen, Hupeh, and Honan.

On the 8th day of the tenth month (31 Oct.) a decree announces that Fuh Ning had already examined 120 prisoners, and had thus found out that the writings of the sects dated back to the fourth

year of the Ching teh period of the Ming dynasty (1509). He had not been able clearly to fathom the Niu-pah mystery, but as early as 1757 and 1768 this appellative had come to the foreground during religious persecutions in Honan and Kweichou, and a certain patriarch Niu (牛祖) had then been a prominent figure. If we take into consideration that Niu is a common tribal name, we clearly see the loose ground on which the rumours about the existence of a "rival emperor" had grown up.

The rage of persecution also passed over to Shensi and Kansuh, where Leh Pao, known to us as the persecutor of the Ts'iao-ts'iao sect and the Moslems, still swayed the rod of government. In Lung-teh 隆德, a district belonging to the department of Ping-liang 平涼 (see map), the last-named decree informs us that one Liu Sung 劉松 had been arrested, who had been banished thither in 1775 from Hupeh for heresy, and that the authorities had found in his bedroom two thousand taels of silver, which, as the examinations revealed, had been delivered to him between the years 1789 and 1793 on six different occasions by his former disciple Liu Chi-hieh 劉之協, a native of the district of Tai-hwo 太和 in Nganhwui (see p. 298), and by the latter's disciple Sung Chi-ts'ing 宋之清, who had collected these moneys from sectaries in Nganhwui. Previously to this, Liu Sung had been betrayed by one of the prisoners as being the head of the "religion of the Old one" (老教), probably the sect of Lo Hwai, the "Old Patriarch". Sung Chi-ts'ing had then been rigorously examined four times by Fuh Ning, at Siang-yang 襄陽 in Hupeh, but no reliable information had been tortured out of him regarding those two other persons. The emperor decrees that he, as head of the sect, shall be most severely sentenced, and thus made a public example. And Liu Sung, who notwithstanding his exile still had intercourse with his adherents, can no longer be suffered to remain in the country. The four or five hundred captives involved in this lawsuit in various provinces, shall not all be put to death; but those who were simply sectaries without anything more, as also those who are to be punished because they are family-relations of chief culprits, shall be exiled to Heh-lung-kiang, and be given as slaves to the Solon Tartars. But with a view to an eventual rising of the people, they shall, for safety's sake, be sent thither in small detachments. And in Liu Sung's place of exile strict investigation shall be made whether he has promulgated his religion there and made proselytes, in which case

persecution and extermination will have to be resorted to with great severity; and he, together with his son Liu Sz8-'rh 劉四兒, shall be sent up to Siang-yang, to be used by Fuh Ning in his further search for sectaries. In Nganhwui, from where Liu Chi-hieh came and where so much money could be collected for him, a large faction of his heresy must exist, strict search and persecution shall be instituted there also. And a special hunt shall be made for Liu Chi-hieh, and when found, he shall be sent to Siang-yang, and delivered up to Fuh Ning.

So far the information given in the *Shing hün* collection as to the direct causes of the rebellion. Siang-yang then was the centre of the sanguinary work, and Fuh Ning, the former Chief Judge of the Mohammedan rebels in Kansuh (see p. 315), the Imperial Chief Inquisitor; we shall not be surprised then presently to see that the flames of rebellion first broke forth from these very headquarters of official massacre. And thus, Kao Tsung crowned the great work of persecution, so zealously pursued throughout his reign, by an act of which no less than six provinces were to reap the purifying fruits! Therewith he achieved one of the chief objects of his life, a task the fulfilment of which he had pursued in a way which, to use his own words, even Confucius could not have improved upon (p. 302). He abdicated in the following year in favour of his son Jen Tsung 仁宗, and then lived till 1799, the third day of the Chinese year (7 Febr.). The successor would then have to finish the father's horrible work to its full extent. He would have to send forth his military hordes to devastate and partly murder out those unfortunate provinces, soaking the soil in human blood; he would have to empty his treasuries to the very bottom, and — to pass his days to the last in constant fear and trembling of those dangerous religions. Against these he would, as a natural consequence, rage with measures characterizing him, if possible, as a still more bloody prince than his father had been.

The Imperial decrees and documents unanimously attribute the outbreak of the rebellion to the heresy-crusades; but far from them to cast blame upon the crusaders! For are not the persecutions the defences of the Confucian-State and its political and ethical constitution, and therefore as natural, necessary and sacred as this constitution itself? Heresy, which provokes persecution, is alone to blame for the streams of blood the persecutors shed, for the converting of thriving, populous provinces into deserts; threefold blame to heresy for the at minable crime that in those

terrible times it stood in arms against the ruling powers who attacked it! We know these arguments.

In the last year of Kao Tsung's reign, thus Wei Yuen writes in the preamble of his description of this religious insurrection, the dynasty was at the apogee of its glory. A larger number of foreign regions had been subjected than during the K'hang hi period, and nowhere had the peace been disturbed, except by the Miao-tsze in Kweichow and Hunan. But in the next year (1796) the rebellion of sectaries broke out in Hupeh and Szé-ch'wen, and spread over Honan, Shensi and Kansuh. At that time a comet appeared in the west, with a tail several fathoms in length; the year passed away before it disappeared, and lo, the struggle of the Government armies in the five provinces became long, and lasted into the seventh year, after which it took them two more years effectually to clear the country of the remainders of the rebels. Over ten thousand times a myriad of goldpieces were spent on victuals for the armies, a larger amount than had been spent upon the conquest of Ili and Kin-ch'wen major and minor¹.

"Members of the White Lotus religion, people hostile to the Government, professed to bring relief of disease and to abstain from forbidden food, and also they pretended to make sacred writings and incantations. With all this they misled the crowd, but gathered wealth for themselves; and Liu Sung from Ngan-hwui placed himself at their head. In the 40th year of the K'ien lung period (1775) this man was arrested on the discovery of a heretical sect at Luh-yih in Honan², and exiled to Kansuh, but he charged two members of his crew, Liu Chi-hieh and Sung Chi-ts'ing, with the further promulgation of that religion and the enlisting of disciples. Their faction having gradually increased everywhere in Szé-ch'wen, Shensi and Hupeh, they conspired to disturb the peace. A critical turn in the kalpa, so the leaders taught, was about to come; and they took a fellow sectary, a son of the Wang tribe in Luh-yih, called Fah-sheng, and declared him to be a member of the Chu tribe

1 The land of Kin-ch'wen 金川 or the Gold-riverland is the Tibetan frontier country of Yunnan and Szé-ch'wen. In 1747 expeditions against it were undertaken under Chang Kwang-sze (see p. 279), appointed as Viceroy of these two provinces for that purpose; they terminated its subjugation in 1749. In 1771 a rebellion broke out there, which necessitated fresh campaigns, opened in the spring of the following year under the command of the famous O Kwei, the hero of the Mohammedan war in Kansuh; but they were not brought to a satisfactory issue until 1776.

2 See the sketch-map on page 298.

"and a descendant of the Ming-dynasty; and in this way they fanned the agitation among the unsteady populace .

"But in the 58th year of the Khien lung period (1793) the matter got wind. Again arrestations were performed, and each culprit underwent his punishment; but on account of his tender age Wang Fah-she²g was exempted from the penalty of death, and exiled to the New Frontier Province. Liu Chi-hieh escaped; he was traced that same year in Fu-keu (in Honan), but not caught. Then followed Imperial orders for the institution of searches for him on a large scale in the departments and districts. The authorities executed these in a wrong way; they ransacked every house, and the policemen and lictors availed themselves of this opportunity to commit cruel iniquities; at Shang Tan-khwei, Prefect of Wu-ch'ang, as soon as he received the proclamations, caught many thousands in the nets; the same happened in King-cheu and in I-ch'ang. The wealthy who were ruined (by extortion), and the poor who incurred death, could not be numbered. At that time the people in Szē-ch'wen, Hunan, Kwang-tung, Kwangsi, and Kweichu rose, the army being exhausted with fighting against the Miao-tszē. And the rigorous prohibitions against the private fabrication of salt and cast metal goods having deprived many indigent people of their livelihood, now increased the hatred against the mandarins. People harbouring rebellious thoughts utilized this state of affairs to fan the fire of deception. Then the catastrophe broke out in King-cheu and Siang-yang, as also in the department of Tah (Sui-ting, in Szē-ch'wen); it rapidly spread over Shensi, and — the rebellion raged³.

1 白蓮教者奸民假治病持齋爲名、僞造經咒。惑衆斂財、而安徽劉松爲之首。乾隆四十年劉松以河南鹿邑邪教事發被擒遣戍甘肅、復分遣其黨劉之協朱之清授教傳徒。徧川陝湖北日久黨益衆、遂謀不靖。倡言劫運將至。以同教鹿邑王氏子、曰發生者、說明裔朱姓、以煽動流俗。

2 乾隆五十八年事覺。復捕獲、各伏辜。王發生以童幼免死、戍新疆。惟劉之協遠颺、是年復跡於河南之扶溝、不獲。於是有旨大索州縣。吏奉行不善、逐戶搜緝、胥役乘虐、而武昌府同知常丹葵奉檄、荊州宜昌株連羅織數千人。富破家、

"In the first month (of 1796), in Ki-kiang and I-tu, belonging to the King-cheu department in Hupeh, Nieh Kieh-jen, Chang-Ching-mu and others rose in rebellion. The districts of Ch'ang-loh and Ch'ang-yang, in I-ch'ang, joined them. In the second month the rebels in Tung-hu, Tang-yang and Yuen-ngan also rose, and Lin Chi-hwa took (the city of) Tang-yang".....'

According to a decree of the 3rd day of the third month (April 11) 1796 (*Sh. h. 17*), the whole western half of Hupeh containing the departments Siang-yang, King-cheu, Yun-yang 鄖陽, and I-ch'ang 宜昌, was then in full rebellion, and Pih Yuen, the Viceroy, had sent thither about ten thousand Manchu and Chinese troops, drawn from his own provinces and from Honan and Shensi. How these forces fared, may be gathered to some extent from an Imperial decree of the 28rd day of the following month (30th May), in which we find also explicitly stated that the sectaries had the upper hand in the insurrection: "By order of the Very Highest Emperor (the abdicated Emperor) We give this decree to Our Chancery. The rebellious people of Hupeh swarm together and disturb the peace; for, after having used their heretical religion as means and pretence to fan the fire of seduction and to unite together, they now give themselves to incendiarism and pillage, in order to force the people, half unwilling to rebel, to side with them. With a view to this state of matters, We already have issued decrees ordering the Generals leading Our armies thither, as also the Viceroy and the Provincial Governor, to issue proclamations, to the effect that they who timely desert the rebel forces shall altogether be exempt from punishment. We now take into due consideration that fighting and slaughter are doing their work everywhere; that the insurgents are astir by thousands, and that they and their partisans do not decrease; but in spite of all this, there are feelings in Our heart which cannot tolerate that those who have joined the rebels, or are on good terms with them, should altogether be put to

貧陷死無算。時川湖粵貴民方以苗事困軍興。無賴之徒亦以嚴禁私鹽私鑄失業、至是益讐官。思亂奸民乘機煽惑。於是發難於荆襄遠州、駁淫於陝西、而亂作也。

1 正月湖北荊州之枝江宜都則有蠢傑人張正謨等賊起。宜昌之長樂長陽應之。二月東湖當陽遠安賊起、而林之華陷當陽。 *Shing wu ki*, chap. 9.

"death wherever Our armies arrive. Those Generals, Viceroy and Governors shall therefore to the ultimate end, by means of proclamations, publish everywhere Our will that all those who made common cause with the insurgents or joined them — whether or not they became rebels by being compelled by the insurgents to side with them, or by listening to instigation and misleading — shall be left unpunished if they desert them; while, similarly, they who hitherto, for knowing no better, professed a heretical religion, but timely coming to their senses abandon that religion of their own free will, shall also altogether be exempt from the pain of death. And if any insurgent has a chance of beheading or capturing a leader of the rebels, and delivers up his head or the man, he shall not only be exempt from prosecution for having joined the rebels, but over and above be richly rewarded. By all such measures I hope to realize, in the midst of chastisement and slaughter, the benefits bestowed by the love which Supreme Heaven cherishes for all that lives" ¹.

It deserves our notice that the emperor thus promises ordinary rebels a total pardon, but grants to the sectaries no more than exemption from the penalty of death. Evidently, in his angust eye, Sectarianism was worse than rebellion, that is to say, the virtual cause of it, its soul and spirit, the demon of revolt himself. Identification of insurrection with heresy is, indeed, constantly sustained throughout the edicts. These usually denote the rebels by the terms *kiao fei* 教匪 and *sié fei* 邪匪, "sectarian or heretical rebels".

¹ 太上皇帝敕諭內閣。湖北奸民聚衆滋事、祇係藉邪教爲名煽誘糾結、又兼焚搶逼脅非盡甘心從逆。是以前降諭旨令帶兵之將軍督撫等出示曉諭、如有能及早投出者概予免罪。今念各路剿殺、賊匪動有數千爲數、已屬不少、而大兵所到其脅從附和之徒皆當悉就刑誅、於心實有所不忍。著該將軍督撫等竟當宣布朕旨徧行示諭、凡賊人黨與、無論被賊迫脅煽惑聽從爲逆者、一經投出、均當免其治罪、即素日誤習邪教之人、若能及早省悟、自行投出、亦概與免死。倘有能將賊首賊目斬獲擒獻者、不但不治以從賊之罪、並當優加獎賞。此皆朕仰體上天好生之德於懲創之中。 *S'ing hiun of Kao Tsung*, 51.

Notwithstanding the specious Imperial promises of mercy, grace and pardon, sagely combined with awe-inspiring slaughter on an enormous scale, the revolt continued to spread rapidly. According to a decree of the 9th of the fourth month (16th May), King Ngan 景安, the Governor of Honan, reported to the Emperor that it had passed over to his province, and was raging in the Teng 鄧 and Sin-yé 新野 region, bordering on Siang-yang, and that his forces were too weak to make head against it (*Sh. h.* 17). In the tenth month (*ibid.*), Ying Shen 英善, the Viceroy of Szé-chwen, had to send the Job's message that Tah 達, a department of that province, bordering on Hupeh, had been roused into open rebellion by over a thousand sectaries. Simultaneously the insurrection moved to Shensi province, and threatened its capital Si-ngan. About the middle of 1797 it raged especially in the districts along the Yangtszé in north-eastern Szé-ch'wen, and, as appears from the decrees, the insurgents then had again invaded west Hupeh, which their armies had left for a time. However much it revolts against Our humane feelings, thus His Majesty repeatedly decrees -- all they who make common cause with the rebels or join them, must be put to death, and only those who pass over to the Imperial armies shall be spared. We may imagine the state of things and the fate of the people in the districts where these armies raged!

Chief commander of the insurgents was one Yao Chi-fu 姚之富, and also a woman born of the Wang 王 tribe, wife of one Ts'i Lin 齊林, and hence mostly called Ts'i Wang. However strange it seems to read of Chinese Amazons, the decrees compel us this time to believe in their reality; their presence among the rebels surely proves that the holy war against the arch-persecutor was being waged with a high spirit of self-sacrifice, extreme exasperation, despair, and scorn of death. Amongst the chief commanders of the Imperialists we find our two acquaintances Ming Liang and Fuh Ning. The insurrection gained strength through the fact that the Miao-tszé had risen in rebellion and kept fully engaged the military forces in Kweichou, Hunan, and Kwangsi; but in the autumn of 1797 they were subdued, and more troops could now be opposed to the religious insurgents. At the same time fresh Manchu hordes from Kirin were sent to the scene of war, to help in the performance of the work of "purification", a nice expression in common use with the Chinese Government to denote slaughter and extermination. Leh Pao, till then Viceroy of Kweichou and Yunnan, was now made Viceroy of Hukwang, and at

the same time commander-in-chief of the military forces in Szē-ch'wen. We know he had earned his spurs as persecutor long ago; we may be sure he acquitted himself of his new and grander task with no less energy and devotion. Wei Yuen in the *Shing wa ki* describes the campaign and carnage of that year with great diffusiveness; over and over again he mentions butchering of rebels by thousands. They had four armies in the field, and naturally the Imperialists sustained many defeats. But they too suffered great losses. We read *e. g.* that in the sixth month Sun Shi-fung was defeated and slain, "the head of sects in Szē-ch'wen, of whom Wang San-hwai and other commanders all were the pupils" (孫士鳳者四川教首、王三槐等皆其徒也).

In the beginning of 1798 Ming Liang had to inform the Throne of the fact that the rebel Kao Kiün-teh 高均德 had invaded Han-chung 漢中, the south-western department of Shensi. Female rebels on horseback (騎馬女賊) accompanied him thither, many hundreds strong, presumably forming part of the army of the woman Ts'i Wang (*Sh. h.* 17). The south-east of Shensi, as Wei Yuen explains, was also overrun by the troops of that Amazon and of Yao Chi-fu; but they sustained there a grievous defeat in the district of Shan-yang 山陽, against Ming Liang and his fellow-commander Teh Leng-t'ai 德楞泰. This discomfiture was followed by several others in which the two insurgent chiefs lost their lives. Nevertheless Kao Kiün-teh held out in Shensi, although, according to official reports, he too was frequently worsted with slaughter of his people by thousands. In Szē-ch'wen the rebels also stood their ground, especially under Wang San-hwai and Ling T'ien-luh 冷天祿. They were divided there in a so-called white, a yellow, a light blue, and a deep blue army. They more and more concentrated in this province, and in the seventh month a decree informs us (*Sh. h.* 17) that their forces for the greater part were operating there. In that month Wang San-hwai surrendered to I Mien 宜縣, the Viceroy of Shensi and Kansuh, and was sent up to Peking.

As stated, the abdicated emperor breathed his last on the third day of the following year, 1799. Consequent on this event, Jen Tsung issued a decree to his Generals, Viceroys and Governors in the revolted provinces. He points out how his father, whenever rebellions arose like that of Wang Lun, or of the Moslems in Kansuh, was wont to crush them with overwhelming military power in a comparatively short time, and that he was worried

much by the present insurrection remaining so long unsubdued; and that which annoys a father, his son's filial, affectionate heart cannot possibly brook. "Each day", thus the emperor complains, "that passes by without seeing these sectarian rebels pacified, burdens me with reproach for unfilial conduct during a whole day" (若教匪一日不平、朕卽一日負不孝之疚). The decree therefore urges every man to do his utmost in "annihilating the rebels" (滅賊)' — a broad hint to murder and destroy at random, and spare nothing and nobody!

Yet shortly after, a new decree appears, purporting to promote the close of the revolt by a show of clemency. "At the commencement of the rebellion of the sectaries", thus writes Wei Yuen, "the authorities were generally accused of forcing the people to rebel, and Wang San-hwai, when he was brought a prisoner to Peking and the emperor had him examined by the Council of State, had made a similar statement. When the emperor heard this, he was displeased, and decreed that the executions should be delayed for a while"¹. In that decree he states that the sectarian rebels forced the people to join them, and, whenever it came to a collision with the Imperial troops, placed these poor men in the front, after cutting off their cues, in proof that they had cast off the allegiance with the Manchu dynasty, and after imprinting on their faces the three characters denoting the White Lotus religion. To desert to the Imperialists was thus equivalent for them to throwing themselves alive into the jaws of death. Such scandalous proceeding also arouses His Majesty's indignation. Such people, when they run over to our side, thus he ordains, shall no longer be put to death, as this can only be to the interest of the rebels. A decree of the ninth day of the tenth month (6 Nov.) contains a renewal of these orders (*Sh. h.* 18).

According to a decree of the 13th of the first month (18 Febr.) 1799 (*Sh. h.* 18), two insurgent chiefs, called Jen Wen-ch'eu 冉文僞 and Lo Khi-ts'ing 羅其清, had then fallen into the hands of the Imperialists — state-enemies of so great significance that the emperor, gratefully looking up to Highest Heaven and the manes of his departed father to whom he owed this good fortune, commanded that the head of the former should be exhibited

¹ *Shing wu ki*, chap. 9, IV.

² 初教匪起事皆以官僞民反爲詞、及王三槐擒解至京、命軍機大臣審訊、亦有此供。上聞之惻然、命暫緩行刑。 *Shing wu ki*

successively in all the places which his bands had plunged into woe, for the comfort of the loyal and as a warning to traitors and rioters. He ordered besides that Jen Wen-ch'eu's son should be cut to pieces, and he blazoned about that now the fortunes of war had decidedly turned in favour of his armies. But, in spite of these cries of triumph, real success seems to have as yet been slight. For by decree of the 14th of the second month (19 March) the nation was informed that the rebels from Shensi had actually tried to invade Kansuh, but with little success, while at the same time in Szê-ch'wen they stood their ground, although — always according to official reports — they sustained there several bloody defeats. From his high throne the Son of Heaven over and again commanded "on no account to neglect to butcher those heretic rebels" (邪匪不可不誅). One of their principal leaders in Szê-ch'wen was, besides Ling T'ien-luh already mentioned, one Sù T'ien-teh 徐天(添)德. Again for this year we cannot tire our readers with a dry sketch of the warfare and an enumeration of the battles lost and won. Suffice it to state, that the inability of the Imperial generals to master the rebellion was manifest from the fact that several of them incurred disgrace and were deposed from their dignities. Such was the case with Ming Liang; he was replaced by Na Yen-ch'ing 那彥成, of whom we shall much hear afterwards.

In Shensi the rebels sustained a serious loss: in foggy weather they were surprised by Teh Leng-t'ai, who captured their chief commander Kao Kiün-teh (*Shing wu ki*). This man, as we have seen, played a conspicuous part in the revolt. So, to enhance the glory of the Imperial armies, he was sent up to Peking, as had been done with Wang San-hwai, Lo Khi-ts'ing, and many other captives of importance, to be examined and tried by the Council of State and the Board of Punishment, or even by the emperor in person, and to be cut to pieces in honour of the dynasty. Among the *Shing hün* we find a remarkable decree regarding that Kao Kiün-teh, dated the 15th of the twelfth month (10 Jan. 1800), of the following tenor:

"The emperor decrees as follows to the Chancery: — The Expectant prefect Na Ying yesterday arrived in Peking, to deliver two "sectarian rebel chiefs, Kao Kiün-teh and Kao Ch'ing-kieh. He "reports that the former was seized on the journey with such "fear that he refused to eat or drink. Then the Prefect befooled "him, telling him that, on his arrival in the capital, he could sue "for pardon, and would then be set at liberty and sent back to

"Sze-ch'wen and Shensi, to take part in the fighting on the side of the Imperial troops. This prospect cheered him again, and along the route at every halt and station he asked people for money, and thus collected more than five hundred taels of silver. His small change he distributed amongst the men who carried him, and the remainder he promised to lay up for the maintenance of the troops as soon as he, after his release, should have returned to their camps.

"The fact that this Kao Kiün-teh, deserving the severest punishment which is set on rebellion, immediately pinned his implicit faith to this make-belief of the mandarin escorting him, without having the slightest doubt as to its verity, surely proves that ignorance and stupidity had reached the climax in him. It was that Prefect's duty to see that he did not die of hunger, and there was nothing unsuitable in the fact that money was given him; but that this man did not at all understand that he positively had deserved death by his crime, prompts us to declare that even the lowest stupidity was not banished out of him. And this leads Us to think that the reason why the ignorant lower class people bring upon themselves prosecutions on account of flocking together for conspiracy and revolt, is that they do not know the laws; and this ignorance is a consequence of the inability of the Prefects to improve and guide them in ordinary times of peace"¹. Then follows the command that on all days of the new moon and of the full moon those officers shall have

¹ 上諭內閣、昨候補知府那英押解教匪首逆高均德及高成傑到京。據稱高均德在途心懷畏懼、不肯飲食。經伊等用言哄誘、告以到京必可邀恩釋放、仍令回至川陝、隨同官兵打仗。高均德聞而欣喜、並於沿途驛站索銀、積至五百餘兩。零星給與樵夫、並稱存積銀兩擬於釋回赴軍營時作為犒需、等語。

高均德身犯大逆重罪、一聞解官哄誘之言即深信不疑、冥頑已極。在地方官慮其不食餓斃干係處分、給與銀兩尙無不合、但高均德竟不知所犯係必死之罪、亦可謂下愚不移矣。因思愚賤之民敢於聚衆謀逆罪由自取而揆其罔知法度之由、則係地方官平日不能化導所致。Chap. 7.

to read to the people the Sage Edict, that wonderful universal remedy against heresy and rebellion.

To be sure, we all fully share the emperor's astonishment at this childish simplicity of a rebel believing in mercy and grace from Confucian tyrants! And such a simpleton stood for some years at the head of undisciplined farmers and townspeople who checkmated celebrated generals and their overpowering legions collected from Canton to Tibet, from Kirin and Heh-lung-kiang to Kashgar! Perhaps the frightful prospect of the fate awaiting him had turned him silly, but this trifle was of course overlooked by the august author of that decree, whose Confucianly schooled mind forthwith settled upon his grandfather's Sage Edict, which had this time missed its magical effect in preventing rebellion, having, alas, not often enough been read aloud in public! May we go so far as to see in this episode a trick played by the Generals upon their Imperial master? Did they present him with an idiot picked up somewhere, with a straw man instead of the real Kao Kiün-teh? With interest we hear of the liberal support tendered to this wretch on his way to doom. May we infer from it that the sectaries had on the highroads an organized system of helping and comforting their brethren in need? Or were they simply living there in great numbers, as in all parts of the empire?

The year 1800 opened auspiciously for the Imperial armies. In the second month the insurgents sustained a series of momentous defeats through the strategy of T'en Leng-t'ai, mainly in the south of the department Lung-ngan 龍安, which shows that they stood in Szê-ch'wen no less than eight degrees west of the region where the rebellion broke out. Simultaneously, Na Yen-ch'ing cut off the way to the south to the rebels operating in Kansuh, which had the good effect that their divisions in Szê-ch'wen were confined in the northern districts of this province, and in the adjacent parts of Hupeh and Shensi. This greatly facilitated their being attacked and gradually destroyed by Leh Pao, the high Commander in Szê-ch'wen. The emperor thus seeing the end of the war draw near, forthwith journeyed to the mausolea of his father and grandfather, there to announce the happy news and offer thanksgiving to their manes¹.

It seems quite natural that, while the endless war thus raged, the persecution of the sects for the maintenance of peace was carried on by the authorities with unrelenting diligence in the

¹ See the decree of the 10th of the third month, in the *Shing hiun*, 18.

districts where as yet no rebels had made their appearance. The mandarins in this evidently proceeded so extravagantly, that the emperor deemed it necessary to interfere, lest matters might go from bad to worse. It has been proved, he wrote in an edict of the 6th of the fifth month (June 26), inserted in the 18th chapter of the *Shing hiin*, that the Prefects in their searches for heretics and in their persecutions generally allow themselves to be guided by hearsay and gossip from the street, so that even simple worshippers of Buddha, and people merely believing in persons possessed by spirits, are pointed out and persecuted as sectaries. Proclamations shall be posted up everywhere, to inform the people "that they who by mistake became sectaries shall, as soon as they entirely change their minds and repent, be considered as loyal subjects, and not be punished at all for what they did before" ¹. No orders then to suspend, even for own safety's sake, this rebellion-breeding persecution? No, the Confucian state-principle shall be maintained tooth and nail! Only not every heretic shall be slashed with the knives or otherwise punished as a thorough rebel: the renegades must be spared.

The organization of the insurgents remained broken. They were driven into Kansuh as far as Min 岷 and Ts'in 秦, and for months together their scattered divisions were hunted after in the three provinces by Teh Leng-t'ai and Na Yen-ch'ing, sustained by Khoh-leh-ting-pao 額勒登保 who from the outset had also been in the field against them. They were slaughtered by myriads. It was a pacification in the true Chinese sense: a destruction of human life on the largest scale imaginable. Consequent on this change in the state of matters, Liu Chi-hieh, the sectarian leader already chased during the great persecution which caused the rebellion to break out (see p. 355), fell into the hands of his pursuers. According to a decree of the 15th of the eighth month (3rd Oct.) he was captured in Honan, sent up to Peking, and examined for several days by the Council of State and the Board of Punishments. Of course he suffered the lingering death by the knives. This severest of all punishments, the emperor proclaimed in this same decree (*Sh. h.* 98), was not at all inflicted upon him in his capacity of general leader of the White Lotus Sect; no, by no means; but, besides the crime of raising money for his enterprises, he had committed other damnable things. Realizing

¹ 有誤入邪教者一經改悔、即爲良民、決不罪其既往。

that the simple levying of contributions would not enable him speedily enough to execute his rebellious designs, he had bribed a certain Wang Siang-hi 王雙喜 to pass for a Niu-pah, and had set up this person for a descendant of the Chu family (see p. 351 and foll.); moreover, he had prevailed upon Liu Szë'-rh, the son of Liu Sung (p. 355), to play the part of an incarnated Maitreya who was to support that Niu-pah in his endeavours to make the people rise. If these confessions, extorted by means of the instruments of torture from an old man doomed to die, give the truth, then for sure the Lotus religion was a hotbed of conspiracy, with a pretender or rival emperor ready at hand. But can we on this ground take that sect for a merely political confederacy with revolutionary designs? Certainly not; besides, the same Imperial decree itself forbids it. Indeed, after having declared pathetically that, whereas his holy ancestry had so largely bestowed benevolence upon the material bodies of mankind, it truly was a crime of the most abominable kind for this Liu Chi-hieh to come out with a pseudo-descendant of the previous dynasty, therewith to enflame the ignorant people — the Son of Heaven continues in the following words:

"When (in 1794, see p. 354) Liu Sung and Sung Chi-ts'ing were "arrested, and their prosecution was opened, Liu Chi-hieh, on "hearing this in Fu-keu, took to flight. Our deceased Imperial "Father then repeatedly issued severe orders to every province to "seek and arrest him, for as Liu Chi-hieh belonged to the worst "of rebellion-brewers, it was of the utmost necessity to catch "him as soon as possible. So, at the outset, all this did by no "means occur because he had propagated the White Lotus religion. "Then the Prefects in the various provinces missed the capacity "to realize the wise ideas and intentions of my departed Father; "the search after heretical sects and the arrests were made pretexts "to ransack the country in all directions, and the Yamen people "and police were left a free hand to extort and vex all around "in every way they pleased. They did no more distinguish between "sectaries and non-sectaries, but only between people who gave "them money or not; and so they induced the exasperated people "both openly and in secret to make common cause with the sectaries. "Persons to whom the treatment professedly had become intolerable, "were employed by them to raise a confused, cankering spirit "of agitation, which came to an outburst in Siang-yang, and spread "over Szë-ch'wen and Shensi; and now warfare and executions have "been going on for five years, and still We seek for the means to "make an end of the matter. It has been found to be true that for

'several years Liu Chi-hieh was travelling or in hiding in the district of Sin-yé, in the department Teng (in Honan), without one of the Prefects showing himself capable of discovering him. This is evidence that in seeking and arresting heretical sects it is the great rule that innocent people are dragged into trouble, while chief culprits guilty of actual rebellion and opposition are allowed for years together to slip through the meshes of the net¹.

"Now as regards the so-called White Lotus religion, its origin is in the far past. The sacred writings recited by Liu Chi-hieh had no other tendency than to admonish humanity to do what is good, and there was not one letter therein relating to rebellion or opposition. The crime of Liu Chi-hieh, for which he has been cut into pieces of an inch at the stake, consisted in that he employed a so-called Niu-pah to secretly form rebellious conspiracies; the punishment was caused by his own sins, and had nothing to do with the White Lotus sect. Confucians reciting and learning the books of Confucius and Mencius, and thus professing the orthodox doctrine, might fare in the same way. And if there are among the insurgents now harassing Szé-ch'wen, Ch'u (Hukwang), Shensi and Kansuh, one or two civil or military Confucian literati who took their side, would it be right to blame the Confucians in general for this, make it into a grievance against their class, and despise them? They who profess the White Lotus religion, and fast, or recite religious writings, differ at bottom in nothing from the peaceful population; may one then, because there was a Liu Chi-hieh amongst them,

¹ 從前鞏護劉松宋之清等破案時、劉之協在扶溝聞信脫逃。蒙皇考屢次嚴飭各省購緝、原因劉之協係屬謀逆要犯、不可不迅速擒捕。初不因其傳習白蓮教之故。彼時各省地方官未能仰體皇考聖意、竟以查拏邪教爲名、四處搜求、任聽胥役多方勒索。不論習教不習教、只論給錢不給錢、以致含恨之人與習教者表裏勾結。藉無可容身之名紛紛蠢動、起於襄陽、蔓延川陝、迄今勦辦五年、尙稽戴事。其實劉之協數年以來在鄧州新野地方往來潛匿、地方官並未能查察。可見搜拏邪教大率拖累無辜、而實在叛逆首犯轉至任其漏網多年。

"designate all the members of that religion as a band of rebels, "and institute stringent search and measures against them?"¹. — After a few more reflections of no importance to our subject, the edict terminates with a general warning to the authorities to leave the White Lotus religionists in peace, unless they should hold meetings for mutual stimulation; yea even the friends and adherents of Liu Chi-hieh, who had hidden him for so many years, they shall leave alone.

Four days later this decree was followed by another of similar tendency (*Sh. h.* 8), and containing the same frank statement as to the only main cause of the rebellion: religious persecution. It gives moreover an exposition of the logic constraining the emperor to such persecution, a logic with which we are in the main familiar, but which it is nevertheless interesting to read in a state-document produced by the supreme heretic-hunter himself:

"Reverently we have found in the Authentic Register of Decrees "of the sixth year of the Khien lung period (1741), that then "an Imperial edict was received, to the effect that, for the ruling "of regions where as yet no rebellion against the Government "has arisen, and for the protection of a realm where the Govern- "ment is not yet in danger, it is necessary to make the manners "and customs and the human mind the first and chief objects of "care. For where the human mind is orthodox (*ching*), there "the manners and customs are pure, and as a consequence the "Imperial Government possesses integrity and wisdom, in conse- "quence of which a long existence is ensured to the dynasty. "This sage edict, so glorious and brilliant, truly is a political "standard rule for myriads of generations²).

¹ 至於白蓮教名目由來已久。即據劉之協所誦經文大意亦不過勸人爲善、並無違悖字樣。劉之協之罪犯寸磔在於託名牛八潛造逆謀、孽由自作、與白蓮教無涉。譬如儒生誦習孔孟之書、尊崇正教。設現在川楚陝甘滋事賊匪或有一二文武生員脅從在內、豈因此而遂以儒相詬病等而下之。其學習白蓮教者持齋誦經原與齊民無異、詎因白蓮教內有劉之協一人而遂指習教之人概爲匪黨、嚴行查禁乎

² 朕恭閱乾隆六年實錄內欽奉諭旨、制治未亂、保邦未危、必以風俗人心爲之本。人心正、則風

"My deceased father inherited from three Imperial reigns (of Shi Tsu, Shing Tsu, and Shi Tsung) an heirloom in which double harmony and multiple concord prevailed. Under his rule all the land between the seas and the canopy of heaven enjoyed rest and peace; the main principles of polity directed his commands; and yet, careful and reverend from morning till evening, he tried to make his good rule still more predominant, and to render the prevailing rest still more tranquil, with more than threefold devotion applying himself to the first and chief objects of care: the manners and customs, and the human mind. And when I had reverently received from Him the Great Heirloom, I diligently sought for His principles to rule the nation, and had but one fear, namely not to attain this object. Reverently looking up to Him, I received His lessons and inherited His ardent zeal; but from morning till evening I live in fears, especially because the human minds have more and more become unlike those of antiquity, and the manners and customs day by day rapidly disappear, and from day to day degenerate. Could I ever venture to neglect to bear respectfully in my mind the polity of my Predecessors, and often to meditate upon Their method of improving the people and perfecting the customs?"¹

"Now the improving the people and perfecting their manners and customs surely demands that before all things they are prevented from being misled by heresies (sié) and thus made to move together in the path of orthodoxy (ching); only when this has been done can their improvement by doctrine take effect. The doctrine of Confucius is the most worthy, the most august for ten thousand generations. Beside this, others exist, like those coming forth from Buddhism and Taoism, which, though not orthodox, have since the Han and the Tang dynasties up to our time not been completely scoured away with sand. But by their special dress and ceremonial attire, and because they

俗醇、而朝廷清明、國祚久遠、胥由於此。聖諭煌煌、實爲萬世治道之準。

¹ 我皇考承三朝重熙累洽之後。其時海宇安恬、綱紀整飭、然猶朝乾夕惕治益求治、安益求安、而於風俗人心之本尤三致意焉。朕實紹丕基、勤求治理、惟恐弗克。仰承謨烈、夙夜滋懼、況人心漸不如古、風俗日趨日下。朕敢不敬念先猷、亟思化民成俗之道乎。

"live under abbots, these votaries are a separate class of people, "so that if there are among them disturbers of the peace or enemies "of the Government, these can forthwith and easily be prosecuted or "found out. But as to the members of that so-called White Lotus "religion of these later ages, they do not distinguish themselves "from ordinary people by separate dwellings, nor by a particular "dress, and so there is no means to sift from each other the "local heterogeneous elements among these religionists and non-"religionists living together in the same house. Hence, when "mandarins have to do with a heretical religion, they as a rule "make their searches and arrests quite at random; besides, over "and again they avail themselves of such occasions to extort "money, without asking whether they have to do with members "of the religion or with non-members — it is only bribes they "seek. And, what is worst of all — while ignorant country "people who cannot even read a single letter, are thus arbitrarily "and at random arrested on the charge of heretical rebellion, "the real sectaries and makers of proselytes are allowed to go "free, and remain untried. The bad weeds were not separated "from the loyal elements; they provoked disorder, and — Our "babes brandished the weapons and were slaughtered and captured "in meres and ponds for several years; and to this day they "are not pacified.....¹

Who, on reading this public confession of the emperor before his whole realm and people, can now entertain a shade of doubt as to this rebellion being a religious rebellion provoked by intolerable persecution of sects, the doom of which both holy dogma and

¹ 夫化民成俗必先使百姓勿惑於邪、同趨於正、而後教化可行。孔子之教萬世尊崇。此外如釋道之流、雖非正教、然漢唐至今未嘗盡行沙汰。且其服飾住持自成一類、卽有滋事爲匪者無難立時辨識。若近世所稱白蓮教、其居處衣服與齊民無異、卽一家之中同居數人其習教者與不習教者無由分別地方不肖官吏因有邪教之目、輒肆查拏往往藉端勒索、不問其入教與否、惟賄是求。甚至有鄉閭椎魯全不識字之人任意妄拏指爲邪匪、而實係習教傳徒者轉置之不問。良莠不分、激成事故、遂致赤子弄兵潢池勦捕頻年迄今未靖。

ancestral example imperiously imposed upon the emperor? Nevertheless, this virtuous son of Heaven and of a sanguinary father washes his hands: it is, he swears, not he who unchained rebellion, war, and slaughter, but the arrogant, rapacious mandarin and yamen-rabble did it. Also the sacred state-dogma, which year by year let loose this pack of ravenous wolves amongst the poor people, was quite innocent. Would that dogma be discarded now, in these years of fire and blood, which exposed its terrible character in all its nudity, and showed how much it was apt to shake the throne and the dynasty? By no means. Not even the idea could occur to the emperor, for, like everything preached by Confucius and his school, that dogma was to prevail "for a myriad of generations". Let us now for a few moments more listen to the self-excuses and tattling of this sanguinary autocrat:

"The truth is, that Liu Sung, Sung Chi-ts'ing and Liu Chi-hieh "were tracked and arrested merely because they harboured rebellious "intentions in secret, but not by any means on account of the "White Lotus religion. The reasons which led to the prosecution "of Liu Chi-hieh have in these days been published within the "capital and abroad; besides, in an essay written by Myself and "entitled: Discourse on Heretical Religions', I have made known "that sectaries respecting authority and obeying the laws must "not be searched out and arrested; but that they shall be "punished and prosecuted if they hold meetings and violate the "laws. The point of issue therefore is that such ignorant people, "as long as they conduct themselves peacefully and perform "their duties, must not be sought for with too much zeal; but "from the outset I have refused to allow that White Lotus religion "to exist, lest the ignorant hurry headlong into beguilement "every day. When the study of orthodoxy makes its light shine "clear and bright, the sideways (or left Tao) are of themselves "closed. The movement of reformation by study (of orthodoxy) "must in the first instance proceed from the Emperor. Therefore "my daily untiring devotion is directed upon a diligent search "for good principles of government; therefore also my only "aspiration is to make my Court orthodox (ching), in order that "the mandarins also may become so, and through the orthodoxy "of the mandarins my myriads of subjects likewise").

¹ A translation of this document is inserted at the end of this Chapter, page 878.

² 其實從前查拏劉松宋之清及劉之協因其潛蓄逆謀、並非因白蓮教之故。昨已將辨還劉之協

Thus Jen Tsung, "the Humane", weary of the campaigns against his own people whom persecution and slaughter had driven to despair, throws to his "babes", that he so fatherly loves, a dry bone of religious liberty: — henceforth they need no more be absolutely sure to be thrown into his dungeons for their religious convictions, tortured, beheaded, strangled, cut to pieces, scourged and exiled, provided only they abstain from holding religious meetings and forming religious corporations. Whether this double condition could be fulfilled by the people without destroying their religion, religion in general being hardly consistent with absence of edifying congregations, the august statesman, whose political sagacity was all from Confucius, was, of course, not able to take this into his account. Every line of his two decrees was intended, but, for sure, not calculated, to rock the rebels to sleep; such lullaby could hardly take effect upon a people which for generations had had ample opportunity to experience what Chinese religious liberty was worth, and now stood in arms against a tyranny which had slaughtered their wives and children already by myriads, and made their homes and fields one boundless waste. Not as head of their religion, they are told, was Liu Chi-hieh chased as a wild brute for years, imprisoned, tortured, slashed; nothing of the sort. It was only in his capacity of rebel. Behold this Son of Heaven, wading in human blood, who, at the end of his wits and seeing the bottom of his treasures, excuses himself before his people with such loathsome hypocrisy!

The resistance and tenacity displayed by the rebels, the myriads fighting on their side, and — as we read in many edicts relating to the military operations, and on almost every page of Wei Yuen's account — the masses slaughtered by the Imperialist in numerous encounters and battles, this all tends to prove that the sects counted their members amongst the people in immense numbers. Were perchance almost all the people sectaries? The heretics may have forced thousands of non-heretics to fight on

緣由宣示中外、並親製邪教說一篇申明習教而奉公守法者不必查拏、其聚衆犯法者方爲懲辦。原以此等愚氓但能安靜循分、卽不必過事苛求、初非欲留此白蓮教之名、任蚩蚩者日趨於惑也。夫正學昌明、則歧途自絕。教化之行必先自上。朕勤求治理日有孜孜。惟期正朝廷以正百官、正百官以正萬民。

their side, as from time to time the decrees proclaim — but the kernel of the insurrection was unquestionably formed by themselves. We may also admit that the various religious fraternities joined under the same banners against the common oppressor, although nowhere in the edicts or the *Shing wu ki* do we find them mentioned separately. The term White Lotus comprised them all. In Liu Chi-hieh we certainly have a person of considerable account. This *bête noire* of the supreme Government and its satraps, unanimously decried as the soul and spirit of the rebellion, apparently was a pontiff or hierarch such as Wang Shen, who figured as head of the rebellious Lotus sect in the last phase of the Ming-dynasty (p. 166). We long for more information about him, but the edicts do not give any. He evidently never did act as a warrior. Wei Yuen gives the following account of his arrest.

"In the sixth month of the fifth year (1800) the sectarian chieftain "Liu Chi-hieh was captured in Honan. At that time, in the district "Kiah in the centre of that province (see map p. 352), in the "strongholds of the family Tih, a thousand rebels had just then "risen; but Wu Hiung-kwang, who was garrisoned in Lu-shi (a "district bordering on Shensi), and Ma Hwui-yü, the Lieutenant "Governor of the province, took advantage of a moment that "they had perched together like a flight of crows, and attacked "and annihilated them. Knowing that Liu Chi-hieh had escaped, "they caught him in the district of Yeh (in Nan-yang dep.) The "Emperor being informed of the fact, considered that Liu Chi-hieh had founded heretical societies which had spread like "poison through five provinces, and for several years had managed "to evade the penalty of death; and he issued a special order to "the effect that Kao Khi, Vice-President of a Board, and Hing "Shang, officer of the Body-guard, should take him post-haste, "confined in a cage, to Peking" ¹.

Neither the great expansion of that most dangerous revolt, nor the anxiety that it might spread still further, detained the Government from religious persecution in the provinces where as yet

1 五年六月教首劉之協被擒于河南。時邳縣翟家寨有千賊新起、吳熊光駐防盧氏、布政使馬慧裕乘其烏合、撲滅之。知劉之協脫逃、旋獲諸葉縣。奏聞、上以劉之協首創邪教、毒流五省、遺誅數載、特命侍郎高杞侍衛與常馳驛檻送至京。 *Shing wu ki*, chap. 10, fol. 1.

all was quiet. No such criminal deviation from the path traced out by his august father, could cross the emperor's mind. We read for instance, in a decree of the 21st of the fifth month of the year 1800 (*Sh. h.* 98), of the arrest of one Kao Kwan-hien 高觀賢, a propagandist in Peking; — since the books of this man and his co-religionists, thus the emperor declares, "mainly contain prayers and chants, it is evident that their offence constitutes rebellion" (內首列祝頌之語、其非爲悖逆可知); therefore the accomplices mentioned by him shall be arrested and prosecuted, but only such punishments shall be inflicted as they deserve, and herewith the suit shall end, lest arrests be made of innocent people. In this way peace and rest will be best preserved. The first pages of the next chapter will further show how the polity of persecution continued its work unhampered during the great rebellion.

And now for a few moments longer we must return to the field of war.

The fact that Liu Chi-hieh in the period when the rebellion began to flag, could still, in the very heart of Honan, call a thousand people to arms, shows that there was yet work of slaughter in abundance for the Imperial armies. In proof of the strong cohesion of the sects, far and wide, we may quote the fact that they kept up their connections even with their chief Wang Fah-sheng (see p. 356), an exile in the heart of Asia. We know this through Wei Yuen, who writes: "In the winter of that year (1800), one "Chang Ts'uen in Nganhwui, member of a heretical religion, sent "his son Chang Hiao-yuen with three co-religionists secretly through "the Kia-yuh Pass (in the extreme north-west of Kansuh, map p. 813) "to a place of exile in Kashgar, to visit Wang Fah-sheng, the "chief of their religion. On his return, Chang Hiao-yuen travelled "to Szê-ch'wen (to visit the camps of the rebels?), and then for fear "of punishment gave himself up to the authorities. By Imperial "order he was sent back to the seat of his family, and with his "father received pardon from the penalty of death, in order that "rebellious movements might be kept down" ¹.

In Shensi the campaign was led by Khoh-leh-ting-pao, in Szê-ch'wen by Teh Leng-t'ai and Leh Pao, who, according to official

¹ 是年冬安徽民張全習邪教、令其子張效元與同教三人潛出嘉峪關赴喀什噶爾戍所、訪其教首王發生。效元回至四川、畏罪出首。詔遞回原籍、父子免死、以安反側。 *Shing wu ki*, chap. 10, fol. 1.

reports, defeated the insurgent over and over again, slaying them by thousands. In Hupeh also fighting continued, but apparently with little success for the Imperialists, for in the beginning of 1801 the emperor felt constrained to entice Su T'ien-teh, Wang T'ing-chao 王廷詔, Fan Jen-kieh 樊人傑, and still other sectarian chiefs to subjection, by promising them high rewards, as well as pardon from the penalty of death to all others who submitted. Whether these Chinese tactics led to any considerable results, we know not, but there are serious reasons to doubt it. Indeed we read in Wei Yuen's book that in the month following, Wang T'ing-chao was taken prisoner and sent in a cage to Peking. On this occasion he showed again how corrupt he was, by being found in possession of a religious book with portraits. And Su T'ien-teh, as Wei Yuen further relates, was drowned, or drowned himself, in the fifth month near Liang-ho-kheu 兩河口, when his troops were pressed hard by those of Teh Leng-t'ai. And Fan Jen-kieh we meet with again as a member of the religion of the Old One (老教), or Lo Hwai, in the third month of 1802, in the function of cashier to an insurgent force in Hupeh, which was dispersed in the fifth month on the borders of the districts Fang 房 and Chuh-shan 竹山; on this occasion he was drowned in the swollen border stream. In the sixth month of that year Khoh-leh-teng-pao could report to his lord and master, that in Szē-ch'wen and Shensi the rebel armies were all scattered, and were left to roam about in the mountains as a disorganized band. Neither he, nor Teh Leng-t'ai would give them any rest, and two months later matters were so far advanced that the rebel bands fled whenever the Imperialists came in sight, and did not take a firm stand anywhere again. Then Wei Yuen has to fill another series of pages with reports of wholesale slaughter, and decapitations by thousands. In the tenth month Hupeh too was declared clear of rebels, and in the twelfth the emperor could proceed to adjudge rewards to the Viceroy of Szē-ch'wen, Shensi and Hukwang, viz. Leh Pao, Hwui Ling 惠齡, and Wu Hiung-kwang, with the high privilege of carrying yellow marks of distinction. Khoh-leh-teng-pao and Teh Leng-t'ai were endowed with the dignity of heu 侯, the second grade of nobility, hereditary for ever; Leh Pao received the third grade, poh 伯, and Ming Liang the fifth, nan 男. The emperor also rejoiced the hearts of numerous stars of second magnitude with various marks of distinction and honour. He went to announce the joyful news of the pacification of the soul of his father at his mausoleum,

with a solemn sacrifice, and he sent emissaries into the four provinces now reconquered, to bring thank-offerings in his name to the gods of the mountains and rivers. And finally, in all the devastated regions, he granted the agriculturists immunity from any arrears of ground rent: a magnanimous act which did not cost him much, since the people who might have profited by it existed no more.

The long edict of the 16th of the twelfth month (9 Jan. 1803) by which all these blessings and favours were bestowed, is contained in the 19th chapter of the *Shing hün*. It is worth noticing that in the preamble of this state-document, which is a short discourse on the causes of the rebellion, this is boldly stated to have been provoked by the religions themselves, because heretics beguiled the ignorant crowd under the pretence of offering incense and healing the sick, and because they raised contributions. And now, although the rebellion was at an end, not so the slaughtering. The laurelled heroes of yesterday were now converted into wholesale executioners. "The three provinces", Wei yuen writes, "were indeed pacified, but the mountainous parts and the frontier lands still sheltered fugitives. An Imperial decree declared, that although the main disease was cured, the boils and sores were not yet healed, so that the chief and sub-Commanders under whom the occupied territory was placed, should not come to the Metropolis too soon; and the generals should take warning of the precedent of Li Tszë-ching of the latter period of the Ming dynasty, who, being completely beaten by the Shensi troops, saved his life in the mountains with hardly more than 18 horsemen, and a year later re-appeared with fresh troops, to rage again on a large scale. Therefore one single rebel left undestroyed, may be quite enough to spread rebellion afresh, like a flood or a creeping plant" ¹.

Khoh-leh-teng-pao occupied Si-hiang 西鄉, in south Shensi, thus cutting off the retreat to the north for the rebels in Szë-ch'wen; Teh Leng-t'ai formed another cordon in Szë-ch'wen, about Tai-p'ing 太平 and Ta-ning 大寧, in order to prevent the rebels

¹ 是時三省雖靖、山林邊界尙蔽遁逃。詔以大病雖愈、瘡痍未復、命經略叅贊毋遽來京、而諸帥亦鑒于明季李自成、爲陝兵剿敗、僅餘十八騎亡命山中、逾年復糾衆出大猖獗。是一賊不盡皆足滋蔓。 *Shing wu ki*, chap. 10, III.

from falling into Hupeh, while Leh Pao with Yang Yu-ch'ur 楊遇春 manoeuvred between the two, to do the actual butchering. The pages in Wei Yuen's book, which describe this massacre, are disgusting to read; they are a monotonous enumeration of skirmishes and carnages, captures and decapitations by hundreds. On the 15th of the seventh month (30 Aug. 1803) an Imperial decree proclaimed the joyful news that the work of pacification was actually accomplished, thanks to the help of Highest Heaven, the Imperial ancestors, and the departed Kao Tsung (*Sh. h.*—19).

There are no means of guessing the number of human lives swallowed up in these eight years of religious war. Wei Yuen declares himself incapable of estimating them, but he is better informed about the costs: the Imperial treasuries were lightened by twenty thousand myriad ounces of silver. The number of butchered rebels, he adds, about which reports were sent in officially to the Throne, reaches a total of several hundred thousand, but no figures can possibly be procured for the masses who fell in the Imperial ranks, or perished in the five provinces from want, misery, and distress. Probably starvation and suicide destroyed almost all the aged and weak, the women and children, driven helplessly from their devastated homesteads. Is there in the history of the world a second example of such destruction of a people by its ruler for the sake of a political theory of fanatic orthodoxy? Verily, the altar of Confucius, on which the Chinese nation is immolated, is the bloodiest ever built. And the Powers who never have viewed that altar in this light, who never have known its hideous character, will they persistently keep it standing, and save the high-priest officiating thereat from being dethroned by their victims?

In conclusion it remains for us to fulfil a promise made on page 372, and place before our readers the Discourse on Heretical Religions (邪教說), which the emperor shortly after the arrest of Liu Chi-hieh, i. e. about the middle of the year 1800, gave to the nation as a product of his own brain and hand. We are enabled to do so by the *Szê-ch'wen tung chi* 四川通志 or "General Account of Szê-ch'wen", which in the nineteenth chapter contains a reprint of it, amidst many particulars about the revolt. This sample of Imperial sagacity and genius contains in fact nothing we do not already know, and is only of some value for us for confirming in supreme instance the political and ethical theory regarding sects and persecutions, developed in so many other state documents.

"The wise sovereigns of the past cut and wrought the means for helping them (in ruling their states) out of the Tao te h or virtues and blessings of the Tao, and out of benevolence, righteousness, ceremonies, music, and penal and political measures; and improving and nurturing the ten thousand regions therewith, they made the people quickly advance day by day in the path of orthodoxy, as otherwise they might be seduced by heresies¹.

"Only since the two religions played their part in the Middle Kingdom have the names Buddhism and Taoism existed there. Their sermons have also been edited by us, Confucians, because their highest aim is equally exquisite and of fundamental excellence, for they exhort mankind to do good, and they withhold them from evil, thus being of help in the Sovereign's work of transformation and improvement, without much deviation or error. Hence it is that sage emperors and wise sovereigns have tolerated these classes, and have not applied to them the scouring-process with sand (extermination). But as regards the starting-point of the White Lotus religion, this merely consists in defrauding the people of their money and in beguiling the multitude. Under pretence of sacrificing incense and affording cure to the sick, it secretly possesses Buddhist sutras, and sayings about Taoist immortals, without its members distinguishing themselves in dress from ordinary people, nor having convents or abbots; the people it gathers are altogether unreliable rabble, who, giving up their trades and business, cannot help spreading, and becoming rebels. Also in this respect they are not the equals of the Buddhist and Taoist clergy, and yet where are they not found in the empire, over its whole extent? If they merely can keep quiet and obey the laws, their burning of incense and curing of the sick are not forbidden under the reign of this dynasty, as being at bottom works of benevolence prompted by commiseration. But when they take such work as a pretext for gathering people, for wielding arms, and gradually creating a thing of so high consequences as a rebellion, then the Sovereign's laws cannot tolerate them².

1 先聖王以道德仁義禮樂刑政教成轉相、化育萬方、使民日趨於正道、恐爲邪說所誘也。

2 自二氏行於中國始有釋教道教之名。因其說亦皆吾儒所撰、大旨亦精微元妙、勸人爲善、戒人爲惡、轉異王化無大差謬。是以聖帝明王姑存

"Thus it was that searches and arrests commenced on account of no more than one or two rebellious conspirators, ringleaders such as Liu Sung, Sung Chi-ts'ing, and Liu Chi-hieh. The first named two men had undergone their legal punishment, and nobody was as yet involved, when Liu Chi-hieh escaped from Fu-keu (see p. 357). He was then the only culprit sought after, but among the Prefects some did not properly execute the orders received respecting him, while others were rapacious and sought to enrich themselves; lictors, police, and yamen-writers came out in all directions to disturb and vex the people; the rabble among the country-people used this opportunity to blow the trumpet of search, and people really guilty of rebellion were ranked among those that were not to be prosecuted, while the innocent were at random arrested under the pretext that it was for the prosecution of the White Lotus religion. Thus a rising was caused in Siang-yang (see p. 357), and through Yü (Honan) the rebellion passed into Shensi, as also into the department Tah in Szê-ch'wen. Sù T'ien-teh and Wang San-hwai availed themselves of the prevailing canker of agitation to induce the rebels to make common cause, and from that moment they quickly moved westward, exhausting Our armies by skulking everywhere. The woes thus inflicted upon Our loyal subjects wound Our heart and distress Our eyes; they can hardly be described by pen¹.

此類、不加沙汰。至於白蓮教之始則爲騙錢惑衆。假燒香治病爲名、竊佛經仙籙之語、衣服與齊民無異、又無寺宇住持、所聚之人皆失業無賴之輩、所以必流爲盜賊。是又僧道之不若矣、然天下之大何所不有。苟能安靜奉法即燒香治病原有惻怛之仁心、在朝政之所不禁。若藉此聚衆弄兵漸成叛逆之大案、則王法之所不容。

¹ 故查拏之始原因逆謀之一二人、如劉松宋之清劉之協首犯耳。劉松宋之清皆已伏法、並未株連、而劉之協自扶溝脫逃。所緝者仍此一犯、而地方官有奉行不善者、有苛求圖利者、胥役衙書四出滋擾、閭閻無賴借事喚求、將正犯反置於不問、妄拏無辜、名曰欲辨白與教。以致起於襄陽、由豫入陝而川省達州。徐添德主三槐亦乘時蠢動、互

"At present the camps of the insurgents are not entirely filled with religious rebels only, but shelter also revolting people who misuse their power, merely to rob and plunder. Those whom the Government armies slay, are rebels, and those who, though not sectaries, oppose them, are killed without mercy. But sectaries, and people who at home occupy themselves with reciting religious things, are not punished for that. Even Liu Chi-hieh in his capacity of religious chief of the White Lotus sect would, ere he became a rebel, have merely been condemned to exile if he had bent his neck or had been caught. But since he fled to Hupeh and made common cause with the two rebels Yao (Chi-fu) and Ts'i, and arranged with his co-religionists that they should rise on the hour ch'ien of the day, month and year of this same name, he was a rebel in the true sense, and no pardon could possibly be granted to him. And after the outbreak he again stealthily travelled to Honan, and there slipped through the nets during seven years. If from that moment he had kept quiet and hidden himself, he could still have escaped. Who could expect that he would then make common cause with Li Kieh, and cause a rising in Pao (Pao-fung) and Kiah (see p. 374)? But from that moment his guiltiness of the worst of all crimes (rebellion) was at its acme, and the celestial divinities were then so filled with disgust of him that they induced him to cast himself into the net of the law. Thus the government principles could again be made to work correctly; was this the work of men?"

"That the White Lotus sect is not to be identified with the rebel-

相勾結、自此遂東奔西、竄疲我官兵、害我良民、傷心慘目、實難備書。

1 現今賊營中非盡教匪也、亂民乘勢圖劫掠耳。夫官軍所誅者叛逆也、未習教而抗拒者殺無赦。習教而在家持誦者原無罪也。卽如劉之協雖爲白蓮教教首、其未謀逆以前若俯首就擒、其罪僅止發遣耳。脫逃後至湖北、糾約姚齊二逆、並同教人等定於辰年辰月辰日辰時起事、是真叛逆、斷不可赦矣。起事後伊又潛往豫省、漏網七年之久。若從此安靜匿藏、原可倖免。孰意又糾約李傑等由寶鄉起事。此由罪大惡極、天神共憤使之自投法網。得正憲章、豈人力哉。

"lion, is perfectly clear from the above, and easy to understand. "Suppose there were in the rebel camps one or two members of "the Buddhist and Taoist clergy, would the two religions for this "have to be subjected to the thorough scouring-process with "sand? And if one or two literary graduates were there, should "then the institution of state-examination and preferment for "official dignities have to be abolished for that? After all, the "rebels among the members of the White Lotus religion are "ranked by the Law among those who must be put to death, "but those of its members who have not revolted — how could "we tolerate their being totally exterminated?

"The reason being now clear why the White Lotus religion is "not identical with the rebels, it follows that the prosecutions "which have taken place in these five years, exclusively concerned "the main point, namely the rebellion, and did not aim at the "extermination of heretical religions. But the holding of meetings "and the collecting of contributions finally result in disturbance of "the peace. Therefore, ye mandarins in the loyal districts, earnestly "instruct the people and guide them; promote the orthodox "studies everywhere, and thus imbue them with benevolence, "and rub rectitude into them; thus make them walk according "to the rescripts and conform themselves to the rules; thus "transform their harshness and viciousness, alter their manners, "and modify their customs. Then peace will probably by and by "prevail, and the people will quietly devote themselves to their trades "and professions, which after all is the dearest hope We cherish"¹.

1 故白蓮教與叛逆不同乃顯而易見之理。設若賊營中有一二僧道、豈盡行沙汰二氏乎。有一二生員、豈遂廢科舉之典乎。然則白蓮教之爲逆者法在必誅、其未謀逆之白蓮教豈忍盡行剿洗耶。

白蓮教與叛逆不同之理既明、則五年以來所辦理者一叛逆大案也、非欲除邪教也。然聚衆斂錢終流爲不靖。是在良有司實心訓導、宣揚正學、漸仁摩義、蹈矩循規、化其暴戾、易俗移風。庶幾小康、民安本業、朕實有厚望焉。

CHAPTER XIII.

THE PERIOD 1800—1812

We stated on page 366, that, while the rebellion was raging in the five provinces, the persecution of sects outside the actual scene of the war was continued as before. The fear of enlarging thereby the field of revolt, and involving still more districts, or perhaps provinces, in the catastrophe, may have withheld higher and lower authorities from displaying excessive zeal, and rather have prompted them to moderation. On the other hand, on account of this very fear, many mandarins may have followed the opposite line of conduct, and have resorted to most strenuous measures for intimidation or extermination of Sectarianism. Be this as it may, at all events it remains highly improbable that the insurrection gave more than a pretence of rest and peace to heretics outside the revolting provinces.

Imperial decrees corroborate this statement. In the *Shing hiun* (chap. 8) there is one of the 22nd day of the intercalary month following on the fourth month of the year 1800 (14 June), of the following contents. In the Authentic Register of Decrees (實錄) of My deceased father it is written that the people are ignorant, and led astray in manifold ways as regards spirits and deities, thus being prompted to outlay for prayers, invocations and sacrifices which bring no profit whatever. For instance, they make pilgrimages to other provinces, involving journeys of a thousand or even three thousand miles, often taking no less than three months, and resulting in the establishment of societies for the worship of deities. Such customs are prevalent in Chihli, Shantung, Shansi, Shensi, and other parts of the empire, but more especially in Honan. The Viceroys and Governors are therefore ordered cautiously to stop such practices, and to prevent the people from gathering together for the purpose of making such excursions, which are detrimental to agriculture, promote dissipation, and tend to corrupt the hearts and customs.

With all reverence I look up to this beautiful example of My august father, who thus by precept and admonition purified

the manners and customs. Being on a journey not long ago, I saw that pilgrimages were made to the Ya-ki 丫髻 mountains; the Tien-tai 天台 mount (in Chehkiang), and other places, and that this had become a regular custom even in the provinces closer to Peking. In groups of hundreds and thousands the people travel thither, blocking up the ways, men and women, riotous and loyal people all mixing up together; this entails not only needless waste of money and goods, but also disturbance and disorder. People do such things with the object of seeking happiness, or to invoke the gods for recovery of sick parents, instead of — as duty prescribes — remaining at home to nurse them. These are the causes of the formation of heterodox sects, without the extermination of which it is impossible to keep the minds orthodox and to let good manners and customs abound. In short, pilgrimages and the formation of clubs for this purpose shall be prevented by proclamation by the Viceroys and Governors, and they who are guilty of such things shall be severely punished in accordance with the law.

As another illustration of the position taken up by the high Government with regard to the heretics during that critical revolt, the following decree (Sh. h. 98), issued in 1801, on the 16th of the eleventh month (21 Dec.), will also serve. Information reached the Throne, that in the Honan district Si-hwa 西華 (map p. 298) a certain Chang Han-yü 張漢予, under the impression that the persecution of sectaries had ceased, collected a gang, who perpetrated a murder, after which the authorities with soldiers, lictors and villagers, arrested about forty of them. "We approve of this prosecution", the emperor decrees. "We formerly ordered in an edict (p. 372), and again in Our Discourse on Heretical Religions (page 379) promulgated throughout the provinces, that the Prefects are not bound to search out and to capture the followers of religions, these having to be considered as country-folk who know no better, and merely fast and recite religious scriptures without in any way committing lawless acts"¹. Therefore in the case under consideration, justice shall be administered with precaution, in order not to arouse fear and doubt in the minds of the people, — which evidently means, not to make them think that the persecutions

¹ 所辦好。前此節降諭旨、並親製邪教說、頒發各省令地方官不必查拏習教之人、原以鄉愚無知、不過喫齋念經、並無不法事跡。

were breaking out afresh. As a reward for his activity, the Prefect of the district may come to Peking, to be introduced to the emperor; other Prefects also, who played a deserving part in this affair, are to be rewarded; the culprits shall be executed at the place where they committed their crime; their heads shall be exhibited on the spot, and the others shall be judged and punished in the capital of the province.

It is clear then that the prevailing rebellion could only extort one concession from the tyrant, viz. no longer, as heretofore, were fasting and praying folks to be raged against with gross licentiousness, but with moderation. As for perpetrators of things contrary to the laws, and in particular those falling under the Law against Heresy, namely leaders, propagandists and organizers of meetings, for them the old regime remained in full force. On that worthless concession, formally laid down in the Law against Heresy (page 140), we expressed our opinion on page 141. Such were the alms thrown to his people by the Grand-Confucianist, in exchange for some millions of lives sacrificed in the struggle for religious liberty; in exchange for the lives of their wives and children; in exchange for their homes and properties devoured by flames or destroyed by arms! In respect of religious liberty in China this concession speaks volumes. It is easy to see that no good Confucian officer was in any way restricted by it. And so the demon of persecution might proceed unbridled in his old, bloody path, catching his victims on all sides from amongst poor people groping after Salvation by means of religion.

From a decree of the 8th of the fifth month 1803 (25 June) we learn that in Nan-tsing 南靖, a district of the Chang-cheu department in Fuhkien (map p. 342), a Buddhist priest, member of the Yen 顏 tribe, was sought for on an accusation of theft, but that he escaped, being warned by two policemen, whose religious leader he was. These men were thereupon condemned to strangulation, as chief culprits in this charge of misleading the people by "left Tao". The emperor orders that the sentence shall immediately be executed, and that it shall be prescribed by special decree to proceed henceforth with the utmost rigour against policemen who prove to be members of societies, or, worse still, assist the principals in such crimes to escape. A proof that heresy had crept even into the homes and bureaux of the very officers employed by the State to destroy it.

It stands to reason that during the great insurrection the religious societies in other provinces were also astir. While the dramatic afterpiece, the slaughter of the dispersed rebel remnants,

was enacted, a decree (*Sh. h.* 98) of the 8th of the twelfth month (Jan. 20) 1803 brought the news that in Kiangsi, probably somewhere on the Fuhkien frontiers, two zealots of a sect, Lai Tah-chung 賴達忠 and Liao Kan-cheu 廖幹周, had persuaded more than 1500 people to rise simultaneously at a given sign, but that, the rains having forced them to delay the carrying out of their plans, the authorities had had time "to kill or arrest them all" (悉數殲擒). According to confessions extorted from them, they were for the most part disciples or followers of the Fuhkieneses Li Ling-khwei 李凌魁, who, as reported at the time to the Throne, had been strangled there. It is sufficient — thus decreed the emperor, whom events had rendered somewhat cautious — to take such measures as will restore peace and repress opposition.

This heresy-hunt nevertheless assumed larger proportions. On the 16th of the fourth month of the following year (May. 24) a decree was issued, from which we learn that Ts'in Ch'ing-ngen 秦承恩, the Governor of the province, had also involved in the persecutions a so-called Mother-sect (老母教), a member of which, Wang T'ien-tsu 王添組 or Wang Sui-chung 王瑞忠 by name, had proclaimed himself to be Maitreya re-incarnate, thus enflaming the minds of the country people. In the previous year, he had been asked for support by Liao Kan-cheu, afore-mentioned, under promise to make him "religious headman of the temple of Supreme Purity" (上清宮教主), that is to say, Taoist pontiff in Kwei-khi 貴溪 (map page 342). He had also prepared a banner, to assemble the people. But he and two accomplices were sentenced by the Governor to be slashed or beheaded as rebels, and this grandee now requests permission from the emperor to execute their sentences and to forward their heads. And the Son of Heaven highly approves of these measures, and commends the Governor for not blindly persecuting peaceful people who did not violate the laws, and for not creating dangerous consternation or panic. He is to impress upon the people by proclamation how this Wang T'ien-tsu, who in his pseudo-capacity of Maitreya pretended to know the past and the future and to be able to deliver all from misery and trouble, could not even save himself from the penalty of death, thereby proving himself an imposter; and on this ground, heresies of whatever nature deserve no credit at all, and are better not embraced.

Persecution of Oh SHIH-AN.

The year 1805 is marked by a persecution of Christian communities in Peking, which in more than one respect deserves our attention. On the 30th day of the fourth month (May 38) the emperor issued the following decree to the Chancery:

„According to a report from the Board of Punishments, this body examined a Kwangtung man, Ch'en Joh-wang by name, who surreptitiously carried letters and maps for the European Teh Tien-szè (Teh, the Heaven Bestowed, Adeodato); and the Board discovered propagandists and followers of a religion, who were severally sentenced.

„The Europeans have a religion of belief in and worship of the Lord of Heaven, which is professed and handed down in their realms. In the beginning that religion was not forbidden here, and so in the Imperial capital European churches were erected, but merely because of the western methods, which were allotted a place in our chronological and astronomical calculations. All persons who voluntarily came from those realms to Peking to practise that science, settled in those churches; but from the beginning they were not allowed any intercourse with the natives of China proper, in order not to foster disorder. And yet this Adeodato has had the audacity secretly to propagate and disseminate his religion. The examination of the various persons guilty of practising it, has divulged the fact that not merely ignorant people and women were enflamed and misled by it, but even Bannermen were converted to that faith and worship; moreover, they used more than thirty-one religious books in Chinese characters. If no rigorous measures of prosecution be taken against them, how then can those heresies be stopped, and the progress on side-paths be prevented?¹

1 據刑部奏審明廣東民人陳若望、私代西洋人德天賜遞送書信地圖、並究出傳教習教各犯分別定擬一摺。

西洋人信奉天主教、在該國習俗相沿。原所不禁、卽京師設立西洋堂亦祇因推算天文參用西法。凡該國情願來京學藝者均得在堂棲止、原不准與內地民人往來滋事。乃德天賜膽敢私行傳播。訊明習教各犯不惟愚民婦女被其煽惑、兼有

"What has been originally written in those countries in European characters does not find any followers or propagators among our natives. But the religious books and writings now discovered have all been printed in Chinese, with what intent it is needless to inquire; so those books must inevitably find propagators and followers among the ignorant natives, and the Bannermen, above all, cannot escape from their influence. This is a matter therefore most seriously connected with the hearts and minds, the manners and customs. Ch'en Joh-wang who carried letters; Cheu Ping-teh of the Chinese army, who in their chapel preached their doctrine; and also the civilians Liu Ch'ao-tung, Chao Ting-cheu, and Chu Ch'ang-t'ai, all of them heads of the community, and the Chinese soldier Wang Meu-teh, who either despatched letters, or frequently propagated their misleading doctrines — they shall, pursuant to the verdict of the Board of Punishments, be sent up to Ili, and there given as slaves to the Oelöt; and without using heavy cangues, they shall be exhibited therein for three months, to show that there are punishments to deter people from such crimes" ¹.

"The woman of the Yang tribe, married in that of Ch'en, who has done duty as leader of the female community, is still more strictly to be reckoned amongst those who did not quietly do their duties. She must therefore be sent up to Ili, and there be given as slave-woman to the soldiery; and she shall not be exempt from wearing the cangue, nor be allowed to redeem her punishment. And the civilian Kien Heng, who forwarded letters for others by which people were persuaded to spread the religion, as also the soldier of the Chinese army Tung Heng-shen, who had many chances given him to turn from his errors,

旗人亦復信奉。並用漢字編造西洋經卷至三十一種之多。若不嚴行懲辦、何以闢異說而杜歧趨。

¹ 且該國原係書寫西洋字、內地民人無從傳習。今查出所造經卷俱係刊刻漢字、其居心實不可聞、此在內地愚民已不得傳習、而旗人尤不應出。此關繫人心風俗者甚鉅。所有寄信人陳若望、在堂講道之漢軍周炳德、會長民人劉朝棟趙廷畛朱長泰、漢軍汪茂德、或往來寄信、或輾轉傳惑、著照刑部所擬發往伊犁、給額魯特爲奴、乃免用重枷枷號三個月、以示懲儆。

"but tenaciously clung to them, and would not be roused from them, they shall both be placed in the cangue for three months, and when this term has expired, be sent up to Ili and there given as slaves to the Oelöt. Cheu Ping-teh, Wang Meu-teh, and Tung Heng-shen (already mentioned), who, disregarding their original position (as military men); of their own free will professed the European religion, can certainly no longer associate with others of their class, and are therefore all expelled from their Banner-regiment.

"But they who, as soon as proclamations were issued to that effect, voluntarily relinquished this religion, namely the civilians Wang Shi-ning, Ko Tien-fuh, Yin Szë-king, and Wu Si-man, as also the soldiers of the Chinese army Tung Ming, Tung Szë and Ts'ai Yung-tung — they repented themselves, and therefore shall be set free. But it is to be feared that these criminals under the temporary fear of punishment dissembled with their lips, and that their recantation did not proceed from absolute sincerity. Therefore the officers ruling the Banners or the family-seats of those men shall keep them under rigorous control, and if they dare to propagate or profess the religion again, a doubly severe punishment shall forthwith be meted out to them¹.

"And Adeodato, a European who came to the capital as a servant in Government employ, instead of quietly performing his duties and obeying the laws, recklessly undertook the printing of books and the propagation of his religion — a heinous crime assuredly. The Board of Punishments proposes that we either send him

1 民婦陳楊氏以婦女充當會長、尤屬不安本分。著發往伊犁、給兵丁爲奴、不准折枷收贖。民人簡恆曾代爲寄信請人傳教、漢軍佟恆善經反覆開導、執迷不悟。俱著枷號三箇月、滿日發往伊犁給額魯特爲奴。周炳德汪茂德佟恆善既自偕根本、甘心習學洋教、實不齒於人類、均各銷除旗檔。

至一經曉諭即情願出教之民人王世寧柯添幅尹思敬吳西滿、漢軍佟明佟四蔡勇通、尙知悔過、應行省釋。但恐該犯等因一時畏罪飾詞未必出於至誠。仍著該管旗籍各官嚴加管束、如敢再行傳習卽加倍治罪。

"back to his chapel, or else to the country whence he came; but neither of these two measures is adequate to his crime. An officer appointed by the Board of War shall bring this man to Jehol, and there he shall be incarcerated in the barracks of the Oelót. Furthermore he shall be committed there to Khing Kieh, who forthwith shall take charge of him and keep him under control, to prevent him from having intercourse or any business with natives and Bannermen, and thus also from fanning the fire of error among them.

"Our Minister Shang Fuh, charged with the administration of affairs concerning the European chapels, has proved incapable of discovering in time that this Adeodato forwarded letters, printed books, and propagated his religion; he shall therefore be delivered to the Imperial Household Department, to be tried and sentenced. And all the Generals and Assistant-Generals successively in office, whom it escaped that there were Bannermen professing this religion, shall be examined by the Council of State, who shall thereafter propose to Us to deliver them up to the Board of Punishments, to be tried and sentenced. And the stock of books and writings preserved in the chapels (the libraries and archives?) shall be delivered up to the Council of State, who, in concert with officials delegated by the Board of Punishments, shall examine and destroy or burn them, without anything of them being left. And their printing-blocks shall be searched out and destroyed throughout the five Wards of the city and the Shun-t'ien department by the Yamen of the Commander of the Gendarmerie. And proclamations shall be issued, to inform both military and citizens, that if after this there be amongst them any who have intercourse with Europeans or who practise their religion, they shall be rigorously punished according to the laws against transgression of Imperial orders, without any mercy or clemency being vouchsafed to them. With regard to all other culprits, the sentences shall be carried out as they were pronounced by the Board of Punishments"¹.

1 德天賜以西洋人來京當差、不知安分守法、妄行刊書傳教、實爲可惡。該部奏請或飭令回堂、或遣回本國、均屬未協。德天賜著兵部派員解往熱河、在額魯特營房圈禁。仍交慶傑、隨時管束、毋許與內地旗民往來交涉、以杜煽惑。

管理西洋堂事務大臣常福於德天賜寄信刊

A translation of this decree has been furnished by Staunton, in his work on the Penal Code of China, App. 18. This author faithfully rendered the chief substance, but he omitted sundry characteristic details; hence our re-translation will not be superfluous. The same reason compels us to re-translate the following remarkable edict, likewise published by Staunton; it was issued by the emperor to the Chancery on the 20th of the ensuing month, or 17 June:

"In consideration of the fact that the inmates of the European 'chapels in the capital have had intercourse with Banner people 'for the exercise of their religion, and that they have surreptitiously 'printed and distributed books in Manchu and Chinese, We have 'repeatedly decreed that such things should be strictly prohibited. 'Moreover We have ordered that the books and writings preserved 'in each chapel, which were sought with a view to their confiscation 'and destruction, be delivered up to the high members of the Council 'of State, who were to examine and peruse the books and writings 'thus discovered. Every extract made by this body was in due course 'sent to Me for inspection, and I examined many parts. Thus for 'instance I found it stated in a "Discourse on the most important 'points of this Religion" that their Lord of Heaven is the high 'Ruler of the ten thousand nations. In the "Abundant Blessings 'of the Saints' Calendar" it is written that Jesus the incarnate, in 'whom we believe, is the great lord of all men and all creatures 'of the whole earth; and also that in China they call our doctrine 'heresy (i twan) and left Tao, but that they possibly do so 'because China is plunged in darkness in accordance with the 'will of the Lord. That book also says: Wherever men are subject 'to the great Lord who lives in heaven and on earth; wherever 'sovereigns and kings, as well as officers and people, have sever- 'ally thrown off heresy (sié) and taken refuge in truth (ching), 'and the holy religion predominates, there it has never yet 'occurred that peace and good government did not prevail for

書傳教等事未能先時查察、著交內務府議處。其失察旗人習教之歷任都統副都統等著軍機大臣查明奏請交部分別議處。該堂存貯經卷交軍機大臣、會同刑部派員檢查銷燬、毋許存留。其刊刻板片並著五城順天府步軍統領衙門一體查銷。並出示曉諭軍民人等、嗣後儻再有與西洋人往來習教者、卽照違旨例從重懲究、決不寬貸。餘著照刑部所議行。 *Shing hui*, chap. 99.

"ever. Furthermore it is written therein: 'The Lord we worship is "in very truth the Lord of all creatures in heaven and on earth. "Through him is the way to his kingdom; all other ways are of "man and of the flesh. The Saints desire that this opportunity "shall be embraced to promulgate the religion in the Flowery "Land of the Centre. — And in the "Instructions concerning "Marriage" it is stated: He who professes another religion is "like unto a slave of the devil'.

"Herewith quite enough, though not everything, has been said "concerning these writings, so divergent, senseless and wild, so "strange, so deceitful, and so unclassical. But they contain matters "of a still more rebellious and irrational nature. So, for instance, "they say that to obey the commands of parents, if thereby "any precept of God is violated, is most unfilial. There was a "holy woman, called Barbara, who, having refused to obey her "parents and thereby to violate a commandment (of God), was killed "by her ignorant father with his own hands; but the righteous "anger of the Lord, in absolute justice, immediately struck him "dead with a thunderbolt; — parents, relations, and friends who "prevent others from serving God, take warning by this! By "talking thus they destroy the human relationships, and renounce "the laws of nature; it is indeed like the mad barking of dogs. "Those writings also relate, that at that time there was a bei- "tszë (Manchu prince), who all his life committed injustice, and "threw to the winds the expostulations which his spouse (fu-h- "tsin) addressed to him with the utmost energy. On a certain day

1 前因京師西洋堂人有與旗民往來習教、並私刊清漢字書籍傳播之事、疊經降旨嚴行飭禁。並令將各堂所貯書籍檢出繳銷、當交軍機大臣、將檢出書籍查看。旋據簽出各條呈覽、朕幾餘披閱。如教要序論內稱其天主是萬邦之大君。聖年廣益內稱所信降生之耶蘇係普天下各人物之大君、又稱中國呼異端爲左道未必非默默中爲承行主旨而有是言。又稱凡在天地大主之下、自君王以至士庶人人棄邪歸正、聖教大行、未有不久安長治者。又稱我敬之主真正是天地人物之主。又稱憑他有道之邦、多係世俗肉身之道。又稱聖人欲乘此機會傳教中華。又婚配訓言內稱外教者如同魔鬼奴才、等語。

"a pack of devils arrived, seized the prince, and descended with him into hell. And God in heaven, on account of the virtuous life of the fuh-tsin, privately informed her that her husband suffered the pains of the sea of fire for ever. This shows that he who disregards virtuous exhortations cannot possibly escape the eternal punishments of God. Such tales are still more rebellious talk from reckless mouths. Whence do those Europeans know the appellations bei-tszë and fuh-tsin? Of course through their intercourse and conversation with Bannermen, and afterwards they wrote down at random the story here mentioned. The event it relates belongs to the past, and need not be investigated here; but that this so-called bei-tszë was dragged into hell by devils, is quite an exploded idea founded on nothing, without the faintest shadow or sound of truth. Seeing that they employ their abilities for the fabrication of such untruths, what further nonsense that ought never to be uttered may they not have in store, what more things that should never be committed to writing!"¹

"If such things are not stopped in time by severe measures, but are allowed to be freely spread and disseminated, and if the tales thus promulgated assume a still more seditious and irrational character than those now under consideration, it will then be impossible to abstain from punishment and prosecution on the largest

1 支離狂妄怪誕不經不一而足。而其中尤爲悖謬者。則稱聽父母所命相反於天主之命、爲大不孝。有聖女巴爾拔拉、不肯聽從逆命、被頑父親手殺之、天主義怒至公、卽以暴雷擊死之、爲人父母親友阻人事主者當以此爲鑒。等語蔑倫絕理、真同狂吠。又稱當時有一貝子終日行非理之事、福晉極力勸之、不從。一日有一羣魔鬼拉貝子下地獄。天主以福晉有德行、默啟他使知伊夫火海永遠苦難。可見不聽善勸、決不免天主永罰。等語尤爲肆口亂道。貝子福晉之稱西洋人何從知悉。自係從前與旗人往來談論知此稱號、妄行編載。事屬已往、今亦不加深究、至其所稱貝子被魔鬼拉入地獄之語皆係憑空捏造、毫無影響。似此造作無稽充其伎倆、尙有何言不可出諸口、何事不可筆之書。

"scale. Instead therefore of allowing this case to ferment and "become a great lawsuit, due precautions should be taken. We "have already ordered Our minister Luh Khang, administrator of the "affairs of the European chapels, in concert with other magnates, "to project measures which may lead to the immediate discovery "of every case of the kind that may occur. And meanwhile special "extracts have been made from the books and writings (found in the "chapels), which by Our order have been published. Now after this "publication the Bannermen must attend with all devotion to what "the reigning dynasty has prescribed in Manchu about riding and "archery; they must study the books of our own Sages, and thus "be conducted to the observance of the classical Constant Matters. "Since even Buddhism and Taoism are untrustworthy, how much "more so is that religion of Europe. It is now of the greatest moment "to cleanse one's self of the old contagion, and not again to listen "to heretical talk, or believe in it. They who cleave to their errors "and do not awake from them, but, turning their backs upon "their duty, follow heresy, can no longer be ranked with others of "their class, and are indifferent to My earnest will, emphatically "expressed in My instructions and exhortations"¹.

Adeodato was an Italian Austin friar, who had lived in Peking for twenty-seven years. A few particulars, gathered from his own lips, about the causes of these persecutions, we find in a letter, dated 12th January 1818, of the missionary Brosson, who met with Adeodato at Manilla (*Annales de l'Inde*, IV). Disputes having arisen among the missionaries about the administration of a Christian community near Peking, Adeodato forwarded maps and other documents to the Propaganda, but these were intercepted, and delivered up to the emperor. Thereupon a mandarin, whose concubine, a Christian woman, had been admonished by Adeodato

1 若不及早嚴行禁止、任令傳播、設其編造之語悖謬更有重於此者、勢不得不大加懲辦。與其日後釀成巨案、莫若先事豫爲之防。前已諭令派出管理西洋堂事務之大臣祿康等公同議立章程隨時稽察。茲特揭出書籍所載各條指示申諭。嗣後旗民人等務當恪守本朝清語騎射、讀聖賢書遵守經常。釋道二氏尙不可信、況西洋教耶。亟應瀟除舊染、勿再聽信邪言。執迷不悟、背本從邪、自不齒於人類、有負朕諄諄訓誡至意矣。 Shing

to break off this sinful connection, convinced the emperor that the confiscated documents pointed to treason and conspiracy. Adeo-dato spent four years in exile. Brosseau's letter contains also a few notes about the ensuing persecutions and tortures, but they sadly need the complementary information furnished by the above decrees and by those yet to follow. Huc's reading regarding the cause of this persecution (IV, p. 239) does not tally with the decrees.

While the Christians were thus plunged anew into distress and woe, the authorities made the appalling discovery that the foreign heresy nestled even in the Imperial family. Nay more, some of its scions had even declared themselves ready to suffer martyrdom for their Christian faith. And this was not the first case of the kind. Frequently missionaries in their letters might speak of the conversions made among magnates and courtiers, but they also often had to describe how such high converts felt the heavy hand of the heathen despot, were banished from the court, and exiled to distant regions. Of peculiar interest in this respect are the letters of Parernin of 1724--1736, published in vol. 19 and 20 of the *Lettres Edifiantes*, and that written by Benoit in 1770, published in the 24th volume. The events of 1805 brought a repetition of such sad episodes. On the 19th of the intercalary month following after the sixth (Aug. 12) a decree was issued, reading as follows:

"The Board of Punishments reports to Us the discovery that "Khwei-min, Wo-shih-pu, T'u-khin and T'u-min secretly profess the "European religion. Over and over again the way to conversion "has been opened to them, but those convicts all the more stead- "fastly refuse to renounce their religion. The Board therefore "proposes that they shall be exiled to Ili, and there charged "with prejudicial and crushing functions; etc. "

"T'u-khin and T'u-min are great-grandsons of Su-nu, who in "the Yung ching period for some crime was thrust out of "the Imperial family, and degraded to the rank of Red Girdle "nobleman. As descendants of a culprit, they ought to have "performed their duties and observed the laws; but they pre- "sumed secretly to profess the European religion, and though "the said Board repeatedly offered to them an opportunity "of conversion, they rejected its arguments, and from first to "last clung to their errors, without repenting. This is a very

1 刑部奏審明魁敏窩什布圖欽圖敏等私習西洋教。業經反覆開導、該犯等仍堅不出教。請將魁敏等發往伊犁、充當折磨差使、等語。

"heinous offence. They shall be divested of their dignity of Red Girdle noblemen; their names shall be erased from the Imperial family-register, and they shall be sent to Ili, where they are to wear the cangue for six months; and thereafter shall be employed for prejudicial and crushing work. Khwei-min and W'o-shih-pu likewise steadfastly declared themselves unwilling to forsake their religion, and willing to suffer punishment for it; they shall therefore be expelled from their Banner-regiment and exiled to Ili, there to be exhibited for three months with a cangue round their necks, and then to be employed for prejudicial and crushing work. T'u-khin and the three other convicts, born and grown up outside (the Court?)¹, have turned their backs upon Us and committed rebellion; therefore they shall never be set at liberty or return. The military Governor of those regions shall at all times inquire after them, and keep them under strict control and rule; and if they should run away from their place of exile, or in any other way cause trouble, he must respectfully request Our orders to put them to death"².

Then there appeared on the 12th of the eleventh month (1 Jan.) another Imperial decree referring to the persecution of Christians. "On this day", it says, "I found with all reverence in the Authentic Register of the decrees of my deceased father Kao Tsung, the Emperor Shun, that in the 49th year of the Khien lung period (1784) an Imperial decree was received from Him, reading:..... (here follows the first sentence of that decree as given on page 332, and its latter part, commencing at the fifth

1 We doubt the correctness of this rendering of the four characters 自外生成.

2 圖欽圖敏俱係蘇努曾孫、雍正年間蘇努因犯罪黜革宗室、降爲紅帶子。是該二犯本屬罪人子孫、理宜安分守法、乃敢私習洋教、經該部再三開導、猶復始終執迷不悔。情殊可惡。圖欽圖敏著革去紅帶子、並於玉牒末除名、發往伊犁、枷號六箇月、再行充當折磨差使。魁敏窩什布亦堅稱不願出教、甘心受罪、著銷除旗檔發往伊犁、枷號三箇月、再行充當折磨差使。圖欽等四犯自外生成、情同背叛、俱永遠不准釋回。並著該將軍不時稽查、嚴加管束、如該犯等或在配脫逃、及有別項滋事之處、卽應恭請王命正法。Shing him, 99.

line of page 334). And besides this, a decree was received from "Him respecting a communication from Sun Shi-i to the Throne "that an official had brought Adeodato and three other Europeans "to Peking, and that these men had been charged there with "work for the Government in which decree He proclaimed that "such appointments might be stopped, and if in time to come "there should be a lack and want of such men, new Imperial "resolutions to that effect would have to be waited for; etc. I "respectfully look up to that earnest expression of the will of My "deceased father for giving instructions for the interdiction and "destruction of heresy with so much severity and intelligence. "And when Adeodato came to the capital to begin his work, He "ordered with regard to the Europeans engaged there in Our "employ, that their further appointment should be discontinued; "which proves that the danger which threatens the manners and "customs when Europeans settle in the country, adopt disciples, "and propagate their religion, was at an early date an object of "the attention of His Imperial intelligence".

"Kwangtung province and Macao are visited by ships from "Europe, and not until the people from those countries, through "these commercial visits to Kwangtung, had opened intercourse "with the natives, had they an opportunity of beguiling the "masses and propagating their religion. If in the province of "Kwangtung the control exercised over them had really been "strict enough and maintained with secrecy, how could they ever "have managed surreptitiously to make their way into the interior? "Since in the course of this year Ch'en Jon-wang, who carried "letters for Europeans, has been arrested in Kiangsi (p. 387), "and also the Shansi man Li Jü has brought in the European "Joh-o-king (?) to propagate his religion, it has been probed to "the very root and clearly ascertained that such things do occur,

1 本日朕恭閱皇考高宗純皇帝實錄乾隆四十九年十一月內欽奉聖諭....又奉聖諭以孫士毅奏委員伴送西洋人德天賜等四人進京已敷當差、嗣後可無庸選派、俟將來人少需用之時另行聽候諭旨等因。仰見皇考禁絕邪說訓誡嚴明至意。當德天賜等進京効力之時、在京西洋人已敷當差卽諭令停止選派、可見西洋人等來至內地授徒傳教爲害風俗早在聖明鑒察之中。

“and punishment has been inflicted separately upon everyone. Now
 “in future the Viceroy and the Governor (of Kwangtung) shall in-
 “struct their Prefects to exercise a strict control over the Europeans
 “in the Macao district; apart from the merchants, they shall forth-
 “with prevent all who secretly prowl about preaching religious books
 “or spreading their religion from doing so, and they shall not let
 “them stealthily decamp to other provinces, to cause disorder
 “there and fan the fire of seduction. Such natives as might secretly
 “fetch them into the country, shall be forthwith sought; arrested
 “and punished, in order that others may be deterred.

“At the same time the people shall be informed by procla-
 “mation that the laws forbidding the European heretical religion
 “are extremely severe; that they must therefore beware of being
 “befooled and misled by it, and thus running into the net of the
 “law. By this means the ignorant people, who know no better, shall
 “be made to understand that they must apply themselves to a life
 “of integrity, and thus keep at a safe distance from all punishment;
 “then the Europeans will find no one to seduce with their pipes
 “and drums; then the chapels they have erected will disappear of
 “themselves, even without their continuance being forbidden. This
 “is the proper way gradually to get rid of this religion, and with
 “silent drum to bring about a change for good. The Viceroy and
 “the Governor (in Canton) shall take proper measures for a truly
 “energetic control (over foreigners), which may lead to the exter-
 “mination of the evil, root and stem; thus they shall keep the
 “road, upon which the people walk, in the orthodox direction,
 “which, moreover, is the most important part of their task in
 “correcting and ruling the manners and customs”¹.

1 粵省澳門地方洋船往來、該國人等自因赴廣貿易與內地民人勾結、始能惑衆傳教。如果粵省稽察嚴密、何至私越內地乎。本年因江西省拏獲爲西洋人送信之陳若望、及山西省民人李如接引西洋人若亞敬傳教等案、業經根訊明確、分別懲創。嗣後著該督撫等飭知地方官於澳門地方嚴查西洋人等、除貿易而外、如有私行逗遛講經傳教等事、卽隨時飭禁、勿任潛赴他省致滋煽誘。其有內地民人暗爲接引者、卽當訪拏懲辦、庶知儆懼。

並當曉諭民人等以西洋邪教例禁甚嚴、不可

Now for an interval of about six years we find no decrees bearing upon persecution of Christians. Then in 1811, on the 29th day of the fifth month (July 18), "the emperor decreed to the Chancery, that the Board of Punishments had sent in the following advice and reply concerning a memorial presented to the Throne by the Censor Kan Kia-pin, in which he proposed that special laws should be enacted for the punishment of Europeans preaching their religion. —

"The people in Europe are wont to worship the Lord of Heaven, and when, as inhabitants of that region, they spread and practised that religion here among themselves, they were from the outset permitted to do so, and not prosecuted for it. But if they swindle and mislead the natives with it, and in the worst case arbitrarily appoint native pastors and other title-bearers, or spread over the various provinces, this certainly involves a serious violation of the law. And if natives living in peace, are seduced and misled by them to such an extent that they propagate that religion among themselves, and can no more escape from its net of deception, what is this but wild opposition? Let us remember that this religion does not profess the worship of any gods, nor the veneration of ancestors or the dead, and therefore overtly opposes the orthodox Tao; so, when the natives listen to it and follow it, spread and observe it, accept its falsehoods, and put up title-bearers, is this anything short of opposition and rebellion? If no rigorous laws are made to punish such things on a large scale, how can these heresies be put a stop to, and the human hearts be kept orthodox?"¹

受其愚惑、致蹈法網。俾無知愚民各知遷善遠罪、則西洋人等自無所肆其簧鼓、即舊設有天主堂之處亦不禁而自絕。此尤潛移默化之方。該督撫等惟當善爲經理實力稽查、絕其根株、正其趨向、亦整飭風俗之要務也。 *Shing hien*, 99.

¹ 上諭內閣刑部議覆御史甘家斌奏請嚴定西洋人傳教治罪專條一摺。

西洋人素奉天主、其本國之人自行傳習原可置之不問。至若誑惑內地民人、甚至私立神甫等項名號、蔓延各省、實屬大干法紀。而內地民人安心被其誘惑遞相傳授、迷罔不解、豈不荒悖。試思其教不敬神明、不奉祖先、顯畔正道、內地

"Henceforth, if Europeans print religious writings, or found communities for preaching, thereby poisoning and misleading many; or if Bannermen turn to the Europeans, and become promulgators for them, privately appointing titularies, so that the fire of error reaches the masses, — then, if sure and reliable proofs exist, the penalty of strangulation must be prescribed for the chief culprits, with immediate execution. For propagandists who fanned the fire of error, but without misleading people in great numbers and without employing any title-bearers, the punishment to be fixed shall be strangulation, with reprieve of execution until after the revision of their sentence. And simple followers who embraced that religion and did not mean to apostatize, shall be sent up to Heh-lung-kiang, to be given in slavery to the Solon Tartars; and if they are Bannermen, they shall at the same time be expelled from their Banner-regiment¹.

"And with regard to the Europeans now living in Peking, they shall be charged only with astronomical calculations at the Bureau for the Observation of the Heavens, for they possess no other abilities to render service to the Government. And they who have no knowledge of astronomy, why allow them to live here with the others and provoke trouble? The ministers entrusted with the administration of that Bureau shall forthwith make investigation on this head; those in employ for astronomical work at the Bureau for the Observation of the Heavens can be left in office, but the other Europeans shall be sent to the Viceroy of the two Kwang, who as soon as a ship from their country calls at Canton shall send them back therein to their own land. And the Europeans who remain in Peking in Government employ, shall be kept under control with increased strictness, in order that their intercourse with Bannermen may be effectually stopped, and the poison emanating from them

民人聽從傳習、受其誑、立名號、此與悖逆何異。若不嚴定科條大加懲創、何以杜邪術而正人心。

1 嗣後西洋人有私自刊刻經卷、倡立講會、蠱惑多人、及旗民人等向西洋人轉爲傳習、並私立名號、煽惑及衆、確有實據、爲首者竟當定爲絞決。其傳教煽惑而人數不多、亦無名號者、著定爲絞候。其僅止聽從入教不知悞改者、發往黑龍江、給索倫達呼爾爲奴、旗人銷去旗檔。

"be kept away from the provincial districts. Since Europeans are no more wanted in Government employ, why should they be allowed to go there by stealth and spread their heretical religion? Every Viceroy or Governor shall strictly examine with all his energy whether any such be roaming about in his jurisdiction, in which case he shall immediately track them, arrest them, and prosecute them one by one, in order to purify both root and stem".

This Imperial summons to commence a hunt for missionaries throughout the empire could not fail to arouse the mandarinatè everywhere from its usual Wu-wei torpor, and caused a broad wave of official ardour, which rolled even as far as western Tibet. There, with childish credulity and typical mistrust, the official world, for lack of any European missionaries, laid hands upon a Hindostan native traveller, foolishly suspecting him of being a Christian spy or agent. This curious incident is brought to our knowledge by the following Imperial decree of the 14th of the twelfth month of that same Chinese year (Jan. 27, 1812), addressed to the Council of State:

"Yang Ch'un reports, that a stranger from the Calcutta territory, Malin by name, accompanied by the Chinese Chao Kin-siu as interpreter, arrived in Tsang (Tibet), to worship Buddha. The said Imperial Resident finding that this man both in face and general appearance resembled a European, supposed him to be a Christian using the worship of Buddha as a pretext for spreading his religion in secret; etc."

1 至西洋人現在居住京師者、不過令其在欽天監推步天文、無他技藝足供差使。其不諳天文者何容任其間住滋事。著該管大臣等即行查明、除在欽天監有推步天文差使者、仍令供職外、其餘西洋人俱著發交兩廣總督、俟有該國船隻到粵附、便遣令歸國。其在京當差之西洋人仍當嚴加約束、禁絕旗民往來、以杜流毒至直省地方。更無西洋人應當差役、豈得容其潛往傳習邪教。著各該督撫等實力嚴查、如有在境逗遛者、立即查拏、分別辦理、以淨根株。 *Shing hiun*, 100.

2 錫春等奏噶哩噶達部落夷人馬客、帶同通事漢人趙金秀、到藏朝佛。該大臣等察看馬客面貌光景與西洋人相似、恐其素習天主教、假借朝佛之名希圖暗中傳教等語。

"His suspicion is quite just and right, for of late years the European foreigners have spread everywhere to promulgate the heretical religion of the Lord of Heaven, with the object of fanning the fire of error; thus their work is highly disturbing to the peace, and must be counteracted strenuously and with more resoluteness. The land of Calcutta, whence that stranger Malin professes to have come, is situated on the sea-road to Europe, and thus far Buddhism is not believed there, nor observed. The fact that he has travelled all this long distance to west Tsang, proves that, under the pretext of worshipping Buddha, he has come to spy whether there might be a crevice somewhere that could be used to creep in for propagating his religion and misleading the people. He shall therefore no longer be tolerated in Tsang. Hu-t'u-li shall forthwith drive this foreigner across the borders, and also send instructions to all karuns (frontier-stations) in Tsang and Wei, to take the necessary precautions as soon as this stranger shall have been taken across the borders, to prevent him from slipping in again. And henceforth, if any barbarian from Europe, whoever he be, comes to Tsang under pretext of worshipping Buddha, measures shall be taken everywhere to stop him and send him back; such persons shall not be permitted to cross the borders, and so the growing up of treason shall be prevented. That Chinese traitor Chao Kin-siu, who as a native travelled from Peking to Kwangtung, and from there crossed two oceans, afterwards to penetrate deep into Tsang in company with that foreigner, belongs in the highest sense of the word to the most heinous criminals. Let him be delivered into the hands of Shang Ming (Viceroy of Szé-ch'wen), who after a rigorous examination shall pronounce the severest sentence upon him, and send Us a circumstantial report of his doings in this matter"¹.

¹ 所慮甚是、近來西洋夷人散布各處傳習天主邪教意圖煽惑、甚不安分、必應加意嚴防。夷人馬吝據稱係噶哩噶達部落、其地濱海路通西洋、向不信奉佛教。今迂道遠赴西藏、顯係託名朝佛潛來窺伺或有隙可乘即漸圖傳教惑衆。斷不可任其久留藏中。著瑚圖禮等即將該夷人驅逐出境、並通飭藏衛各卡倫於該夷人出墳後隨時防範、令再行混入。嗣後如有西洋一帶夷人以朝

About the persecution of Christians within the confines of the empire proper we find in the *Shing hiun* only two decrees, but these suffice to show that about that time they were hunted down energetically. The first decree is of the 20th of the second month (Apr. 1). "According to a memorial of the Upper Censor 'Ho Hioh-lin', thus runs its preamble, 'it has come to his knowledge by hearsay, that in Kweichou, in all villages where 'propagation of Christianity takes place, people congregate by 'dozens at once, nay, even by hundreds and more. Outside the 'north gate of the capital of that province still worse things occur. 'And in the department of Szé-cheu and elsewhere there are 'scoundrels who form bands, each occupying a den or grotto, 'and entice thither married and unmarried women; and when 'they have brought together some dozens of them, they sell 'them in Hunan and Kiangsi. The Prefects do not track and 'prosecute those people; etc.'" ¹ Of course the emperor does not place one whit less belief in what his high Censor has learned from hearsay, than this grandee himself. Those Christians, as well as those kidnappers, he decrees, are two classes of rebellious people (兩種匪徒) who club together more and more. That they are found in Szé-cheu, far from the provincial capital, may be the fault of the Prefects in function there; but that Christianity prevails so close to that capital, it is rather too bad that the Governor residing there has never discovered it! He and his subordinates shall search the whole of his dominion for scoundrels of both these categories; by severely sentencing the chief culprits he shall force the accomplices and adherents to turn from their evil ways; and thus by an efficient cleansing-process peace shall be restored in his territory.

The other decree, dated the 16th of the fifth month (13 June)

佛爲名前來藏地、卽概行阻回、毋令入境以杜奸萌。其漢奸趙金秀以內地民人由京師至廣東、渡越重洋、隨夷人深入藏地、甚屬可惡。著解交常明嚴審、從重定擬、具奏 *Shing hiun*, 100.

¹ 據給事中何學林奏風聞貴州傳習天主教各鄉聚集數十人及百餘人不等 省城之北門外尤甚。又思州府等處有成群拐匪、各據巢穴誘拐婦女、至數十人卽販往湖南江西發賣。地方官俱不行查辦等語。 *Shing hiun*, 40

1813, informs us of a simultaneous persecution of Christians in the province of Hupeh. "Ma Hwui-yü (the Viceroy, see p. 374) "asks Us in a missive whether Christians by birth, if they "renounce that religion and personally announce this to the "authorities after the expiration of the term appointed for it, "can still claim exemption from punishment. He mentions one "Liu I and eight other natives of the district of King-shan in "Hupeh (map p. 352), who have reported themselves as having "professed the Christian faith transmitted to them by their fathers "and grandfathers; now since a series of searches for such people "have taken place in the wards, and people have read to one "another the decrees published on this head, these persons have "come to the tribunal to report themselves, showing regret "and repentance; but this has taken place after the fixed term "of one year had expired. These criminals however are farmers "of a far distant village, who, because these rescripts could not "come any sooner to their knowledge, have let the appointed "term expire; — and as they came to denounce themselves, and "thus honestly fear the laws, their conversion seems more real "and serious than that of those who repent after being discovered "and brought before the magistrate. Shall they therefore be exempt "from punishment, or not? Etc. .

"In this lawsuit, Liu I with those other persons came to "report themselves for fear of the law; the year's term had "in fact elapsed, but it is not as if they had shown regret after "being arrested and brought before the magistrate. Among the "articles fixed by the Board of Punishments for the punishment "of propagation and profession of Christianity, the clause occurs "that they who within one year come to repentance and leave "that religion, shall be exempt from punishment, but that, if they "appear before the magistrate after that term is passed, and then "repent themselves, they shall be let off with a lighter punishment, viz. bastinado and exile. This Liu I and his eight com-

1 馬慧裕等奏、沿習天主教、限外改悔呈首、可否邀免治罪一摺。據稱湖北京山縣民劉義等九名呈明伊等自祖父相沿習天主教、今因編查保甲、傳誦示諭、俱投案自首、具結改悔、但在一年限外。該犯等係遠鄉農民、未能早知例禁致逾定限、其自行投首、畏法輸誠、較事發到官改悔者似更真切。可否免其治罪等語。

panions, who have this time come to denounce themselves, "shall altogether receive grace and exemption from punishment. "And if hereafter professors or propagandists of Christianity are "arrested after the expiration of the legally appointed term, and "only then come to repentance, they shall be punished according "to the supplementary article of the Law (against Heresy); but "they who voluntarily report their apostasy, shall even after the "expiration of the appointed time be exempt altogether from "punishment. And the Board of Punishments shall once more "comment the supplementary law on this head clearly and in "detail, and send it (amended) to the several provinces, in order "that justice be done everywhere in accordance with the same"

The quintessence of this decree we find inserted in the Law against Heresy in various editions of the Code, to serve the mandarinates as a constant guide for analogous cases. We may therefore suppose it to have been in force ever since, till the persecutions of Christians were checked by foreign influence.

The anti-Christian crusades, into which the foregoing pages have granted us a superficial glance, alternated with persecution of native religions, which we may not pass in silence. The mysterious Ts'iao-ts'iao sect in Shensi, persecuted in 1788 in so many districts, and doomed to extermination by special order of the Son of Heaven (see p. 326), had outlived that storm, and in 1804 or 1805 encountered a second hurricane, which perhaps swept it from the earth for good, for we do not read another word about it in any Chinese book or official document.

1 此案劉義等畏法自首、雖在一年限外、然較之
 擊獲到官始行改悔者情節不同。刑部原定傳習
 天主教治罪條例內載、能於一年限內改悔出教
 者免罪、已過定限到官後始行悔悟者減爲杖徒、
 所有此次投首之劉義等九人均著施恩免罪。嗣
 後傳習天主教之人於例限外擊獲後始行改悔
 者、仍當照例治罪、其有自行投首出教者、雖經
 逾限、概予免罪。著刑部再將例文分晰詳明、通
 行各直省、一體遵照辦理。 Chap. 49.

Sun Tan-kan 孫膳敢, thus we read in a decree of the 21st day of the fifth moon of the year 1805 (Sh. h. 99), a disciple of one Wang Fuh-lin 王伏林 who had been executed, was found in possession of a heretical work containing a calculation of kalpas, as also a statement about swords and arms, and about stars and constellations that would come down. He called himself Maitreya incarnate on this earth. The sect had instituted three tribes or schools (宗), with five branches or affluents (派) which had enlisted a great many people, using secret signs to recognize one another everywhere, for mutual help and support. "Thus, evidently, they conspired to commit irregularities or acts of rebellion; but there was more: — under pretence of distributing medicines, they licentiously indulged in prostitution with married and unmarried women. But the worst of all the enormities they committed was this: they tried to make foolish folk in their ignorance the victims of their false imposture, so that these brought their families and kinspeople with them to attend their readings of holy books; and thus they were the cause of many housewives and daughters of fashionable families being defiled, nay, where refused, forcibly fornicated. The things that were concealed and borne cannot well be put into words; but now a complete prosecution having been opened, and the rumours of their enormities having spread abroad, some of those wives and daughters have been questioned under torture by their husbands or fathers who had heard of the matter. They had patiently endured their sufferings and hidden the ill-treatment, or even caused their own death, while others had felt momentary fits of shame or indignation, but could not prevent all these things taking place, and thus had remained the accomplices of those crimes" . . .¹

This concoction of street-rumours formed the bill of indictment drawn up by a credulous or malicious Viceroy, Fang Wei-tien

1 其謀爲不軌逆蹟顯然、且以傳丹爲名、肆意姦淫婦女。其作孽甚重、試思愚民無知受其誑惑、攜同眷屬前往聽經、以致良家婦女身被姦污、其不甘被污者勢必受其逼勒凌辱。含忍難言、今全案已破、醜聲播揚、此等婦女或被其尊長本夫聞知拷問。負楚含冤致斃、或一時羞忿輕生、種種情事皆所不免而從犯。

方維甸, against the Ts'iao-ts'iao sect believing in the advent of Maitreya, the Buddhist Messiah, and making the two sexes together seek Salvation in pious congregation. This web of fable, invented or blindly believed by a stupid mob, and trumped up by no less stupid or devilish scoundrels and mandarins thirsting for pecuniary reward or promotion, was the ground on which once again human lives — no one knows how many — were sacrificed to the Moloch of intolerance in Confucius' holy name. But let us peruse the edict to its end. Shih Ts'zē 石慈, condemned to decapitation, shall, as proposed by the Board of Punishments, be brought under the Law on Rebellion, and be slashed to death (comp. p. 254). Wang Hwa-chen 王化周, Chang T'ien-tso 張添佐, and Shih Ming 石明, respectively chiefs of the three "tribes", shall be beheaded immediately and their heads exposed in public, and the same punishment shall be inflicted on the teachers (師) of the five "branches". Six others, not convicted of any irregularities with the women, but having misled others with their heresy, shall be strangled after the revision of their sentences in autumn; etc. Of the other victims of this campaign, who no doubt were numerous, the edict tells us nothing.

That same Chinese year did not elapse without an attempt at rebellion in the north of Nganhui province, in a region bordering — as a glance at the map on page 298 shows — on the parts of Honan where we have already more than once seen the sects persecuted and in a state of activity and fermentation, and also near the parts of Shantung and Chihli where it flourished and prevailed likewise. This rising however was a total failure. Evidently Sectarianism was not yet ripe there for revolt on so large a scale as had burst out in 1774 under Wang Lun, or like that which was to rage again with no less violence, seven years later, in adjacent districts of Honan.

In the department of Suh 宿, we are informed by a decree of the 1st of the twelfth month (21 Jan. 1806), the people rose under the lead of one Yü Lien 余連. The rebels moved to the city of Mung 蒙, where others, under Fan Niu 樊牛, joined them, but they were dispersed by the Government troops, partly captured, partly slain or put to flight. The decree gives us some Imperial considerations about these events, from which we learn that this was a rebellion of sectaries; but it contains no particulars, nor do we find any elsewhere in the *Shing hiun*. His Majesty asks for information about these sects, and wants to know from the highest provincial authorities what kind of things and writings

had been found in the houses of the culprits, why they had rebelled, and so forth; but nowhere do we find any answer. Of course the stereotyped Imperial order is not wanting, that justice shall be done with the uttermost rigour of the law, nor the admonition to abstain from imprudent prosecution which might provoke worse rebellion and create dangers for the Government.

Finally we have to notice a persecution in Sze-ch'wen, of which the followers of the prophet Lo Hwai were the victims. The Viceroy Shang Ming (p. 402), according to an Imperial decree of the 6th of the second month (March 17) 1812, had laid hands upon "the heretical religion of the Old Patriarch of the Wu-wei" (無爲老祖邪教); communities of which, as he wrote to the emperor, had existed in his province even before the Great Rebellion. They worshipped gods and buddhas, nay, even soul-tablets (龍牌) of the emperor Shing Tsu, which iniquity was now being persecuted by the Prefects. Since the quenching of the Great Rebellion that Viceroy had heard nothing about revival of sects, but rigorous measures were now taken against them. The emperor gives his high sanction to all this, and expresses his special disapproval of that arrogant veneration of the tablets of his holy ancestors by the common people, a veneration even disallowed to princes and magnates. Shang Ming shall order his Prefects severely to prohibit such practices by proclamation throughout their jurisdictions (*Sh. h.* 100).

CHAPTER XIV.

THE REBELLION OF 1813.

Sufficient proof has been afforded by the foregoing pages, that the Government of China after the quenching of the great rebellion in the western provinces did not mean to forego one single item of the old prosecution-politics, and with an obstinacy worthy of a better cause, did not budge one inch from the ancient path of Confucian orthodoxy, where every germ of any other than the official religion must be mercilessly trodden down and extirpated. As the persecuting mandarinat continued to scatter broadcast the seeds of unrest, fear and agitation, new sedition and revolt could not fail to be produced. By sowing wind, the Government reaped a hurricane, which broke forth in 1813 in north-eastern Honan, and swept over the adjacent southerly projection of Chihli and the conterminous extreme south-west of Shantung, that is to say (comp. page 335 and the map on page 298), it rose and raged in the region quite close to the scene of the rebellion of Wang Lun, of the persecutions and mutiny of the Eight Diagrams' sect in 1786, and undoubtedly of many other persecutions about which we have not read.

There is sufficient official evidence that this new revolt was preceded, and probably provoked, by persecutions of peculiar rigour, of which, however, as usual, the decrees do not convey to us the full import and significance. On the 8th day of the fifth month (June 16), 1812, a decree appeared (*Sh. h.* 100), mentioning that Wen Ch'ing-hwui 溫承惠, the Viceroy of Chihli, had reported that in the district of Kū-luh 鉅鹿, situated north of the scene of the events of 1774 and 1786 (map, p. 298), a religion had been discovered consisting of several communities; their leader Liu Kwoh-ming 劉國名 and others occupied themselves with bill-sticking and publishing religious writings, and they had seals cut in wood. Those culprits having been arrested, the confession had been forced from them that, exasperated by the execution of one of their sect, Sun Wei-kien 孫維儉 by name, they had resolved to make a false Imperial seal, and to send a fellow sectary, Wang Sin-ching

王心正, to Peking, to publish the wrongs done to them, and thus make their heretical religion rise again. In the previous year, the emperor declares, this Sun Wei-kien has indeed been strangled in that district for "misleading the multitude by the promulgation of his religion" (傳教惑衆), and several of his followers have been prosecuted and exiled; and the Viceroy then also informed the Throne that on that occasion sixteen hundred principal sectaries were registered by him, name and surname, but had not been further prosecuted; — "this indulgence and laxity proceeding from "carelessness and neglect, might be called the encouraging of "trifling offences in the people, in order to let them grow into "violation of the laws" (本屬從輕失之寬縱、所謂水懦民玩、轉令易於犯法). Against such conspiracy as that of Liu Kwoh-ming and his adherents, and the making of Imperial seals and seals of wood — against such incorrigible obdurateness, rigorous measures shall be taken, for should the Viceroy practise leniency a second time, the consequences will go beyond his control. A search shall be made for Chang Kiu-ch'ing 張九成, who first started the idea of making an Imperial seal, and fled to Shantung; instructions for his arrest and extradition to Chihli have already been sent to Tung Hing 同興, the Governor of that province. And all heretics in custody shall be strictly examined and severely sentenced by the Viceroy of Chihli, as a warning to the people and a preventive against further heretical crimes.

This Imperial disavowal of the politics of a Viceroy who presumably had deemed some caution and leniency preferable to rebellion, would have its fatal results. The registration of heretics, in itself a token of unsuitable leniency to the emperor's mind, had no doubt quite another meaning in the eyes of the heretics themselves; they could not but look upon it as a preparation of persecutions on a large scale, as a wide-open door for incessant annoyance and extortions on the part of the yamen-brood. Whether the poor sects actually resolved on an organized rebellion, as the confessions extorted from some of them made their persecutors believe; whether indeed they drew the bonds which united them, still closer together to that end; whether the crime of Liu Kwoh-ming and Chang Kiu-ch'ing was merely propagandism and distribution of religious writings, — who can say? Be this as it may, the fact remains that the Government was busily engaged in stirring up the heretics to self-defence.

Nine days after the publication of the above decree, the emperor sent a second one to the Council of State, giving therein a summary of

a memorial from the Viceroy of Chihli, in which this grandee stated that he had vigorously set to work against the Kū-luh heretics, and had found occasion to extend his prosecutions into other parts of his province. In its north-easterly corner, in the department of Lwan 瀋, conterminous with the Ch'ang-li district or the seat of the pontiff of the Wang tribe (see p. 295), one Tung Hwai-sin 董懷信 had a father, Tung T'ai 董太, who in 1773 had for his teacher one Chang Yung 張榮 and made propagation for the sect of the Golden Life-elixir and the Eight Diagrams (金丹八卦教). In 1797 a son of this Chang Yung, Chang Szé-shing 張思勝, by name, together with Tung T'ai, collected voluntary gifts in the district of Mih-yun 密雲 for the rebuilding of a temple. The Prefect of this district on this ground forthwith sentenced them to exile, without discovering anything about their connection with sects. After this event, Tung Hwai-sin and a certain Yü Wang-yuh 余旺玉 still persisted in misleading the people and collecting contributions, and left the administration of the subdivision of the Eight Diagrams sect to Lin Tszé-kwei 林自貴 and others. But the Prefect of Lwan suspected mischief, and arrested Tung Hwai-sin. With him some papers fell into his hands, with a register of names, from which it appeared that the sect under the previous emperor had enlisted 2200 male and female members, and under the present ruler 2900. Against these people the Viceroy in his own person had instituted severe arrests and prosecutions.

"Since the thirty-eighth year of the Khien lung period (1773)", thus laments the emperor, "that is, for forty years, these riotous 'folks have established their heretical religion even in the demesnes 'round the capital, beguiling the multitude and levying contributions; and not until now are prosecutions opened against them! 'When the sect first made its appearance, no more than from 'three to five individuals, the tares, fanned the fire of seduction by 'means of heresies, and if the authorities had only searched them 'out and arrested them with due zeal, this mischief would have 'forthwith been cut away and cleansed out, and the matter 'prosecuted easily. But the evil spread without anybody perceiving 'it; the flowing poison was allowed to be gradually transmitted 'and to expand for several dozen years, so that the adherents of 'that religion became over five thousand in number, and this number 'became an obstacle against complete prosecution' ¹.

¹ 畿輔重地有此匪徒倡立邪教惑眾斂錢、自乾

"During the last forty years it has also been by leniency and tolerance that the high mandarins all alike have shown themselves deficient in loyalty; this is really fit to fill Us with painful indignation. It is now the same as before with those heretical rebels in the three (western) provinces: these also at first did nothing but recite sacred books and collect contributions, but in the end, when their clubs had become numerous and the Prefects took wrong measures to search them out and arrest them, the ferment ripened, and the rebellion began.

"The said Tung Hwai-sin and the other headmen captured with him, must be prosecuted in the most severe manner. And the rulers of the various Diagrams or divisions of their religion, their helpers, propagandists and other principals, shall all be tracked and captured, and sentenced with the uttermost rigour of the law. No leniency or tolerance shall be shown again, and if you cannot make up your mind to inflict corporal punishments, why not shave your head and become a monk? Since you are inscribed in the register of the official world, you must consider the cause of the Dynasty as the most important cause; why then hold views fit only for a harem?"

"There are no rational reasons at all to track and arrest those five thousand and more persons mentioned in their registers, to the full number. For if the Prefects of departments and districts take wrong measures of prosecution, or their lictors and police-

隆三十八年至今已及四十年、現始破案。此在初起之時不過三五莠民邪說煽誘、如地方官留心查拏、立時翦除淨盡、原屬易辦之事。乃漫無覺察、聽其流毒數十年漸傳漸廣、以至從教者至五千餘人之多、礙難全辦。

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"men act out of enmity and let persons go free for bribes, or annoy and worry at random, then certainly they will create excitement and cause rebellion. The Viceroy shall immediately search out and quickly catch their chiefs and the main culprits only, condemn them to the most severe punishments, and send Us a full report of his proceedings. And as for those who had only joined that religion, according to his own proposal, he shall sharply order that after the conclusion of the lawsuit all their books and charms be confiscated and delivered up, and that they who voluntarily recant shall be registered with their names and surnames, to control them continuously, and punish them as soon as they sin again"¹.

This decree ends with the communication that a special Imperial resolution has been issued, to the effect that the Council of State with the Board of Civil Office shall inquire into the conduct of the Viceroys, Lieutenant-Governors, and provincial Chief Judges who have been in office in Chihli since the emperor's accession to the throne, and shall propose them for punishment.

With this humane edict the crowned fanatic from his high throne hounded on the Viceroy of Chihli with his Prefects and all their yamen-rabble and soldiery against the heretical people. They shall not by their cruel work drive their victims to desperate revolt; they shall only, by bloody inquisition and judicial terrorism, nip in the bud, before it has time to expand, all opposition, which the emperor in imagination sees rising up on all sides. Will these tactics succeed? Or will history repeat itself, and the north-eastern provinces, like those in the west a dozen years ago, become a prey to devastation and slaughter? History will indeed repeat itself, but fortunately within a much narrower compass.

The arrests were accompanied by house-searching on a large scale for certain dangerous pamphlets or posters (榜文), a measure which could hardly fail to work as oil thrown into a fire. We hear of this by a decree of the 25th of the same fifth

¹ 至册載五千餘人斷無悉數查拏之理。若州縣官辦理不善、或胥役人等仇扳賄縱、紛紛滋擾、必致激成事端。著該督即將首要各犯迅速嚴拏重懲定擬具奏。其僅止入教者即照所請俟定案後剴切曉諭收繳經符令出、其改悔甘結仍存記姓名、時時稽察、有犯即懲。Shing hiun, 100.

month (3 July), issued on account of a memorial presented to the emperor by the Board of Punishments. In Peking a certain Sun P'eng 孫朋 had been arrested, a man of Kū-luh, who at the execution of Sun Wei-kien (see p. 409) had renounced his sect, but had not destroyed all the pamphlets in his possession, the Prefect in his proclamations not having commanded this. Now when in the fourth month of the current year the Prefect reopened the persecutions, fear kept him from delivering up those documents, and he took them to Peking, with the object of handing them over to the city authorities, but again his courage drooped, so that they were still in his possession when he was arrested and delivered up to the Board. Doubtless — the emperor moans — such pamphlets are secreted by the people in large quantities. However necessary it may be that they should be utterly destroyed, it is impossible to make house-searches everywhere, because the yamen-people might find occasion therein for such vexation and extortion as would lead to exasperation and rebellion; and, while the real heretics would bribe them and thus escape unhurt, the innocent would be the sufferers. Sun P'eng shall be set at liberty, and the people shall be informed by the Viceroy everywhere by proclamations, that whosoever hands over the pamphlets to the magistrate, shall be exempt from prosecution, but that every one with whom such papers should be found, shall be severely punished as a sect-leader.

Unfortunately we are told nothing about the contents of these pamphlets. On the 4th of the seventh month (9 Aug.) the emperor in a decree once more refers to this real or imaginary conspiracy. The Viceroy, it says, has pronounced the necessary sentences and placed them before the Board of Punishments for confirmation, which Ministry in its turn has made final proposals to the emperor regarding the same. In the country round the capital — thus His Majesty declares — manners and customs should be abundant and pure, for the fundamental principles of government are perfectly pure, and cannot permit even a suspicion of heretical evil to pollute the people. The chief culprit, Tung Hwai-sin, propagated the sect of the Golden Elixir and the Eight Diagrams; he sold amulets and misled the people. But that more than 5100 persons of both sexes were enlisted in this sect, was the fault of the Prefects, who did not understand how to lead the people aright, nor prosecuted the evil-doers with the necessary secrecy and severity. The chief criminals, now in the hands of the authorities, shall undergo the penalties pronounced upon them, and of those 5100 members the sacred writings and the charms

they bought shall be confiscated, and they themselves registered and placed under regular control, to prevent their falling again into heresies. But the authorities shall guard against the policemen and yamen-people worrying and black-mailing the people to such an extent as to provoke rebellion, or to make the prosecution a matter of bribery, causing the offenders to go free and the innocent to suffer. Measures shall be taken to enable all the people, once acquainted with the contents of the proclamations issued for that purpose, voluntarily to give up their heretical papers for destruction; a term of six or twelve months shall be allowed to them, and if after that time such papers should still be found with them, they shall be severely punished. The books and papers thus delivered up shall be sent by the Prefects to the Viceroy, who shall examine and destroy them.

The decrees preserve a strict silence about the sentences pronounced, but no doubt the drama was as bloody as ever. We have to take into account the effect of a registration which made thousands fall a prey to the unconscionable practices of the mandarinates, the remembrance of the intolerable persecutions which in 1774 drove the people to rebellion; and lastly the events of 1786, of which the elder among the leaders must have been painfully reminded. Is it surprising that thousands were seized with panic? that fright and dismay, as well as exasperation against the unrelenting, bloody arch-persecutor, grew from day to day? That the Imperial Government itself apprehended a near explosion is as clear as the day from the edicts now opened before the reader. But this danger evidently did not for a moment deter it from its cruel work; on the contrary.

The edict which the emperor, at the proposal of the Censor Yeh Shao-khwei 葉紹奎, on the 13th of the sixth month (21 July) hurled amongst these seething masses, was certainly little calculated to soothe the spirit of rebellion. In it he once more exposed his standpoint of heretic-hunter, and therefore it has its value as touch-stone for the correctness of our definition of the same. Literally it ran as follows:

"Since the times of antiquity, when the Saints and Sages instituted their doctrines and emphatically preached the mutual relationships between the different classes of mankind, the relation between sovereign and ministers and that between father and son, and the innate spirit of benevolence, righteousness, observation of the established rules of social life, and knowledge, became the only unalterable line of conduct for ten thousand generations. All this the Imperial reigns have culti-

"vated and expounded, and the Confucian teachers and scholars (the shi and the jü, see p. 13 and 14) have preached and practised; this then they have positively made the standard of orthodoxy (ching). Other doctrines, such as the two religions (Taoism and Buddhism), although not esteemed by Confucianists, can be reckoned to belong to what the Book of Yü has in view in speaking of happiness obtained by following the Tao, and misfortune created by opposing it¹, since they profess to encourage what is good, and to reprove what is evil. Hence places of sacrifice devoted to (Taoist) gods and to buddhas are allotted a place in the Canon of Sacrifices (p. 25), and it is not prohibited by law to look up to them and venerate them, to pray to them and to invoke them. But when a religion is established and clandestinely transmitted from one to another, with cunning and mysterious ways under constant fear of detection, then this begins with one or two scoundrels taking the initiative for the fabrication of heresies, with the mere object of making proselytes and collecting contributions; but the stupid people in their ignorance, beguiled by their tales about misfortune and happiness, deliver their practices from one to another, and the erring victims no longer know how to return. At first they do not mind that the raising of contributions ruins them and fills the pockets of those principal miscreants; but when at last these are tracked and brought to justice by the authorities, then the band of followers together with the chief culprits are caught in the net of the law, and misfortune being thus brought upon many people, they deserve deep commiseration².

1 The Book of Yu is the second book of the Shu. In it we read: "Yü (the emperor of antiquity, mentioned p. 11) spoke: Accordance with the Course (Tao) gives happiness; the following of the contrary is misfortune, as surely as a shadow follows the object) and an echo (the sound)" 惠迪吉、從逆凶、惟影響。

2 自古聖賢立教、惇敘彝倫、惟君臣父子之經仁義禮智之性爲萬世不易之道。朝廷之所修明、師儒之所講習、必以此爲正軌。他如二氏之學、雖儒者弗尚、以其法歸於勸善懲惡、亦猶虞書迪吉逆凶之義。故神佛祠宇列入祀典、贈禮祈禱亦律所弗禁。至若創立教名、私相授受、行蹤詭祕、惟恐人知、斯則始於一二奸民倡爲邪說、其意專在傳徒斂錢、而愚民無知惑於禍福之說、輾轉傳習迷不知返。其初不惜捐資破產、飽首惡之囊橐

"And so, of late years reports come in to Us frequently from "Chihli, Kiangsi" and Fuhkien, from Kwangtung and Kwangsi, "from Kweichow and other provinces, about the prosecution of "heretical religions and seditious societies. The causes of such "lawsuits are not always similar, but they generally correspond "in the way in which ignorant people are seduced. When mea- "sures of prosecution have been taken against such foolish folk, it "is no longer possible to punish them without severity; but if "they are led into the right way early enough, the chances are "that they will awake and repent, and that only a small number "of them will come under the law.

"Therefore the Viceroy and Governors of those provinces, each "in the manner customary in his dominion and in accordance "with his rank, shall select forms of proclamations wherewith "to order that it shall be impressed upon the simple country "folks everywhere that, besides and beyond the three social ties "(between sovereign and minister, father and child, husband "and wife) and the five Constant Matters¹, no so-called religion "exists, and that outside the natural laws (the Tao) and the "laws of the Ruler, happiness may not be sought after; that "happiness proceeds from complying with orthodoxy (ching), "and misfortune from following heresy (sié). If then some few "people belonging to the tares of society contrive means to "fan the fire of seduction, but find no one ready to join them, "their baseness must gradually die out, and the good manners "and customs (fung-suh) together with the hearts daily gain "more purity"².

迫經官府查辦則爲從徒黨亦與爲首之犯同罹
法網、貽害多人深堪憫惻。

¹ See page 216

² 如近日直隸江西福建廣東廣西貴州等省每
有奏辦邪教及會匪等案。其案由雖各不侔、而蚩
愚被誘其情節大率相類。此等頑民既經破案、不
能不嚴行懲創、若先時化導、或可冀其覺悟改悔、
陷法者少。

著該督撫各就該省情形敘次簡明告示、通行
曉諭使鄉曲小民羣知三綱五常之外別無所謂
教、天運王法之外他無可求福、從正則吉、從邪
則凶。即間有一二莠民設法煽誘、而附和無人、

Surely this declaration was clear enough for the people to realize that their heresies, as of old, need not reckon on any lenity, but would be persistently persecuted. With interest we note the assertion that persecution at that time found place in so many provinces. For about twelve months more it would rage before it provoked open rebellion, but during that time, as we shall see, preparations for a rising were being made by the heretics. They drew tighter their bonds of fraternity, organized a system of self-defence, and even resolved to overthrow the dynasty, the source of all their woe, the murderer of their parents, the exterminator of their families.

For the history of this insurrection an excellent source exists, which enables us to know its details fully and minutely. We will avail ourselves of the same to draw a clearer picture than we could hitherto give of the terrible manner in which insurrections are quenched and heresies persecuted in China, and to make the reader realize somewhat better the awful disasters which state-persecution brings upon that nation. That source is the *Khin ting p'ing ting kiao-fei ki lioh* 欽定平定教匪紀畧, "Chronological Account, with Imperial sanction, of the Pacification of the Religious Rebels". It is a beautifully printed work in 42 chapters, in which, from the 12th day of the ninth month (5 Oct.) 1813 to the 3rd of the sixth month (27 June) 1816, the official correspondence and Imperial decrees about the revolt, probably to their full number, have been laid down according to their dates, together with the documents about another rebellion breaking out in 1813 in Shensi, and in the main subdued by the same generals and the same forces. It was completed in 1817 by a committee of forty-four high officials, whose names and titles are registered at the head of the work. Of special interest among this pile of documentary evidence are some pages in the first part of the introductory chapter, in which the emperor describes ten episodes from which it would appear indisputably how the hand of Heaven succoured and saved him and his House most visibly during that short period of extreme danger. Thus they proclaim the highest State-divinity to be the chief enemy of heresy.

This standard source of information we shall for the sake of brevity call *Ki'lioh*. Many of the decrees concerning the

奇袤自以漸滅熄、風俗人心庶可日臻淳樸. *Shing*

rebellion, which it contains, may also be found in various sections of the *Shing him*. A short account of the insurrection is given in Wei Yuen's *Shing wu ki*, in the tenth chapter¹. A fourth source is a small volume in six chapters, entitled *Tsing nih ki* 靖逆記 or "Description of the quenching of the Insurrection", printed in 1821. Besides an account of events in the three provinces where the rebellion raged, it gives biographies of the chief actors in the drama, and also a chapter about the rebellion in Shensi. We found in this book nothing noteworthy which does not appear in the *Ki loh*. The name of its author is Lan I 蘭移.

Wei Yuen confirms in a few plain words that the molestations of the heretics by yamen-people and soldiers was the direct cause of the rebellion. "The religion of the Rules of Heaven or of Nature", he says, "also known by the name of Eight Diagrams religion, held meetings and collected contributions in money, and the ignorant people were so bitterly molested for it by the low officials that they rose in arms"². The soul of the movement and headman of the sect was Lin Ts'ing 林清, then 44 years old. Evidently of an energetic temperament, and prepared to sacrifice himself for his distressed co-religionists, he resolved to bring them relief by a bold and direct attack upon the chief cause of all their trouble. Should they succeed in mastering the Imperial court and the very throne of the persecutor, the confusion created, enhanced by a simultaneous general rising of their sects, might bring about a revolution and, perhaps, the formation of a government tolerant on the point of religion. Precious was the price, but the stakes were tremendous, for if the plan miscarried, a general butchering of heretics, a wholesale extermination, would not fail to follow. The risk was run, and Lin Ts'ing charged himself with the most perilous part of the task: the direction of the attack on the Palace.

A few particulars about this remarkable man, at the same time shedding some light upon his religion, should precede. His home, presumably also his birthplace, was Sung-kia-chwang 宋家莊, the "hamlet of the family Sung", belonging to Hwang-ts'un 黃村 "or the village of the clan Hwang", situated at about 40 kilometres

¹ Perhaps this is the source from which Parker drew up his one page devoted in the *China Review* of 1888 (page 11) to this rebellion.

² 天理教者亦名八卦教、聚衆斂財、愚民苦胥吏者爭與焉. Chap. 10.

south of Peking, on the highroad issuing from the gate in the western part of the south wall. In his youth he had been introduced in the sect by the headman Sung King-yao 宋景耀, who had taught him a sacred formula, always recited by the members, viz. 真空家鄉無生父母, "Unbegotten Father and Mother in the home of the immaterial Void", in other words, Heaven and Earth which have always existed in the Universe or Nirwāṇa. The sect was that of the Eight Diagrams, in later years more often called the sect of the Rules of Heaven or of Nature, T'ien-li kiao 天理教.

On the occasion of a persecution, Sung King-yao was imprisoned, together with one Liu Ch'ing-siang 劉呈祥, headman of the northern Mansion of the sect, or the kung denoted by the diagram Khan 坎, assimilated with the north (comp. p. 335). These two men with some other members were banished, and Lin Ts'ing was beaten with the long stick, after which the members of the Mansion chose him for their headman. This same persecution brought him in contact with Niu Liang-chen 牛亮臣, a fellow-sectary 53 years old, who came from Hwah 滑, a district in Honan, where, as we shall see, the main scene of the drama would be enacted. Through this man he became acquainted with Li Wen-ch'ing 李文成, the leader of the sect in that district. This latter told him that in some way or other his ancestry were connected with the characters 卯 and 金; hence he adopted the family-name Liu 劉, in the written form of which these signs occur, and was henceforth known as Liu Lin 劉林, or as Liu Hing-kwoh 劉興國¹. We also read that he was held to be a re-incarnation of one Liu Lin from the district of Ts'ao 曹, in Shantung, who lived in olden times and was styled Patriarch or Prophet of the Sien-t'ien or pre-celestial period (先天祖師). On this ground Lin Ts'ing was often called the post-celestial Patriarch 後天祖師². After his scourging he remained as faithful as ever to the cause of his faith and his fellow-believers. That he was held in high honour by them is proved by the fact that, although far from old, he was in reality headman of the whole sect. Sometimes he was respectfully addressed as Lao Liu yé 老劉爺, "the Old Gentleman Liu" or "Father Liu",

¹ See for those particulars especially the protocol of his confessions after his incarceration, in the *Ki k'oh*, chap. 3, folio 11.

² *Ki k'oh*, Introduction I, folio 15. See the explanation of the terms pre-celestial and post-celestial pp. 176 and foll.

or by his clerical name (see page 218) Chen-khung 真空, "Immaterial Void", or "merged with the Tao and Nirwāṇa"¹.

The formula of the sect, given above, was to him of great importance. He would advise everybody to recite it solemnly morning and evening, with reverent genuflections towards the highest dual power of Nature, who was thus invoked; all danger of arms, fire and water could thus be warded off, not to mention that the formula ensured the success of every important undertaking. For these particulars, which go to prove the Naturism of his sect, we are indebted to Lan I, the writer of the *Tsing nih ki*.

When the spirit of sedition and revolt became rife among the sects, Lin Tsing consulted the stars, and thus learned that there were three religions of the Buddha Maitreya, viz. of the Blue Ocean (青洋), the Red Ocean (紅洋), and the White Ocean (白洋), and that this time the sect of the White Ocean would prosper. And he was found to be the Whitest Being (太白), i. e. the planet Venus assimilated with the element Metal (金); hence he was Emperor of the Heavens (天皇), while the 36 year old Ping Khoh-shen 馮克善, head of the sect in the department Wei-hwui 衛輝 in Honan, of which Hwah is one of the districts (see map page 298), was Emperor of the Earth (地皇), and Li Wen ch'ing Emperor of Mankind (人皇)². He further read in the stars that the enterprise should be started either in the middle of autumn, or on the 15th of the ninth month. It was then resolved that on the last-named day Ch'en Shwang 陳爽 and Ch'en Wen-Khwei 陳文魁 should attack the Palace. By different routes the fellow-conspirators entered Peking, while Lin Tsing, with a division of rebels from Hwah, to be expedited by Li Wen-ch'ing, was to surprise the emperor, just then on his way from Kansuh and Shensi towards the Capital³.

The attack on the Palace was concerted doubtless on account of the circumstance that there lived sectaries within its gates, especially among the eunuchs. One of these, Liu Teh-ts'ai 劉得財, 36 years old, a native from Sang-fah 桑堡, was a fellow-villager of Ch'en Shwang, and by him converted to the religion. He had then converted five other eunuchs, namely Liu Kin 劉金,

¹ See the protocol of the confessions of the sect leader Niu Liang-chen, in the *Ki Kieh*, chap. 26, folio 24.

² The three chief components of the Universe (三才) are, according to Chinese philosophy, Heaven, Earth, and Man.

³ Protocol of Lin Tsing's second interrogation, inserted in the *Ki Kieh*, chap. 4, folios 5 and 6.

Wang Fuh-luh 王幅祿, Chang Tai 張太, Kao Kwang-fuh 高廣幅, and Yen Tsin-hi 閻進喜¹. In the course of the third month of the year 1813 Lin Ts'ing had a meeting with those five men in an eating-house outside the Si-hwa 西華 gate, to the west of the Palace. Speaking about matters of religion and propagation, Lin Ts'ing explained to them that a critical turn in the kalpa was coming (劫運將到), which probably meant that an era of glory for the religion was to commence. And in the eighth month they had another conference, not attended by Wang Fuh-luh, at which it was arranged that at the attack on the Palace the eunuchs should help as guides².

On the 14th of the ninth month, Lin Ts'ing came to Peking with Ch'en Shwang and Ch'en Wen-khwei. And in the morning of the day following, Ch'en Shwang and his men met Liu Teh-ts'ai in a wineshop outside the Tung-hwa 東華 gate, east of the Palace. The latter there received the white swaths which he and his companions were to wear as badges. At noon, the rebels, about 200 strong, provided with white banners, stormed the Palace. They were divided in two groups, respectively under Ch'en Shwang and Ch'en Wen-khwei, which rushed into the Tung-hwa gate and the Si-hwa gate, while the eunuchs Wang Fuh-luh and Yen Tsin-hi remained within the Palace, to support the assailants.

The attack under Ch'en Shwang, led by Liu Teh-ts'ai and Liu Kin, was a failure. Only about half a dozen men with Liu Teh-ts'ai managed to force an entrance, but the others were shut out by the guard, who succeeded in closing the gate; then, frightened by their own deed, they dispersed in the city. The intruders managed to make their way to the Ts'ang-chen 蒼震 gate, but were there beaten down and overpowered by eunuchs and others. Liu Teh-ts'ai hid himself somewhere in the Palace, but in the afternoon of the 17th he was discovered³.

The simultaneous attack on the Si-hwa gate was at first more successful. Led by the eunuchs Kao Kwang-fuh, Yang Tsin-chung 楊進忠, and Chang Tai, Ch'en Wen-khwei and his men defeated the guard, but did not proceed quickly enough to prevent the gates of the inner Palace from being slammed in their very

1 Protocol of the first trials, presented to the emperor on the 18th of the ninth month by Toh-tsin 托津, head of the Council of State, Ying Hwa 英和, General Commandant of the Gendarmerie, and Ch'ung Luh 崇祿, President of the Board of Punishments; *Ki lioh* 3, folio 9.

2 Protocol of the trials of the 19th; *Ki lioh* 4, folio 8.

3 Protocol of the first trials; *Ki lioh* 3, folios 9 and foll.

faces: It has ever since been an official truth that this part of the Palace was saved by the heir-apparent, the emperor's second son. According to our authorities, this hero, together with the third prince, Mien-khai 縣愷, was studying in the Court library, when the alarm of the gate-keepers fell upon their ears. They shut the gate, and the elder armed with a musket, posted himself outside the Yang-sin 養心 gate, and shot down the first invader who showed himself on the wall. A second, bearing a flag, met with the same fate, after which the assailants lacked courage or desire to make further efforts to climb over¹. They manoeuvred between the south-western buildings and temples, and attempted to set fire to the buildings round the Lung-tsung 隆宗 gate, but meanwhile troops of the Imperial princes had entered the Palace through the Shen-wu 神武 gate in the northern wall, and attacked them. The second prince furthermore contributed largely to the defence of the inner Palace by distributing muskets and swords, and by placing himself at the head of a troop of soldiers. The beileh Mien-chi 縣志, son of the prince of I (儀親王), the emperor's brother, also bravely handled a musket and kept the assailants from the wall. And the chief eunuch Shang Yung-kwei 常永貴 posted himself with a cudgel at the Tann-i 尊義 gate, and there, assisted by Palace officials, kept the invaders at bay, besides performing other valiant deeds².

In the course of that afternoon more troops marched in, and the heroic battle lasted till deep in the night. The attempts of the invaders to set fire to the buildings of the Palace were frustrated about midnight by a thunderstorm accompanied by heavy rains, and lo, amid the roaring of thunder and the flashes of lightning, Kwanti appeared from the Wu-ying temple (武英廟), dedicated to his worship. Now seeing this Imperial God of War himself take the lead in the defence of the Palace and the throne, the attackers recoiled and, panic-stricken, threw themselves into the canal which flows past that temple and the Tai-hwo 太和 gate; but, unable to climb the perpendicular marble quays, they were drowned or killed. The remainder were captured, some of them on the top of the South gate (午門), their last retreat³.

¹ See also the *Shing hiun*, chap. 12, decree of the 16th.

² *Ki hoh*, chap. 2, folios 5 and foll.

³ *Ki hoh*. Introduction I, folios 6 and 7. This miracle is there recorded as the fifth by which Heaven showed its intervention on behalf of the dynasty.

We can imagine how the court-dignitaries, Ying Hwo with his Gendarmerie, and all civil and military authorities with their lieutenants and soldiers were busy tracking rebels and suspected persons within and without Peking. Search was made day and night; the official documents recorded in the *Ki lioh* point to a perfect reign of terror. Of course the authorities were no less busy in torturing confessions out of their prisoners. They soon learned that Lin Ts'ing was in Hwang-ts'un, his birth-place (see p. 419), waiting for the promised rebels from Honan. These did not make their appearance, for reasons which we shall learn presently — but troops from Peking arrived instead, with an object clear enough from these words of an Imperial decree: "If his family be not exterminated to the last person, not enough will be done for the glory of the laws and rescripts" (若不盡數誅夷、不足以彰憲典). Under the old *Lah-wang-to-'rh-tai* (see p. 299), they arrested all the members of his tribe. They also marched to Tung-ts'un 董村, in the district Tung-chou 通州, east of Peking, some ten inhabitants having taken part in the attack on the Tung-hwa gate¹. At their approach they found that place in flames, and the inhabitants fled. According to the commander, it was set fire to by the rebels themselves², but we should like to know who in reality were the incendiaries, and what was the fate of many of those so-called fugitives under their swords and spears.

Of course the emperor was circumstantially informed of everything by express messengers, and sent back immediate orders. One of these, directed to T'oh-tsin and Ying Hwo, the two chief leaders of this terrorism, was to the effect that the bodies of the slain, identified by the captives, should be dragged out of the city and there hacked to pieces, and the heads put on stakes, but that this should not be done exclusively in the streets; further that the slashing to death of those whose confessions had been properly written down and from whom no further information could be extorted, might commence at their convenience with a few or with two at a time, but that the four chief criminals should be kept alive, to give him an opportunity of examining them himself³. This impetuosity was the result of something more than revenge and blood-thirstiness: it was also an expression of fear

¹ *Ki lioh* 5, folio 36.

² See about all this a decree of the 23rd, in chap. 3 of the *Shing hiun*, and also in the *Ki lioh* 5, folio 29.

³ *Ki lioh* 2, folio 42.

and dread, lest inside or outside Peking plots or riots should be hatched to liberate the prisoners, as had been the case a few days previous to this in Hwah. Only a terrorism of the very bloodiest kind — such no doubt was the argument — could overawe the conspirators, keep them under control, and thus save the court and the dynasty from destruction.

The emperor received the first intelligence of the attack on the very next day after it took place, at Poh-kien 白澗, near the western Mausolea, where he intended to sacrifice on the tombs of his grandfather Shi Tsung and his grandmother, and perhaps also to inspect his own tomb, then in process of building. He immediately rewarded his brave second son with the dignity of Prince of Chi (智親王) and a yearly allowance of 12,000 taels: to his third son he also promised a reward. Relinquishing his visitation of the graves, he travelled post-haste to Peking, where he entered the Palace on the 19th. He gratefully acknowledged a miracle from Heaven in the fact of his return having been retarded ten days through rains, for if he had started for home at the appointed time, his second son would just have been away from Peking with a guard to meet him, and so could not have defended the Palace'.

Meanwhile numerous prisoners were committed to the terrible prisons of the Board of Punishments, and subjected to rigorous trials. At his second examination, accompanied, of course, by the most cruel tortures, Lin Ts'ing mentioned the heads of his sect and the rebel chiefs in different places outside the Capital¹, thus giving the emperor many clues for a new and long heresy-hunt in various directions. In order to carry this out properly, he despatched, directly after his return to Peking, special commissioners to Tung-ch'ang 東昌 and Teh 德, the north-western districts of Shantung, where the rebellion had not yet broken out, sending also on that same day instructions to Heng Ling 衡齡, the Governor of Shansi, rigorously to lay hands on the sect, which, according to the statements of prisoners, had assumed very considerable proportions in this province. Indeed, it was taught that this kalpa was that of the White Ocean, and of this ocean Shansi was the head, Honan the navel, Shantung the tail. Various chiefs mentioned by name were to be arrested by the said Governor, and, if opposition should take place, he was to send out troops against them, "to beat down and destroy everything

¹ *Ki lioh*, Intr. I, folio 3.

² *Ki lioh*: 4, folios 6 and foll., also 11 and foll.

forthwith" (立時撲滅). Similar instructions were sent to the highest provincial authorities in Shensi and Nganhwui. In case of opposition, they also should immediately undertake the work of extermination (就地殲除), or that of destruction and capture (就地剿捕).

On the same 19th day on which these Imperial orders were given to pour more oil on the smouldering embers of the insurrection, the Council of State and the Board of Punishments proposed to the emperor to let twenty-nine assailants of the Palace be slashed to death, the bodies of the slain be cut in pieces, and all the heads be exhibited on stakes. This proposal the emperor sanctioned, and he fixed the next day for the slashing of the eunuchs Chang Tai and Wang Fuh-luh with fourteen other culprits, and the 21st day of that moon for the execution of Ch'en Shwang with twelve others¹.

On the 23rd, the emperor personally examined four principal criminals at the northern gate of the Yung terrace (瀛臺). These were Lin Ts'ing and one Liu Tsin-t'ing 劉進亭, also the eunuchs Liu Teh-ts'ai and Liu Kin. Liu Teh-ts'ai confessed to him that the white flag of the invaders during the thunderstorm was rent by the lightning, in consequence of which they all took to flight in terror and dismay². Of course His Majesty condemned them all to be slashed to death, and their heads to be put on stakes, except that of Lin Ts'ing, which was to be sent round through the parts of Chihli, Honan and Shantung where the rebellion raged, or was already suppressed³. Thankfully acknowledging that the execution of the chief culprits, which permitted the Capital and the surrounding districts to breathe freely again, was due to the intervention of Heaven, Earth, the Imperial ancestors, and the patron divinities of Land and Grain, he decreed that on the first day of the next month solemn thank-offerings should be presented to these highest Confucian State-divinities, to wit, by princes of the blood, as his proxies, on the altars of Heaven and Earth, and by himself on those of the gods of Land and Grain, and in the temples of his ancestors⁴.

That same day the sentence of death by slashing was past on the eunuch Yang Tsin-chung, who had conducted the invaders from the Si-hwa gate to the inner Palace (see p. 422). Four days later he was executed⁵. We read of some two dozen more eunuchs

1 *Ki lioh* 4, folio 26.

3 *Ki lioh* 5, folio 24.

5 *Ki lioh* 7, folio 6.

2 *Ki lioh*, Introd. II, folios 17 and 18.

4 *Ki lioh* 5, folio 25.

who under suspicion of complicity were arrested¹ and as a matter of course "rigorously" examined; but what their ultimate fate was, we are not told. The treachery of these Palace officials made the emperor decree that henceforth the Directors of the eunuchs should keep strict control over their movements and excursions outside the Palace gates, and that they should only be permitted to go about in groups of two or three, to control one another². "The wives and children of Lin Ts'ing", thus says a decree of the 23rd, "with his relations by blood and marriage, shall all alike be arrested according to their names, and, as the law prescribes, they shall be punished together with him"³. We know this law (p. 255), and thus are aware what this decree involved. From several other edicts we learn that the relations of a great number of convicts had to share that fate.

On the 27th it was reported to the emperor that the Gendarmerie and other administrative departments in Peking had already delivered up more than three hundred persons for judgment⁴, and still the hunt continued day after day. Heavy punishments were administered to the guards at the Palace gates; a number of them were put in the cangue and banished, many also sentenced to strangulation⁵. In vain we search the state-documents for a complete summary of the slaughtered and the punished; we can only give the following desultory notes. One decree, dated the 30th of the ninth month, tells us that of the family of one Ch'en Yin-hioh 陳有學 no less than sixty-one men, women, and children were sentenced to slavery in the New Frontier Province, Fuhkien, Kwangtung, Kansuh, Szü-ch'wen, and other regions. — Twelve days later, upon receipt of Imperial sanction, the sentence of decapitation was carried into effect upon the adoptive son of the eunuch Yang Tsin-chung, upon the father of Chang Tai, and that of Ch'en Wen-khwei, while twenty-three of their kinspeople were exiled⁶. — On the 17th of the next month eighteen men were slashed to death; the day after, sixteen more; four were beheaded, one of them on account of his kinship; two were strangled, two corpses cut

1 *Ki lioh* 4, folios 4 and 5.

2 *Ki lioh* 5, folio 27.

3 其妻子親屬等均一一按名捕獲、照例緣坐。

Ki lioh 5, folio 29. *Shing hün*, chap. 3.

4 *Ki lioh* 7, folio 7.

5 About their sentences see *Ki lioh* 7, folios 22 and foll., and 19, folios 23 and foll.

6 *Ki lioh* 7, folio 34.

7 *Ki lioh* 10, folio 35.

to pieces; twenty-seven members of the Red Yang sect, simply on account of their membership, were given in slavery to the Oelöt and the Government troops in Turkestan¹. And on the 29th, of the brothers and other relatives of the eunuchs Kao Kwang-fuh and Yang Tsin-chung, five were beheaded, and twenty-six banished². In the eleventh month the sanguinary work was still continued with unrelenting zeal. On the second day, thirteen men, amongst them the eunuch Yen Tsin-hi, were slashed, one was beheaded, while two others, who died in prison, were hacked to pieces³. Of course by this time there were among the executed an ever-increasing number of sectaries, rebel-mongers and insurgents from the provinces, selected by the civil and military authorities from the masses who fell into their hands, for sending to Peking. A further account of the executions will therefore be given in our description of the events in the revolted districts. Chief Inquisitor at Peking was the magnate Tung Kao 董誥, member of the Council of State, charged with the high direction of the Board of Punishments; to his name must henceforth be booked all proposals for execution in groups, decapitation, strangulation and banishment, which were presented to the emperor for his confirmation.

On the 27th of the ninth month, Tung Kao and the Council of State presented to the emperor a list of the men wounded or slain in the defence of the Palace. The forty-one killed, His Majesty decreed, shall be looked upon and honoured as killed in active military service, while the wounded, sixty in number, shall be rewarded as if wounded on the battle-field.

In his heartfelt gratitude to the God of War, whose marvellous apparition had so timely created a panic amongst the assailants of the Palace, the emperor issued a decree on the 6th day of the eleventh month, prescribing that, in addition to the sacrifices of the first day of the tenth month in honour of the supreme gods of the Imperial house (see p. 426), an offering to that divinity was to be made outside the Ti-ngan 地安 gate, on a propitious day before the coming winter-solstice, by the heir-apparent in person, the bravest of all the brave in the defence of the Palace. At the same time he promoted in rank Ngan-tat 譚達, that prince's fencing-master, whose excellent lessons were, of course, the

¹ *Ki liok* 12, fol. 18—19.

² *Ki liok* 15, fol. 10.

³ *Ki liok* 16, fol. 7.

⁴ *Ki liok* 7, fol. 4—6; *Shing hiun*, chap. 95.

real cause of the famous movement of the prince in shooting down the assailants from the wall of the inner Palace¹.

And now, having sketched the course of events in and round Peking, we must give our attention to what had meanwhile taken place elsewhere, in immediate connection with these events.

The insurrection which, according to the calculation of the heads of the Eight Diagrams religion, was to break out simultaneously with the attack on the Palace, originated in a department of the Honan province situated in the neighbourhood of the same region where, thirty-nine years before, the religious rebellion of Wang Lun had been smothered in blood, viz. in Wei-hwui 衛輝, with a chief city of the same name on the river Wei 衛 (see map, page 298).

There, as mentioned on page 421, P'ing Khoh-shen, the so-called Emperor of the Earth, was head of the sect. To the north-east of Wei-hwui lies the district of Hwah 滑, also with a walled chief city of the same name. Here were the headquarters of the division or kung (see p. 335) called Chen 震, which is the chief diagram of the eight, because it corresponds with the East, the first and principal cardinal point, identified by the *Yih* with the Dragon, the symbol of Imperial dignity. Headman of this division was Li Wen-ch'ing, the Emperor of Mankind, whose acquaintance we have also made (p. 420 and 421). Being the head of the principal diagram, he was also acknowledged as a chief of the sect as a whole. Originally a carpenter's boy, he had through study and industry become a man of no mean literary attainments, particularly proficient in sooth-saying. He had been a member of various associations, such as the Hu-mi-pien 虎尾鞭 or "Tiger-tail Whips", the Hung-ch'wen sié 紅磚社 or "Red Brick society", and the society of the I-hwo-khuen 義和拳 or "Fists of Righteousness and Concord"², until he became headman of the sect of the Chen diagram.

¹ *Ki Kieh* 17, fol. 3.

² This is, as is well known, the name of a society which in 1900 played so notorious a part in Chihli and Peking, and by the foreigners called Boxers. The first mention of this sect we have found in an Imperial decree of the 14th of the seventh month (4 Sept.) of the year 1808 (*Sh. h.* 99), in company with that of the Tiger-tail Whips, the Shun-tao society (順刀會) or that of "the Swords of Obedience", and the sect of the Eight Diagrams. That edict was issued in consequence of the request

As early as 1812 the conspiracy was ripening. The plotters held meetings chiefly at a place called Tao-kheu 道口, eight li from Hwah; the rôles were divided, and the oaths of fealty and loyalty sworn. Lin Tsing and Li Wen-cu'ing, after consulting the stars, appointed the hour at which the attack on the Palace should take place and the insurrection break out, viz. that of midday of the 15th of the ninth month (Oct. 8). For their device they chose the one used by the Ming dynasty: 奉天開道, "Charged by Heaven to open the Way". Afterwards this was inscribed on the white banners of the rebels, both at the assault of the Palace and in the battle field; evidently therefore their object was to overthrow the Manchu dynasty and restore the former House.

of the Censor Cheu Ting-shen 周廷森 that these sects might be destroyed with greater force. According to his statement, they were, in Ngenhwui, very numerous in the departments Ying-cheu 潁州 and Poh 亳; in Kiangsu, in Su-cheu 徐州; in Homan, in the department Kwei-teh 歸德; in Shantung, in the departments Tsao-cheu 曹州, I-cheu 沂州 and Yen-cheu 兗州; therefore, as the map on page 298 shows, in and round the sphere of the insurrection which now occupies our attention. The connection in which the Boxers are here mentioned, almost compels us to see in them a religious sect of the Eight Diagrams stamp. According to the above-named Censor, these societies were mainly composed of country people; — of bad repute, of course — who oppressed the loyal, and gambled on a large scale, for which purpose they pitched large tents, conspired with the yamen-brood, etc., etc. Neither were they behind hand in fighting. The emperor, approving of the Censor's proposal, instructed the Viceroy and Governors of the three provinces to track the heads and leaders of these communities and punish them severely, as also the officials who made common cause with them; and he ordered them to see that the Prefects did not keep in office any heads of villages or wards who were on good terms with these societies.

In the face of the above, instead of accepting any of the suggestions about the origin and character of the Boxer-movement in 1900, offered by various foreigners who said they were well-informed, we are inclined to attach more importance to what the Prefect of Wu-kiao 吳橋, in Chihli, told of them through the Jesuit missionary Ignace Mangin, who fell a victim in the Boxer insurrection. "The Boxers are nothing more or less than a ramification of the White Lotus sect; the titles they used, the formulas they recited, rank them among the *sié kiao* or 'heretical religions'. Although persecuted under Jen Tsung, they have maintained themselves in several districts of Shantung and Chihli, and their audacity has gradually increased. The people are being seduced by them, and forget that the bringing down of deities and the recital of formulas prove the depravity of the sect. Under Jen Tsung there was but little Christianity in China, the sect can therefore not be an outcome of hatred against the Christians. Its real object is rebellion, and the ignorant masses are misled by it" Cordier, "Relations de la Chine avec les Puissances Occidentales", III, p. 453.

After this it is certainly hardly possible to believe in the alleged conspiracy between the Boxers and the Chinese Government against the foreigners. Confucian puritanism co-operating with heresy! mice with a cat! It is rather ludicrous.

But on the 13th of the eighth month the conspiracy was betrayed to the Prefect of Hwah, Khiang Khoh-tsieh 强克捷, by P'ing Khoh-kung 冯克功 and P'ing Khoh-ch'ang 冯克昌, respectively a cousin and a brother to P'ing Khoh-shen, the Emperor of the Earth and departmental leader of the sect, residing at Hwah (see p. 421). To avoid the impending danger, this man left this city on the 15th¹, thereby stigmatising himself among the sect as privy to the betrayal. According to the official reading, the plot was first discovered and reported by a controller (siün-kien 巡檢) of the Prefect, called Liu Pin 劉斌, who had been informed that Li Wen-ch'ing instigated the people to make arms.

On a sudden Li Wen-ch'ing was arrested by the Prefect, together with the sect-leader Niu Liang-chen (see p. 420) and the latter's father, brothers and sons. Li Wen-ch'ing was most cruelly tortured with wooden squeezing-clamps, applied to his ankles with so much force that his feet afterwards rotted away and fell off. Niu Liang-chen received several strokes on his hand-palms. The conspirators, fearing that torture might bring the prisoners to a full confession and make everything collapse, were compelled to immediate action, and had to anticipate the date previously fixed upon. On the 7th, led by P'ing Siang-lin 冯相林, the king (王) of the Kwun 坤 Diagram, they entered the city, stormed the prison and the prefectural mansion, and killed the Prefect with Liu Pin and two other subordinate officers, and as many of the relatives of these men as they could find. Li Wen-ch'ing and Niu Liang-chen were thus liberated, but as to the contemplated march to Peking, to support the assailants of the Palace and to attack the Imperial cortege, this had to be given up, because the mandarinates in the adjacent districts had mobilized all the available troops. And so, without surmizing it, Khiang Khoh-tsieh, next to Heaven and the Imperial ancestors², saved the dynasty.

The rebellion spread with great rapidity. To the north the insurgents made for Siün 潞, the nearest district-city, but the valour of the garrison saved it from falling into their hands; This no doubt means that, meeting with some resistance, the assailants deemed it advisable immediately to retire, and try their fortune elsewhere. They indeed fared better in a south-easterly

¹ See the protocol of P'ing Khoh-shen's confessions, *Ki lioh* 25, folio 24.

² About these and many other details, see especially chap. 26 of the *Ki lioh*, folios and foll.

direction, on the Chihli territory, in the department of Khai 開. On the sixth day of the month, the Prefect of the district Ch'ang-yuen 長垣, Chao Lun 趙綸 by name, had left the city in company with his police and subordinates, to arrest mutineers in the village of Wei-yuen 葦園, eighteen li from there. But, as no rebellion had broken out as yet in that locality, he probably was anxious to play a part in the tragedy of sectary-persecutions, which, as we know, had to be carried on throughout Chihli, by Imperial command. On his way home — of course with a number of prisoners in his suite —, he was attacked by a band with white scarfs round their heads, and dressed in white. A captain, sent out in all haste with troops to deliver him, only succeeded in securing his decapitated body, after a sharp fight with the villagers.

And on the tenth day, at dawn, the rebels, who on the previous evening had slipped in, mastered the district-city Ts'ao 曹, situated eastward, on the Shantung territory. They emptied the prisons, and surprised the Yamen of the Prefect Yao Kwoh-cheu 姚國旂. Just as this mandarin left his apartments, ready dressed, he was stabbed, and his head cut off. Many of his family-members of both sexes were killed. After that, the rebels left the city.

In the district-city Ting-t'ao 定陶, also on Shantung territory, to the north of Ts'ao, a similar scene was enacted that same day. The Prefect on duty, Ho Teh-han 賀德翰, with his troops opposed the rebels and the liberated prisoners in the open street, and fell with a number of his men. Then the rebels met with sharp resistance from the members of the Khung 孔 family residing in the district, descendants of Confucius, and therefore natural protectors, unto death, of pure orthodoxy. Staunchedly they refused to take the side of the rebels, and paid for their loyalty with their lives. It was said that more than five hundred of both sexes perished.

The district-city Kin-hiang 金鄉, situated still further eastward, was saved by the bravery of the Prefect Wu Kiai 吳塔. Before the actual outbreak of the rebellion he arrested the principal leader of the sect, Ts'ui Shi-tsun 崔士俊, with several others; after that he repulsed the assailants of the city, took their implements of war, and dispersed them. Then he let loose his troops over the whole district to commence a cruel chase; many were horribly mutilated and killed, and several, sent up to the provincial capital, where, after examination, they were, one after another, put to death Khao-ch'ing 考城, a district of Honan,

conterminous with Ts'ao, also rose in rebellion, and the insurgent hosts swept through the country. And finally, in Chihli, the district-city Tung-ming 東明, east of Ch'ang-yuen, was besieged by the rebels and hard pressed, but successfully defended by the Prefect Chu Wei 朱煒.

Besides their regular provincial troops, the authorities brought country soldiers (鄉兵 or 鄉勇) into the field: volunteers, who, as Lan I writes, "did much harm to the people, and whose crimes were beyond control". Even a corps of women was formed, wearing short jackets with tight sleeves, "who in the dark committed all kinds of indecencies with the rebels". At the head of the provincial troops of Shantung, with which the rebels chiefly had to reckon during the first days, were General Su 'rh Shen 蘇爾慎, and the more than sixty year old Liu Ts'ing 劉清, Commissioner of the Revenue derived from the Salt-Gabelle, who in the great sectarian war in Sz8-ch'wen had gained many laurels. In co-operation with the Governor of Shantung, Tung Hing (p. 410), he advanced with his troops against the rebels on the 27th of the ninth month. The insurgents were at that time nestled in the Fang hills (髡山) in Ts'ao-ch'eu, about forty li distant from Ting-t'ao. His prompt action was crowned with great success; over three hundred were slain, and over eighty captured, without his losing a single man¹. After that he attacked them again in the Great Temple of the Han family (韓家大廟) and some surrounding villages, at about eight li from Ting-t'ao; here some four hundred were destroyed².

As a result of this victorious campaign, Ting-t'ao fell again into the hands of the authorities. For the rest the purifying-work in the three provinces resolved itself into the tracking of isolated groups of rebels, and the catching and killing of them by hundreds. Reports about this loathsome butchering were sent in regularly to the emperor, the figures being mentioned with as much ostentation as if it concerned so many heads of game. In the Shantung districts, Su 'rh Shen made himself specially meritorious with his hordes of Kirin and Solon Tartars. It appears from all the above that the rebels were rather helpless, badly armed, and scarcely able to defend themselves. For the greater part they may have been harmless people, always seeking safety in retreat or flight.

The central Government at Peking naturally took energetic

¹ Report of Tung Hing, in the *Ki Kieh* 8, folio 18.

² Second report of Tung Hing, *Ki Kieh* 9, folio 16.

measures. Wen Ch'ing-hwui, the Viceroy of Chihli, struck with the emperor's displeasure for not taking drastic measures to quench the rebellion, was deposed and degraded, and Chang Hsi 章煦 took his place. Na Yen-ch'ing, Viceroy of Shensi and Kansuh, known to us from his exploits during the great rebellion in the west, directly after the breaking out of the insurrection, was called by the emperor to Honan, and entrusted with the direction of the military operations and the chief command of all the forces in the three provinces. Yang Yü-ch'un, the provincial Military Commander of Shensi, also known to us (p. 378), became his next in command, together with Kao Khi (p. 374), General of Jehol, and acting Governor of Honan. This grandee was, however, relieved of the latter function, and this was transmitted to Fang Shou-ch'eu 方受畴. Five or six thousand troops advanced from Chihli, two thousand horse from Shensi, one thousand from Peking, one thousand Manchus from Kirin, and an equal number from Heh-lung-kiang; while Poh Ling 百齡, Viceroy of the two Kiang, and Hu Khoh-kia 胡克家, Governor of Nganhwui, drew together their troops in the districts of their territory nearest to the revolted regions¹.

A more than sufficient force was thus speedily in the field to give the greatest possible extension to the butchering and extermination. On the 21st, three or four thousand rebels from Tao-kheu (see p. 430) were cut off by Yang Yü-ch'un from that base of operation; they were attacked by Na Yen-ch'ing and the other commanders, and thus, placed between two fires, simply annihilated; 1420 perished, fully 140 were taken prisoners²; the remainder escaped to Tao-kheu and Hwah. About the same time, T'oh-tsin (p. 422) set to work with an army of Tartars in the districts of Lung-ming and Ch'ang-yuen, where so far the rebels had maintained themselves. Su 'rh Shen also was ordered to proceed thither with his Tartars and to co-operate with T'oh-tsin. Simultaneously the Viceroy of Chihli harassed the insurgents in Ta-ming and Khai from the north, and consequently the remnant of their forces had gradually to retreat into eastern Honan, where the rebellion had first broken out, and where Yang Yü-ch'un and Kao Khi were busy at work.

The next victory of any importance was gained by the Imperialists over P'ing Khoh-shen. The latter had come back to Hwah on the 9th of the ninth month, and found his wife, son and daughter murdered in his house; probably an act of vengeance

¹ *Ki kieh*, Introduction, folios 7 and 8; also chap. 11, folio 7.

² *Ki kieh* 13, folios 29—31.

perpetrated by Li Wen-ch'ing and his crew, who looked upon him as a traitor (see p. 431). Full of exasperation, he left the town on the 23rd of the tenth month, at the head of five hundred followers, but he was attacked by the light troops of Yang Yü-ch'un. Half his men fell; the remainder were thrown back into Hwah, and he himself had a narrow escape through the swiftness of his horse. Until the middle of the following month he hid himself in Teh 德 (map, p. 298), in the house of a leader of the sect, and after that, hounded out everywhere, he roamed about, till on the 4th of the twelfth month he was arrested in the village of San-kioh 三角, in the district of Hien 獻, a little more northward in Chihli, and delivered up to the Viceroy, who sent him to Peking. Here he underwent several examinations at the hand of Tung Kao and his tribunal, and the revelations extorted from him led to many fresh captures and convictions¹.

On the 27th of the tenth month Tao-kheu fell in the hands of the Imperial troops. Na Yen-ch'ing, Yang Yü-ch'un, General Yang Fang 楊芳, and Kao Khi marched up from different sides, and cannonaded the little place, which, according to their report, harboured from fourteen to fifteen thousand rebels. A body of rebels from Hwah, one or two thousand strong, advanced to their relief, but were thrown back. The town was stormed, taken and burnt. For a whole day the vandalism and butchering continued; from five to six thousand persons were killed, four or five thousand perished in the flames, three hundred and eighty were captured, and for the greater part killed on the spot. From eight to nine thousand old men, women and children fled from the town². The poor remnant of men able to bear arms managed to escape to Hwah, amongst them Sü Ngan-kwoh 徐安國, who had been in command of the besieged. He was thirty-nine year old, originally from Ch'ang-yuen, and head of the T'ui 兌 diagram. A few miles east of Hwah, the pursuing Imperial forces came upon some three thousand rebels from T'ao-yuen 桃源, advancing to relieve the town. They were annihilated by the horse and infantry of Kao Khi, Yang Fang and Yang Yü-ch'un, converging there from all directions. Five or six hundred were killed, and the remainder fled back to T'ao-yuen. Thereupon Hwah was securely invested³. The emperor, convinced of having entrapped here the last remaining

¹ See about all this, chap. 24 of the *Ki lioh*, folios 9 and foll.; also the protocol of his confessions in chap. 24, folios 21 and foll.; finally chap. 25, folios 1 and foll., etc., etc.

² Report of Na Yen-ch'ing and the other Generals, in *Ki lioh* 15, folios 15 and foll.

³ Report of the Commanders of the 3rd of the eleventh month, in *Ki lioh* 16, folio 7.

insurgents and the chief leaders, immediately instructed the commanders to make the besieging cordons very close, so that there could be no question of breaking out at the time of surrender, and none should escape death or capture, not one should slip through the net.

But before access to the northern gate was precluded, Liu Kwoh-ming (see p. 409), leader of the rebels from T'ao-yuen, entered the city, and carried Li Wen-ch'ing off, in the belief that this revered chief could be of more service to their cause elsewhere. Seated in a carriage or sedan-chair, this man, maimed so horribly in his legs, traversed the districts of Ch'ang-yuen and Fung-khiu 封邱, and assembled about four thousand rebels around him, who directed their way through the districts of Yen-tsin 延津 and Yang-wu 陽武 to Wei-hwui (see map, p. 298); and the country west of the Wei river was also brought into a state of revolt. Yang Fang and his Tartars were entrusted with the purification of this region. Marching through the district Khi 淇, north of Wei-hwui city, he enclosed the insurgents in and round a fortress called Sze-chai 司寨, on the slope of a mountain close by a rivulet. Here, on the 19th of the eleventh month, a monstrous carnage was perpetrated, during which only seven Imperialists were lightly wounded. Some five or six hundred rebels defended the fortress till the next day¹; then it was stormed. The besieged offered a desperate resistance with spears and stones, and when the walls fell, fighting continued in the narrow streets and lanes. Finally the two hundred dwellings within the fortress were stormed. Seven or eight, which were storied, resisted the longest. As it was getting dark, these were set fire to, to prevent the defenders from breaking out under cover of night. Scorched and burnt, they came running out, and were caught alive in number about two hundred. One of the storied houses was attacked by Yang Fang in person. Suddenly Liu Kwoh-ming burst open the door, sword in hand, and rushed in upon the besiegers. "I am Liu Kwoh-ming", he cried, killed two, and then fell, mortally wounded by a bullet. They called to the besieged that their lives would be spared if they delivered up Li Wen-ch'ing. "He is here", they exclaimed, and responded to the challenge with bullets. Then they themselves set fire to the house, and about forty or fifty perished in the flames, locked in each other's arms. Not one escaped from the place. The body of Li Wen-ch'ing was identified by the

1 Report of Na Yen-ch'ing and Yang Yü-ch'un, in the *Ki kioh* 21, folio 16.

absence of the feet, which had putrified away; the bandages with medicaments, wound round these maimed members, were still visible. His face was deformed by wounds and scars. A banner was found on the spot, bearing the inscription 大明天順李真主, 'Li, the true sovereign of the T'ien shun period of the great Ming dynasty'¹. This shows that Li Wen-ch'ing had been proclaimed as rival emperor, and had already adopted a title of reign. The bodies, counted on the spot, amounted to 3,387, not reckoning those that were burnt². Truly, the emperor declared in ecstasy in a decree of the 25th, when the news of this momentous slaughter reached him, "the fact that not one man slipped through "the net, sufficiently shows the glory of the principles and institutions of Our dynasty, and fills the human heart with joy"³. By this same decree he raised Yang Fang and his fellow-commander in the storming of the storied house to the highest ranks, and conferred on these and a number of other braves various favours and presents. The corpses of Li Wen-ch'ing and Liu Kwoh-ming, he decreed, shall be cut in pieces; the head of the former shall be carried round in the riotous districts of Honan, Chihli and Shantung, while that of the latter shall be exhibited on a pole for a warning to the people. The principal captives need not be sent up, but can be executed on the spot, after due examination⁴.

Thus the rebellion was broken in less than two months, in the same region where it was hatched and where it first burst out. A few thousand heretics, who never had handled or even possessed any arms, were completely crushed in about half a dozen districts, by a military force from several provinces, re-inforced by three extra armies of Tartars and picked Chinese infantry and horse. In the documents and reports compiled in the *Ki lioh*, every manoeuvre of the troops, every skirmish and feat of arms, every slaughter, is mentioned with scrupulous exactitude. They inform us about every stratagem and measure of the Generals, Viceroys and Governors. But we have taken only the chief items out of this heap of information.

One point in particular those data place in the clearest light, namely the incredible bloodiness and cruelty of this campaign. For a knowledge of what in China is a Government campaign against heretics and rebels, no better source can be found than

1 Report of Na Yen-ch'ing etc., in the *Ki lioh* 22, folio 4

2 *Ki lioh* 27, folio 20.

3 無一名漏網足以彰國憲而快人心.

4 *Ki lioh* 22, folio 8; *Shing hiun*, 20.

the *Ki lioh*. Almost every day we read in it of hundreds being butchered or captured; and granting that these reports of the Generals were somewhat exaggerated, in order to curry favour with their bloodthirsty Imperial master, they undoubtedly prove that blood flowed in streams. The documents further prove that the leaders of the rebels, both high and low, when caught, were always slain on the spot, except a few of the most prominent, who were sent up to Peking or to the capital of the province, there to be forced by the most cruel tortures to make all sorts of confessions about sectaries and conspirators, and finally to be carved in pieces. No rebels who had actually carried arms ever received quarter; the wives, children, relatives, and fellow-villagers of notorious rebels were tracked and likewise put to death, or assigned as slaves to mandarins and military commanders of merit throughout the empire, or to the Oelöt in Turkestan. The number of the slaughtered, including those who fell by the sword of the rebels, was estimated by the emperor himself at a hundred thousand¹. To this should be added the uncounted crowds of old men, women and children, hunted out of their dwelling-places, and perishing from hunger and exhaustion in the rigid winter cold, even for months after the rebellion had been suppressed; also the hundreds, possibly thousands, who committed suicide to escape a worse fate.

During this period of official heroism we see the Son of Heaven from the height of his throne egging on his Generals, Viceroys and Governors, with daily fresh decrees, to quick and energetic action, to extermination with fire and the sword. What else could he do, since, as in the time of Wang Lun's insurrection, the rice and other food supply from the provinces was in danger of being cut off? Districts had now risen adjacent to the region then in rebellion, and, moreover, in close proximity to Ta-ming, where in 1786 this same sect of the Eight Diagrams had taken up arms; how easily might the insurrection spread over there! And who could say whether the revolt would not assume the same enormous proportions as the one which raged in the west at the time of his accession to the throne? who could say whether it might not at any moment involve Peking itself? Considering all this, was it surpris^g, that the tyrant shuddered on his throne for dread of those sectaries who so lately had come within a few paces off it, sword in hand? Realizing his own weakness, what could he do but follow the example of all tyrants whose thrones

¹ *Ki lioh*, Introd. II, folio 12.

built on violence, are being shaken and threaten to collapse, and take recourse in terrorism, with slaughter and extermination of all enemies of his heaven-bestowed authority? As long as China has existed, all its rulers have followed this same course against rebels; their extermination with wives, children, and even their whole tribe, has always been the sacred right of these Vice-regents of highest Heaven. And how much more were they entitled to use this right where it concerned heretics, rebelling against the Tao of Heaven, personified in the inviolable Confucian state-organization and polity!

So great was the savage cruelty of the military hordes, that at last the emperor himself was compelled to interfere. My armies shall not allow one rebel to escape. says a decree of the 23rd of the tenth month, but the loyal shall not be molested in any way whatever. The people in fear and trembling, beguiled by malevolent scoundrels, are under the impression that the object of the armies is to destroy both the good and the bad. They flee in the greatest confusion, so that the corpses of the old and infirm fill the moats and ditches, and the remainder join the rebels, who use them as a vanguard against the Imperial troops. To think that my people, thus led on to death by the insurgents, should be massacred a second time by my own troops, is too much for my Imperial sensitiveness. Therefore my armies shall not touch one single hair in the villages; not a grain, not a thread shall they lay in the people's way, and severely shall the Commanders be punished in case of any contrary action. Everywhere the Generals shall be instructed to kill only rebels, and not to put to death any person without just cause, even if he should have sided with the rebels and afterwards abandoned them. The Viceroys and Governors in Chihli, Shantung and Honan, shall publish this my will everywhere, so that all may be made aware that my armies have come merely to protect the loyal, and that these should lend them a helping hand in sweeping away the spirit of heresy (邪氣); also that all may know that Lan Ts'ing is already carved in pieces; that the conspirators Sô-and-so are being tracked, and that a great reward is set on their heads, in the shape of official preferment and money; also that indemnification shall be granted to the relations of any betrayer of persons searched for, in the event of his, or any of those belonging to him, being killed out of revenge. But he who hides an important criminal, or, knowing his hiding-place, does not betray him, shall with all his family undergo the penalty for rebellion

1 *Ki tsh* 13, folio 25; *Shing hiun* 20

The official world, in nervous trepidation and alarm, slashed away at heretical communities and individual heretics, even in the districts where there was no rebellion. Heretic and rebel were now more than ever names of the same meaning. With threefold zeal, heads and members of sects were dragged to the prisons, and by torture forced to betray others. On page 425 we saw that immediately after the breaking out of the rebellion, decrees to this effect were issued directly from the Imperial throne to the provinces. As a natural consequence, the people in despair flocked to the banners of the rebels. Even Na Yen-ch'ing sadly realized the bad effects of these fatal measures, and straightway besought the Throne to interfere. "I have found", he wrote on the 9th of the tenth month, "that there are some taking part in 'the rebellion who formerly in no way professed sectarianism. 'These also must be put to death; but sectaries who take no 'part in the rebellion, are at bottom loyal people. I should not 'in the slightest measure dare to cherish feelings of indulgence, 'but I much fear lest the ignorant people by these ultra rigor-'ous prosecutions be brought into such a state of uncertainty 'and fear that the leaders of the rebels find cause therein for 'agitating and misleading them. Bowed down, I implore my 'Imperial Highest Lord to issue a clear decree, to the effect 'that sectaries who have not made common cause with the rebels, 'shall not be punished with them by the Prefects on the plea 'that they are sectaries and rioters. If an Imperial manifesto in 'this spirit be posted up everywhere, it will save the ignorant 'people from being inflamed and misled'".

The Emperor however would not quite unconditionally listen to this sage advice. "Amongst the ignorant people", — thus he decreed — "there is so much sectarianism, that it is quite impossible efficiently to apply the extermination-system upon them. 'The large military force now employed in destroying and 'capturing is really only dealing with rebellious people who 'started the revolt, and so far no orders have been issued by

1 查現在從賊匪徒即素日並未習教。亦當誅戮、其習教而不從謀反者原情仍係良民。臣斷不敢稍存姑息之見、但恐愚民、因辦理過嚴、致生疑懼、而首逆轉得借此搖惑。伏乞皇上明降諭旨、凡習教而未經從賊者、地方官不得因教匪滋事概與株連。遍貼謄黃俾愚民免致煽惑

"Us to search for heretical religionists and to catch them. They who formerly did not profess any religion, but are now fighting on the side of the rebels, fall within the terms of being put to death; but they who did not as yet join the rebels, and so far only practised a religion, do not fall within the terms of extermination. But it is very difficult to make distinctions on this head, for I have heard that the insurgents make use of hundreds of tricks, and for instance in the daytime behave as loyalists, but at night fight on the rebel side. I can therefore at present not give a decree on this point, but leave it entirely to him (Na Yen-ch'ing) to decide. He shall order the commanders of the Government troops to discriminate (between the non-sectarian rebels and non-rebellious sectaries) with due circumspection at every encounter. Let the loyal who were incorporated on the rebel side, but left it again to join the legal cause, be exempt from the general slaughter, but let any who carried arms and fought, be put to death without mercy, to the last man. It shall not be permitted at all to use the term heretical religion; uncertainty and fear will then not arise among the people, and the Prefects will not dare to deal with them as accomplices (in the rebellion)"¹.

And eighteen days later, the emperor decreed that these principles for heretic persecution should also be published in Peking. This state-document, of the 27th, says: So far the Gendarmerie have respectfully obeyed My orders to institute prosecutions with all energy in the five Wards; but already even before we are far enough advanced to allow our zeal to cool down, there is indecision with respect to the punishing of the guilty.

¹ 愚民習教甚多、豈能概行誅戮。此時大兵剿捕、原係專辦起事亂民、並未指稱查拏邪教。其平素未經習教、而此時從賊抗拒者、即在應誅之列、若此時並未附賊、止於平素習教、原不在誅夷之內。但此事區別甚難、朕聞賊匪偽詐百出、有日間貌爲良民、而夜間隨賊搶掠者。此時不能明降諭旨、顯爲剖判全在伊等。飭令將領官兵于接仗之時留心區別。凡被脅良民散出投誠者則寬其一死、至持械抗拒者則盡殺無赦。總不許揚言邪教二字、則百姓自不生疑懼、地方官亦不敢株連矣。 *Ibid.*, folio 6.

The principle shall be energetically maintained that, when in a tea-house or tavern, in a temple or convent, or wherever it may be, three to five persons congregate, and their meeting looks in any way suspicious, a severe judicial investigation shall be instituted. Be it further made known by proclamation that Lin Ts'ing and his entire clan, to the very last man, have not escaped extermination; that of the adherents of the White Yang religion which he propagated, and of the Red Yang sect which he enticed to join the rebellion, many tens over and above the hundred have been carved to pieces by the Board of Punishments, and their heads exhibited on stakes, but that all those persons were found guilty of rebellion, while the other prisoners were all people betrayed by those rebels as guilty of insurrection. But such as only practised religion, simple, ignorant, misguided people, when dragged before the judge, have only been sentenced to exile, the same as the sectaries among the eunuchs; but not one of this category has been slashed. Now be it made known to all policemen, soldiers and citizens, that Our object is the arrest of the accomplices in the revolt of Lin Ts'ing, and that promotion or reward in any other form can only be expected for the capture or denunciation of any such; as also that even sectaries who betray such criminals shall not only be exempt from punishment, but duly rewarded.

And as regards ordinary sectaries, who have religious books and images in their houses and seek salvation in such things — they do not seem able to understand that such heresy must bring misfortune upon them. Lin Ts'ing, according to his own confession, devoted himself to this for years, and now he is dead, his clan exterminated, his house in ashes; could a worse disaster have befallen him? To the very end he remained obstinate, and — the worst fate at length fell to his lot. Why do the people any longer want to have those "inauspicious, filthy things" (凶穢之物) in their pure dwellings? All they who repent, and deliver those things up to the authorities, to be destroyed or burnt, declaring thereby for ever to abjure their heresy, shall be registered at the magistrate's office, exempt from punishment, and reckoned among the loyal, and should the police or neighbours afterwards accuse them, these shall be punished instead, should it be proved however that they practise heresy again in secret, they shall be punished twice as severely as in the first instance. Edicts promulgated throughout the provinces shall admonish the people to conduct themselves accordingly, and to deliver up their books and images. "Then the eyes of the people, all in possession of

"heavenly (natural?) loyalty, shall be opened to the seductions (to which they were a prey); with heartfelt respect they shall keep and observe the Imperial institutions and energetically co-operate to the realization of Our dearest wish affectionately to nurture Our babes (the people), to convert the people to what is right and ameliorate their customs, and to weed out the tares for the insurance of rest and peace to the loyalists"¹.

One communication in this decree should not escape our notice. It says that Lin Ts'ing belonged to the sect of the White Yang, and had drawn the sect of the Red Yang into the rebellion. The *Ki lioh* (chap. 14, folio 8) gives in this same decree the name of the first-named sect as White Ocean, which is the name of Lin Ts'ing's sect, as we saw on p. 421. The conclusion therefore is, that White Yang and White Ocean are two names indicating the same sect, in fact are one and the same term, considering that the Chinese word for Ocean (洋) also reads Yang. A further conclusion is, that the Red Yang and the Red Ocean are also the same sect. Nowhere do we find anything further about the meaning of the names Red Ocean and White Ocean, than what we have given on page 421. We may moreover, now take it for granted that the White and the Red Yang sects are identical with that of the Eight Diagrams, or at any rate are very closely connected with it.

We now know from the Imperial decrees that the heresy-hunt was continued unrelentingly; that simple membership of a religion was punished with deportation and slavery, and pardon existed only for renegades, who in exchange for their conversion were placed under official control — which means, in China, that they became a perpetual butt for the extortions of the mandarinat and their crew. Imperial providence furnished this mandarinat with a useful manual for heresy-hunting. In a decree of the 25th of the tenth month the emperor communicates, that a late Chief of the Provincial Civil Service, called Yeh Pei-sun 葉佩蓀, had produced a booklet containing hints and suggestions how best to track heresies and heretics in their hiding-places, and that this inestimable work had been presented to the Throne by his son, the Censor Yeh Shao-khwei (see p. 415). The emperor hereby makes known to the Chancery that the book may do excellent service in instructing the mandarinat how to distinguish the loyal from the tares, evil

¹ 後百姓具有天良當開悟迷、恪守王章、勉副朕愛育赤子、化民移俗、除莠安良之至意。 *Shing hiun*, 100. *Ki lioh* 14, folio 8.

practices from good ones. It is therefore to be printed at the expense of the State, and to be presented to all Viceroys and Governors, with instructions to have it reprinted and distributed among their subordinates¹. We have never seen a copy of it.

On the 23rd of the eleventh month there appeared an Imperial decree which relates in clear outline how unmercifully the heretics were treated during this campaign against the insurgents. Of the two or three hundred inhabitants of the village of Lin Ts'ing and the adjacent hamlets immediately connected with the rebellion, not one shall slip through the net. For them no mercy. He who captures one of the chief delinquents shall be promoted, or, if not a mandarin, he shall be rewarded in money. But in the arrests constantly taking place, the guilty and the innocent are mixed up together, and this has been particularly the case since the 15th of the tenth month. Persons have been arrested who had done nothing wrong beyond practising their religion (習教); the examining mandarins needlessly wasted their time over these, and allowed the really guilty to slip through the net. Moreover, all this persecution of the innocent has created a fatal anxiety and unrest amongst the people; the end must be that at the next New Year they will not venture to worship their gods, nor to burn candles in their honour, or fire off crackers. This fostering of fear and unrest must be put a stop to; I really cannot bear to think that one innocent person should be put to death. Let it be proclaimed throughout the capital and outside, that with the exception of some weeds, all the others are "my good and loyal babes" (朕善良赤子), who should quietly keep to their daily business, and never mind the rumours that are afloat. In those proclamations, false accusers shall be reminded that the law demands, that the same punishment which would be inflicted for the crime of which they accuse another, must be inflicted upon themselves, so that they themselves run every risk of being punished as rebels. The ignorant folk, seeking salvation in the worship of heretical gods and having forbidden books and writings, need not indiscriminately be reckoned to belong to the riotous elements. If they will burn or destroy their images and writings, and denounce themselves as renegades before the magistrates, they shall go unpunished².

Prevention is better than cure. This thesis had evidently got hold of the Imperial mind, and set it thinking how to intensify

¹ *Shing hien* 100,

² *Ki lioh* 20, *tsio* 14. *Shing hien* 12.

the laws for the smothering of heresy in its birth. On the 27th of the eleventh month (19 Dec.) a decree was issued, ordering that henceforth every Prefect of a department or district forthwith after his installation should institute a careful search for sects in his dominion, and if any be discovered, should immediately open a persecution¹. To this day this mandate appears among the appendages of the Law against Heresy, and we gave a resumé of it when treating of this law (p. 145).

The rôle assigned to Tung Kao and the members of the Board of Punishments, was not merely that of rebel-hunter and rebel-butcher, but also of heresy-hunter. On this same 27th day, the emperor confirmed the sentence of exile with slavery to the New-Frontier Province, pronounced against three female heretics, and seven women, who because of their relationship to those three, had to be made harmless; and finally, thirteen other women, and eight children with their mothers were condemned to slavery. At the same time, that supreme court of justice informed the emperor, that already one hundred and fifty women had been sent up to Kwa'gtung, Fuhkien, Szé-ch'wen, and Kansuh². And again on that same day the emperor decreed, that the large number of persons on this occasion sent into exile, and given as slaves to the Manchu garrisons, consisted exclusively of such as had deserved death, but were spared because he hesitated to make executions on so large a scale. The commanders of the garrisons were instructed, immediately upon the arrival of the exiles to keep them separate from each other, and to treat them with great severity, and especially to watch whether they again indulged in heresies, in which case they were to have them at once executed on the spot without mercy, and to communicate any such transactions to the Throne³.

To crown all the anti-heretical state-transactions of that day, a decree was issued, in which all Viceroys and Governors were instructed to see to the public reading of the Sage Edict with renewed zeal. This ordinance, being still found in various editions of the Code of Laws, side by side with the Law against Heresy, was mentioned by us on pp. 144—145.

The great sanguinary council at Peking relentlessly continued to condemn rebels and heretics. On the 15th of the eleventh month three more state-enemies were carved to death, three lost

1 *Ki tsh* 22, folio 23. *Shing hiun* 100.

2 *Ki tsh* 22, folio 25.

3 *Ki tsh* 22, folios 25 and 26; *Shing hiun* 100.

their heads, two corpses were cut in pieces, thirty-eight relatives and connections of the Liu 劉 and Li 李 families condemned to slavery outside the realm¹. Even upon the departed ancestors of the chief rebels the tyrant vented his wrath, lest their manes should be active and succour their guilty offspring. On the 21st of the eleventh month the Board of Punishments informed him that Tung Kwoh-t'ai 董國太, a sister's son of Lin Ts'ing, who for weeks together had been used as the chief means from whom to extract by torture the names of relations, fellow-sectaries and accomplices, and who had even been examined by the emperor himself² — had not been able to tell where the grave of Lin Ts'ing's grandfather was, but he had mentioned the graves of his father and mother at Sung-kia-chwang, and that of his first wife, and also some persons who would be able to point out these graves. Thereupon the emperor instructed a General to accompany the Prefect to the place, find the graves, have them opened in their presence, and the contents burnt³. It appears from the documents in more than one place, that such violation of graves was the usual practice of the high functionaries entrusted with the suppression of rebellion. Tung Hing, the Governor of Shantung, rejoiced his Imperial master on the 21st of the eleventh month with a long account of his doings in this matter. Concerning the bodies found in the graves of the family of Su Ngan-kwoh, the defender of Tao-kheu (see p. 435), which were situated in the neighbourhood of Ch'ang-yuen, the warriors entrusted with the destruction had reported that the skulls of his great-great-grandparents were green, and those of his great-grandparents quite red; the body of his grandfather was wrapped in red vines, that of his grandmother covered with long, grey hair. The bodies of his father, mother and wife, just buried, were cut in pieces and burnt, and the ashes scattered to the winds. From the brains of one of these women, fluid was still flowing. "The ashes", thus wrote that eminent dignitary, "should be strewn out on the highroad, to be trodden down by cart-horses, in order that the spirit of mischief might evaporate, and 'the human hearts find satisfaction'"⁴. Also Li Wen-Ch'ing's family-

1 *Ki hoh* 19, folio 22.

2 *Ki hoh*, *Introd.* folio 9.

3 *Ki hoh* 20, folio 34.

4 當將骨灰散播大道、俾車馬踐踏、以消戾氣而快人心。

graves, situated near Hwah, were opened on the 13th of that same month; but we find no particulars about this odious business¹.

On the 10th day of the twelfth month the emperor again confirmed a sentence pronounced by Tung Kao and his tribunal upon real or so-called accomplices in the rebellion, sectaries, and their relatives. Fifteen of them were carved in pieces; in the case of eleven others, amongst whom was Tung Kwoh-t'ai, the execution of this same sentence was deferred, because they might be wanted for further examinations. Four who had heard of a plot, but not informed the authorities, were beheaded; two little boys who had sold white scarfs for badges, were strangled. One person who had died in prison, was cut in pieces. Sixteen sectaries were deported to Turkestan, to become slaves to the Oelöt; thirteen of them bore the surname of Han 韓, and seven of this number, judging from their personal names, were brothers, and four others likewise. The same fate befell ten relations of theirs, among whom were women. Frequently it appears from the documents that all ordinary members of sects who fell in the hands of the persecutor and could not be convicted of any other crimes, were banished. On the 17th of the twelfth month, that is but a few days after the fall of Hwah, the emperor decreed, at the proposal of the Board of Punishments, that in future all propagandists and heads of the sects of the White Yang, the White Lotus, and the Eight Diagrams should be strangled, and the members banished to Turkestan and given in slavery to the Oelöt, but that the members of the Red Yang communities and all other sects should be sent up to Urumchi and to the garrisons in the distant border regions. Promulgation of this decree was to take place in Peking by the care of the General Commandant of the Gendarmerie, and in the provinces by the Viceroys, Governors, and Military Commanders².

Meanwhile the siege of Hwah was carried on with vigour. At the commencement of the twelfth month the emperor set his Generals a short time for the taking of the city, with a view to the approaching New Year's festivities; and on the eleventh day he commanded them to take such good measures that not one rebel could escape at the conquest³. After blowing up the gates and walls in different parts by means of mines, the besie-

¹ *Ki lioh* 20, folio 19.

² *Ki lioh* 27, folio 5.

³ *Ki lioh* 24, folio 29.

gers stormed the city in the morning of the 10th (Jan. 1, 1814), and a terrible massacre followed, which lasted till far into the night. From three to four thousand were slaughtered within the walls, and from four to five thousand fugitives killed outside by cordons set out for the purpose; the remainder perished in the flames of the burning houses, while over two thousand were captured alive. More than twenty thousand women, children and old people escaped from the town; it is awful to think what the fate of these half-starved wretches must have been in mid-winter, delivered to the mercy of savage hordes eager to rape, and to capture culprits on whose heads premiums were set!

On the following day, some fifty or sixty more houses in which rebels and citizens had barricaded themselves, were assailed by fresh Imperial troops. The slaughter was accomplished in the afternoon of the 12th, with the help of fire and flames. The commanders of the city, Niu Liang-chen and Sū Ngan-kwoh, both known to us, had hidden under ground, and were caught alive with several other leaders. The victims of these heroic exploits are officially estimated at from seventeen to eighteen thousand, while the burned numbered from seven to eight thousand; over two thousand were taken prisoner, besides an almost equally large number of male and female connections of chief rebels. Niu Liang-chen and Sū Ngan-kwoh, more or less severely wounded, were sent in wooden cages to Peking, and with renewed zeal search was made for rebels hiding among the twenty thousand fugitives, or elsewhere secreted in houses, convents, and temples¹.

The confessions extracted from Niu Liang-chen after his capture, are of some importance to us, because they confirm our suppositions expressed on various occasions, about the identity of the sects known under so many different names. The official protocol says literally: "This religion was originally that of 'the three Yang; it is subdivided according to the names of 'the colours: blue, white, and red (comp. page 421). It is 'also called the Lung-hwa society, and, being subdivided according to the eight diagrams, it was given the name of Eight 'Diagrams sect, which was afterwards changed again into that 'of Society of the Laws of Nature. The Great Light (T'ai Yang, 'see p. 220) is worshipped every morning. By reciting Sutras 'and words, one can escape dangers by sword and arms, water

¹ See the elaborate reports of Na Yen-ch'ing, Kao Khi, and Yang Yü-ch'ün, in the *Ki lioh* 25, folio 36, and chap. 26, folio 9; also the *Shing hün*, chap. 20.

"and fire, and so, in times of confusion and rebellion, great enterprises may be planned"¹. At his second examination in Peking², Niu Liang-chen declared that a certain book, called 三佛應劫書 or "Triratna Book corresponding to the Kalpa", had induced Lin Ts'ing to plan the insurrection. This same mysterious book had brought him the credit of being possessed of a genius (sien 仙), i.e. of being a genius-vessel (仙盤). Hence he wore a genius-dress adorned with the eight diagrams, and a Taoist hat; and at his door a white banner was suspended, with the inscription: 掌理天盤八卦開法後天祖師林大弟子牛, "Niu, chief disciple of Lin (Lin Ts'ing), the Patriarch or Prophet of the post-celestial Period, who opens the Law, and rules the Eight Diagrams of the Celestial Vessel (or the sphere?)".

And so the leaders and principal heads of the rebellion had come to a sad end. Li Wen-ch'ing, emperor (皇) or prince (王) of Heaven after Lin Ts'ing's capture, was killed at Szê-chai: Yü Khoh-king 于克敬, the new emperor or prince of the Earth, and P'ing Hieh-li 馮學禮, the prince of Mankind, had also lost their lives, as well as the princes (王) of seven of the Diagrams, while the eighth was executed. And their Prime Minister (丞相) Niu Liang-chen, and the military Commander-in-chief Sü Ngan-kwoh were languishing in the prisons of the Board of Punishments, awaiting a lingering execution by the knives. Several other headmen were killed or executed, and by Imperial command a vigorous search was made for the remainder amongst the five or six hundred rebels discovered above or below ground after the fall of Hwah. People without number were captured alive; in the encampments from fifteen to sixteen thousand heads were delivered up, or expected³. No doubt every soldier bringing in a head received a reward.

We can easily surmise the fate of the prisoners, and of those dragged from their retreats under the ground. Na Yen-ch'ing and

¹ 這教本名三陽教、分青紅白三色名目。又名龍華會、因分八卦又名八卦會、後又改名天理會。每日朝拜太陽。念誦經語可免刀兵水火之厄、如遇荒亂並可圖謀大事 *Ki lioh* 26 folio 24.

² *Ki lioh* 29, folio 4.

³ Report of Na Yen-ch'ing and Yang Yü-ch'un of the 16th of the twelfth month *Ki lioh* 26, folio 23.

Yang Yü-ch'un tell us about it in their report to the emperor of the 25th day of the twelfth month¹. They state that amongst them were no rebels of note, and yet they were put to death in number 831. Among the crowds of fugitives, old men, women and children, 400 rebels had been found, meaning, of course, able-bodied men, capable of bearing arms, and about 70 or 80 relatives of rebels, — all these had been duly brought to justice! The reports of the Commanders and Viceroy's further tell us with elaborate detail how the scattered rebels were often butchered by hundreds by the pursuing hordes; but we will draw a veil over these horrors. We would only mention the slaughter which took place on the 13th, near Yuen-kia-chwang 袁家莊, and which lasted a whole day, resulting in about 500 killed and 216 prisoners; 241 pairs of ears were forwarded as trophies². Such cleansing-business fell chiefly to the share of Fang Sheu-ch'eu, Governor of Honan, his Prefects, and other mandarins; they also had their hands full in the capital of that province, whither large numbers of captives were sent up for execution.

Although, according to the official estimates of Na Yen-ch'ing³, between twenty and thirty thousand rebels were killed or captured, His Imperial Majesty was of opinion that not enough blood had as yet been shed. On the same day that he received the delightful news of the conquest of Hwah, he decreed that only a few of the leading insurgents should be sent up to Peking, "and all the rest were to be executed on the spot" (其餘均卽在彼處正法)⁴. Not a word of mercy or grace occurs in any of the documents; they contain nothing beyond commands for further pursuit and slaughter, and reports of what was done in that direction.

During the siege also many a bloody scene had been enacted in the environs of Hwah and Siün. The mode of proceeding can be gathered to some extent from a few incidents reported by T'oh-tsin on the 12th of the twelfth month, to cheer the heart of his Imperial master. Within the Khai region, more than ten villages, sectarian inhabitants of which had joined the insurgents, had been "miserably washed away by slaughter" (痛加殲洗); then, with the help of spies and informers among the country people, 919 fugitives hiding above and below ground were discovered, and 256 of these immediately slain⁵: presumably

1 *Ki lioh* 28, folio 24.

3 *Ki lioh* 25, folio 45.

5 *Ki lioh* 25, folio 7.

2 *Ki lioh* 28, folio 28.

4 *Ki lioh* 25, folio 47.

all men capable of bearing arms. Then we read that T'oh-tsin instituted a thorough search, for he had found somewhere a register with 3800 names of sectaries paying contributions, and with notes about the insurrection. A copy was made of it, and presented to the emperor.

We cannot be surprised that the weaker sex shared the same fate with the stronger, knowing, as we do, the important part which women play in Sectarianism. "I have discovered", Na Yen-ch'ing wrote to the emperor in a missive of the 20th, "that it is often the women who transfer rebellion and religion to the men; truly a deplorable state of things! I reckon that during the campaign more women have been put to death than the one woman Sung, born Chang, but I have not thought it suitable to inform Your Majesty of all these cases severally. It has come to my knowledge that, after the chief rebel Li Wen-ch'ing was killed, it was his wife Chang who, together with Niu Liang-chen, Sū Ngan-kwoh, Sung Yuen-ch'ing and other insurgent chiefs, occupied and defended the city, and all rebels without exception obeyed and trusted her. And when the Government troops took the city, Sū Ngan-kwoh and the other heads advised the wife of that criminal to get in amongst the confused stream of helpless women, and to escape from the city; but her voice was heard to speak in this manner: 'I would rather die with you; I will not flee!' In that same night she rode out of the city with thousands of rebels round her as covering; they attacked several of our posts, and not until all had been repulsed by our men did this malefactoress commit suicide by hanging herself. The soldiers cut off her head, which I forward as proof. Her only daughter has also been slain. As to the chief rebels killed or captured — apart from the criminal Sung Yuen-ch'ing and his connections who died of their wounds — I am now doing justice on all the relations of Niu Liang-chen and Sū Ngan-kwoh. And as regards the graves of the grandfather and the father of Li Wen-ch'ing and of Niu Liang-chen, I have ordered the Prefects to search these out, open them, and hack the bodies in pieces. With regard to Lin Ts'ing, the originator of all those troubles, I must request that his wife, his daughters and his relations shall by Imperial command be severely taken in hand by the Board (of Punishments), in order that they be swept away to the very last, root and branch" ¹.

¹ 查匪徒習教多有由婦女傳及夫男者、實堪痛

This request was not spoken to a deaf man's ear. That same day the emperor decreed as follows: The second wife of Lin Ts'ing, born Chao 趙, and his concubine, born Ch'en 陳, have been condemned by the Board of Punishments to slavery with the Oelöt in Turkestan; they are now on their way thither. And Lin Ts'ing's own sister, married to some one of the Tung 董 tribe (the mother of Tung Kwoh-t'ai?), has been sent as a slave to one of the Manchu garrisons in the interior. But then it came to light that her master too soon resolved to consider this matter of Lin Ts'ing as wiped out; and so the Board of Punishments ordered her to be sent back, in order to condemn her afresh to a more severe punishment. Considering that Lin Ts'ing was the prime cause of the rebellion, and those women cannot be expected to change their heretical views, it is to be feared that, if one or two of them are spared, the evil will raise its head again. Mandates shall therefore be issued to the Viceroy and Governors of Chihli, Shansi, Shensi and Kansuh, to find out where the wife and the concubine are, and they shall be strangled on the spot "for the extermination of both root and branch" (以絕根株); and the Viceroy or Governor who executes this sentence, shall forthwith acquaint us thereof. But the sister of Lin Ts'ing shall be sent up to Peking as speedily as possible, to be executed there¹.

On the 28th of the first month the emperor received word

恨。言軍營節次所戮婦女不止宋張氏一口、臣未便逐一奏聞。茲查首逆李文成被戮後即係其妻張氏與牛亮臣徐安國宋元成等主事據城固守、各賊無不聽信。該犯婦於官兵破城時、徐安國等商令隨同被難婦女混跡出城、張氏聲言、寧可同死、不願逃走。是夜該犯婦騎馬出城、有賊人數千擁護撲卡數次、俱經官兵擊退、該犯婦始行自縊斃命。官兵割取首級呈驗。其一女亦經殺斃。所有殲獲各巨逆、除宋元成犯屬已經傷斃外、臣現將牛亮臣徐安國二犯家屬一併辦訖。又李文成牛亮臣等之祖父墳墓、均先已飭令地方官查明掘毀戮屍。至林清係首事之犯、其妻女眷屬亦應請旨飭部嚴辦、以期掃盡根株。 *Ki hieh* 27, folios 21 and 22.

¹ *Ki hieh* 27 folio 24.

from the Governor of Shansi, that the Prefect of the district Lin-tsin 臨晉 had the concubine strangled ¹. And on the 22nd of the intercalary month following the second month, Kao Khi reported that Lin Ts'ing's second wife had undergone the same fate in Lan-cheu, in Kansuh ². The fate of the sister will be mentioned on page 465.

The fall of Hwah brought the emperor into ecstasies of gratitude. On the 13th, the day on which the glad tidings reached him, he publicly declared in a decree that this memorable event, the slaughter and dispersion of thousands of old men, women and children, was owing to the help of highest Heaven and of his illustrious grandfather and father. In this same state-document he conferred on Na Yen-ch'ing almost the highest title, viz. Junior Guardian of the Crown-prince (太子少保); to his sons he gave letters of nobility. Na Yen-ch'ing moreover received the privilege to enter the Palace on horseback and to wear a double-eyed peacock feather, and the emperor presented him with a peppermint bag, used by himself. He also received a yellow jacket, and various other fine things. Kao Khi, Yang Yü-ch'un and other deserving officers, ministers and military commanders, were also liberally rewarded with dignities ³.

But what urged the Generals to such great activity and drastic measures at the siege of Hwah more even than the prospect of all those honours, was the circumstance that a serious insurrection had broken out in Shensi, requiring their presence there. In the district of Kih-shan 岐山, forming part of the department of Fung-siang 鳳翔 (map, p. 313), there are some mountains, called San-ts'ai-hiah 三才峽, inhabited by wood-merchants. These procured their merchandise from the so-called Old Forests (老林), which during the great religious rebellion at the commencement of the present emperor's reign had formed a retreat and place of refuge for the rebels. In the autumn, on account of a dearth, these traders had stopped business, and the woodcutters were for the greater part without work and bread. They therefore went out, sword in hand, to procure themselves food. attracted all kinds of hungry and turbulent people to their banners, and soon proved too strong for the provincial troops. Directly after the fall of Hwah, Yang Yü-ch'un and Yang Fang

¹ Ki Hoh 38, folio 35.

² Ki Hoh 38, folio 40.

³ Ki Hoh 25, folio 42. Shing hien, 20.

proceeded thither. On the 4th of the first month, the insurgents, amongst whom one Wan Wu 萬五 played a conspicuous part, sustained a defeat, followed by a series of minor ones; and a hunt was made for the extermination of their scattered remnants. These even crossed the frontiers of Hupeh and Szé-ch'wen, and it would appear from the official correspondence, printed in full in the *Ki lioh* (chap. 25 and foll.), that there was awful bloodshed, especially during the first month. We find no indications that sectarianism was mixed up in this rebellion.

On the 20th of the twelfth month, a sentence pronounced by the Board of Punishments was submitted to the emperor, and immediately sanctioned. Thirteen persons were cut in pieces; two accomplices who had not joined in the insurrection and had remained at home, and also one who had accepted a white scarf, were beheaded; nine who had of their own free will bought or made ready such linen badges, were strangled, and the corpse of one who had succumbed in prison was cut in pieces. Of course the heads of the victims slashed or beheaded were exhibited on stakes. Five sectaries of both sexes were sent into slavery to the Oelöt in Turkestan; five apostates of the sect, who had not reported themselves to the authorities, were sent as garrison-slaves to Urumchi; four who had neglected to betray any accomplices known to them, were scourged and banished. Eleven children of one of the male rebels, and nineteen relatives of one of the females were exiled as slaves¹.

The general heresy-hunt which preceded the rebellion and was continued with redoubled force during the campaign, was most furiously carried on in Kü-luh, the unfortunate district where, as we are aware (p. 409), a heresy-hunt on a large scale raged in 1811 and 1812 under direction of the Viceroy Wen Ch'ing-hwui. From the first moment that the rebellion broke out, disturbances of some importance naturally occurred here, against which the Viceroy and his Prefects at once took rigorous measures. On the 26th day of the twelfth month Chang Hū sent a circumstantial report to the emperor of all the late transactions against the heretics of that district. Five and twenty years before, on the occasion of a persecution of the Mahayana sect, a certain Li King 李經 had been sentenced to strangulation, but thus far this man had been detained in prison, and the sentence not carried out. One of his adherents, Chang Kiu-ch'ing, who, as mentioned on p. 410, was sought for in the preceding year, had

¹ *Ki lioh* 27. folio 42.

calculated that Li King's son, Li Chung-ts'iu 李中秋, would accomplish something great when twenty-five years old. Further calculation had shown that the nineteenth year of the Kia khing period (1814) was the last year of a kalpa; and so they anticipated the 25th birthday of this promising Li Chung-ts'iu, prepared banners and seals for him, and wrote his title of honour Li Shing-yuen 李盛元 thereon. In honour of this incarnation of Buddha, coloured flags were made; the various Mahayana societies were called together, and the 29th day of the second moon, 1814, was appointed as the day for rising in open rebellion and storming the prisons. The plotters made common cause with the rebels in the south, and so the matter got wind. In the examination of Li Chung-ts'iu it was found that he was only twenty years old, and that for purposes of their own they had made him out to be five years older. Chang Hū proposed that the principal in this matter, one T'ien Khoh-khi 田克岐, together with Li King and Li Chung ts'iu and the heads of the various divisions of the sect, ten in number, should be cut in pieces. Nine persons who had accepted flags and then dispersed, were to be beheaded; fifteen who had also received flags, but remained at home, were found to be people who at a previous persecution of the Mahayana sect had abjured their faith, and they were therefore also to be beheaded; and the whole family of Li King was to be punished together with him. Fifty-seven persons who had bought flags, but at the discovery of the plot had immediately reported themselves to the authorities, were to be banished, scourged, or exposed in the cangue; Chang Kiu-ch'ing and other fugitives were to be searched for¹. Of course the emperor was not loth to confirm this sentence. He also approved of the proposal for promotion of the Prefect of Shun-teh 順德, who had discovered the matter, and the deportation of the officers and functionaries who had not prevented Li King in his prison from having a hand in the conspiracy. And the family of Chang Kiu-ch'ing had to be exterminated or exiled². On this same day, the 27th of the first month, the emperor moreover confirmed the death-warrant of two others who had received or made white flags, the banishment of six to the frontier regions, and the flogging of several other persons³.

On the 28th of the twelfth month the mandarin entered

¹ *Ki loh* 29, folios 6 and foll.

² *Ki loh* 33, folios 17 and foll.

³ *Ki loh* 33, folios 14 and foll.

the customary period of rest at the change of the year. Not until the 4th day of the first moon were Imperial state-documents issued again. The first we come to is a report of Na Yen-ch'ing about a new miracle wrought by Kwanti, the great God of War. On the memorable day of the conquest of Hwah, when there was such furious fighting in the lanes and houses, and the troops had formed cordons round the city to capture or slay the fugitives to the last man, a band of rebels forced their way through a breach in the wall. There was no moon, and so the army was unable to attack and annihilate them; but suddenly from a neighbouring temple fire and light shot forth, and the two or three thousand rebels could be killed or caught as if in broad daylight. With the help of the troops within the walls over a thousand were slain, and the rest thrown back into the city. For three more days and nights the carnage continued, and not one man or woman escaped from the net. Afterwards I found out that this temple was dedicated to Kwanti. The building was burnt to the ground, but the image stood erect, unhurt, without a suspicion of damage upon it. "All this is owing to You Imperial fortune-bringing Majesty, which induced the spirit of the god to help and protect us" (是皆仰仗皇上福威神靈翊衛). The temple was to be rebuilt under Government care. And the Governor of Honan proposed that a board should be affixed therein, inscribed with characters of the emperor's own handwriting¹. These sublime trophies of official religious toleration may probably be seen to this day.

The first faint spark of humane feeling in this terrible chaos of destruction and slaughter, glimmers in the following state-document of the 4th of the first month. Upon one of the prisoners, thus Na Yen-ch'ing had reported, three books had been found with 3800 names of sectaries (see p. 451), principally from the districts Hwah and Siün, who had contributed moneys and victuals, and also another list of names. All these persons had been carefully traced and searched for in the villages, but they had been found for the greater part to have already lost their lives. Among these contributors there were a great many women. These, the emperor had decreed, need not be sentenced; "one side of the net therefore was opened, thanks to the compassion of Your Imperial Majesty for those ignorant creatures" (仰見我皇上矜卹愚蒙網開一面); as a matter of fact the majority of

¹ Ki Kieh 30, folio 1.

sectaries had in the beginning never thought of rebellion. Now Na Yen-ch'ing proposed that the other persons also not yet arrested should not be hunted after any further, in order that rest might be restored in the lately pacified regions. That same day the emperor decreed that operations were to be carried on in the spirit proposed by Na Yen-ch'ing, and that only the heretics who took part in the rebellion or were cognisant of riotous plans, should be exterminated, but the remainder "no longer searched out so profoundly" (不復深究). Na Yen-ch'ing shall announce this by proclamation to all the people, and point out to them what a source of evil sectarianism is; he shall at the same time admonish them to shake off their religion, and to deliver up their religious books and images, to be destroyed. But in the land of Hwah and environs the persons mentioned in the registers shall persistently be searched for to the last man, as also all other individuals sought for, but as yet not found¹.

Eight days later the emperor confirmed the sentence of slashing pronounced upon Niu Liang-chen, Sū Ngan-kwoh and P'ing Khoh-shen, besides eleven others, amongst them Liu Tsung-lin 劉宗林, with whom the registers above-mentioned had been found, and upon a man seventy-one years old, called Liang Kien-chung 梁健忠. Presumably the sentence was carried out that same day. Niu Liang-chen and Sū Ngan-kwoh, we read in one of the documents, had suitable remedies given them for their wounds, to prevent them from dying before their execution. Four conspirators were condemned by this same verdict to be beheaded, eleven relatives and one sectary sentenced to exile and slavery².

The most sanguinary scenes of the drama having now been enacted, the Government decrees henceforth treat mostly of measures with regard to the establishment of military forces in the subjugated and devastated districts. A few even relate to actual or paper measures for rendering support to the destitute remnants of the people. But the hungry pursuit of scattered bands and single individuals was not slackened. The starving, roving, plundering groups whose fields were destroyed, their villages burnt, their families exterminated, were mercilessly slain. If these should come to molest the rural population, and, in order to intimidate them, use the word White Lotus, then — the proclamations go on to say — they shall be treated as actual insurgents of that sect. For the rest, sectaries in general were admonished

¹ Kt. Noh 30, folio 14.

² Kt. Noh 31, folio 3.

"well secreted for months together, it has been at last discovered and destroyed, and prevented from remaining in existence in this world, the more so as those people in open rebellion are not allowed to exist between the canopy of heaven and the soil of the earth"¹. Once again the Gendarmerie of the Imperial capital, as also the provincial governments, shall be instructed to seize all rebels, both the greater and the lesser; and they shall be brought to justice without mercy, and a reward will be given by Ourselves to any who find copies of that book².

The anger and indignation of the emperor against this almanac are fully explicable. Indeed, from all time it is exclusively an Imperial prerogative to supply the nation with almanacs. The object of the almanac, the book indicating the proper periods for every business of life, is to enable the people, nay to compel them, to perform all their annual actions in regular conformity with the annual course of the heavens, or, in fact, with the Tao directed by the heavens. Hence that book is the natural compass-needle showing the way towards human happiness, and also to the welfare of the dynasty, which is an emanation of Heaven, whose son is the reigning emperor. Without this instrument, everything must go wrong on the earth; the dynasty must suffer, the Government and the people equally run ashore; in a word, the world must be ruined. Naturally therefore, the Son of Heaven, the sole representative of Heaven and its Tao, is the sole and exclusive maker of the almanac; to maintain by this book the Tao, and with it his own happiness and that of his house and his people, is both his holy right and his high duty. Whoever attempts to make an almanac other than his presumes to alter the world's course on this earth to suit his own purposes, and is a heretic departing from the one and only Tao of Heaven and its Son; he is a rebel, in the highest instance, against the supreme power and authority of these two. Could then the emperor do otherwise than pour out the vials of his wrath upon that book of Lin Ts'ing, not based upon the Tao, but upon heretical kalpas and a heretical Triratna? Could he do otherwise than send forth his soldiery and officials to destroy to the last fibre this vile book, so pernicious to humanity and to his

¹ 當日林清藉此誑惑鄉愚邪說誣民。上干天討、故其書雖深藏固秘隱匿數月、終被搜獲銷燬、不便存留于世、何況顯爲悖逆之徒覆載不容。

² Ki tsh 31, folios 38 and foll.

Imperial house? No doubt these measures, taken in Yoh-yang, again furnished a contingent of victims to State-persecution; but we do not find anything recorded on this head.

Towards the end of the first month, the executions slackened for lack of victims, at any rate the official correspondence does not mention any. The Imperial attention during that month is chiefly occupied with the reports, flowing in abundantly, about the slaughter of rebels in Shensi. On the 10th of the second month the Viceroy of Chihli received the Imperial confirmation of the verdict for slashing, pronounced by him upon one Yang Yü-shan 楊遇山 and two other rebels, and of decapitation of ten more. Seven of these condemned men however had died in prison, so that only one remained to be cut in pieces, and five to be beheaded: an eloquent testimony to their treatment received at the hand of this satrap. Their corpses had now to be publicly cut to pieces on the place of execution. Sentence was also passed on one Kao Tan-chao 郝坦照, who, notwithstanding his grandfather Kao Sheng-wen 郝生文, chief of the Li 離 diagram, had been put to death, dared "to imitate him in professing his religion" (踵習其教), admitted fellow-sectaries into his house, and gave them food. True there was no proof that he had made proselytes or plotted with Yang Yü-shan, but — he was the grandson of a sectarian chief, and therefore a dangerous individual who could not be allowed to remain in the land. With another man who had had intercourse with rebels, and one who had acknowledged Yang Yü-shan as teacher, he was doomed to slavery among the Oelöt in Turkestan. The other culprits, not mentioned by number, were let off with a flagellation. That same day the emperor still confirmed another sentence pronounced by the same Viceroy, whereby ten mutineers were condemned to be cut in pieces, and the remainder, also a number not mentioned, were exiled, or chastised with the stick¹.

From the two other provinces no sentences were sent in for confirmation. There, evidently, condemnation and slaughter were carried on at the Governors' pleasure.

On the 12th, Tung Kao reported to the Throne that, thanks to his tribunal, so far 214 persons had been put to death or had died in prison from disease, from wounds or by suicide, and that 369 relations and co-religionists, who knew of their schemes and had not betrayed them, had also undergone punishments;

¹ Ki Kioh 35, folios 21 and foll.

also that the Board of Punishments still had a large number in custody, delivered up by the Viceroy of Chihli, the Gendarmerie in Peking, and other administrative bodies. He now asked sanction for the carving to death of two, decapitation of seventeen, banishment of eight ordinary sectaries into slavery with the Oelöt, and condemnation of fourteen male and female connections to the same punishment. This sentence also was readily confirmed by the emperor ¹.

On the 30th or last day of the second month (March 20), the emperor declared in a decree to the Chancery the insurrections of Lin Ts'ing and of Wan Wu subdued, thanks to the help of Heaven and his deceased father. As a token of gratitude he granted a slight remission of punishment to those signing in perpetual exile within the realm in so far as the established laws did not exclude them from any amnesty; but, as will be easily understood, those condemned for partaking in the two rebellions were excluded from this act of clemency ².

This magnanimous deed did not mean that heresy-hunting and rebel-chasing were given up. On the contrary, the emperor occasionally intensified the verdicts pronounced upon sectaries. On the fourth day of the intercalary month following after the second month, Tung Kao and his fellow-judges wrote him that they had pronounced sentence in the following affair: - The Governor of Shingking had laid hands upon sectaries in the act of distributing charms. Amongst them was one Wang Shi-ts'ing 王士青, who confessed under torture to have obtained such charms from a female sectarian head in the department of Tung 通, east of Peking, and that this woman had arranged a meeting at the house of one Wang Tsin-ch'ao 王進潮 for the plotting of plans to cause a rising in the capital. The Governor then sent seven of his prisoners to the Board of Punishments, and the Peking soldiery was immediately set to work in Tung. The woman in question, Kao 高, born Chang 張, was arrested with her son Kao Teh-ming 高德明 and her daughter, a widow, together with Wang Tsin-ch'ao. At the same time five persons were delivered up from Shantung and Shensi, as adherents of a Yuen-tun 員頓 sect ³, supposed to be connected with the matter. It now came out that these women were reciters of holy scriptures, and heads of the

1 *Ki lioh* 36, folio 1.

2 *Ki lioh* 37, folio 35.

3 Can this be the Yuen-t'ung sect, mentioned p. 133?

sect of the One Incense-stick and of Purity (清淨) or the Wu-wei¹, and that contributions were collected and charms distributed as far as Shingking. The ashes of these written charms conferred upon those who swallowed them, clearness of mind (明心), and the power to investigate the human character (見性) as also to escape the dangers of water and fire, steel and weapons. The examination did not reveal any traces of rebellious plans, nevertheless the verdict pronounced was as against heresy: strangulation of the two women, of Wang Shi-ts'ing, and one other sectarian head. The last died in prison with three other culprits; six remained to be banished to far distant frontier districts. Kao Teh-ming and another propagandist were to be chastised with one hundred blows of the stick, and exiled to a distance of 3000 miles; the remainder, as being innocent, were to be set free. The emperor however is of opinion that of the men proposed for banishment, one more, who had assisted in the sale of amulets, ought to be strangled, the other five banished to Ili, and the two propagandists to Urumchi².

The extermination of heretics brought glory and honour, titles and distinctions to a number of princes and magnates, to civil and military servants of the State; but the very reverse befell Yü-fung 裕豐, hereditary prince of Yü (豫親王), which title he bore on account of his descent from one of the Manchu magnates who rendered important services at the conquest of China by this dynasty. His case caused much sensation in the court-circles. On the 20th day of the tenth month, this prince felt compelled to confess to His Majesty in writing, that he had overlooked the fact that one of his Pao-i (Bo-i) or Manchu hereditary slaves, Hien-san 閑散 by name, a fellow-villager of Ch'en Shwang and the eunuch Liu Teh-ts'ai, had been an accomplice in the plot to seize the Palace; and accordingly he asked to be punished. This prince, the emperor decreed, who in those days behaved like a wooden image and knew of nothing, deserves to be divested of his princely dignity, but because this has been instituted for Tao-toh 多鐸, the son of Nurhachu, on account of his services at the foundation of the dynasty, the heir of that title may receive pardon. Only he shall forfeit ten years subsidy from the Imperial treasury. And all princely descendants are to be ordered under

¹ Another clear proof of the identity of sects.

² *Ki t'ieh*: 38, folios 2 and foll.

penalty of correction to make a vigorous search for culprits among their subordinates.

But much blacker clouds gathered over this negligent magnate. The emperor's attention was directed to the fact that, if this prince had been zealous, the attack on the Palace might have been discovered in time and warded off. One of the conspirators, Chuh Hien 祝現 by name, from the same village of Sung-fah, likewise a Bo-i of the prince, who was diligently being searched for on account of complicity in the attack on the Palace, had before that attack been denounced as a conspirator by his clansman Chuh Sung-shan 祝嵩山 to his cousin Chuh Hai-khing 祝海慶, in order that the latter should betray him at the prince's mansion. In his confession of guilt the prince had kept silence about all this¹. From the documents of the third month of the following year we learn how this court-scandal ended. On the 13th, Ying Hwo reported to the Throne that he, together with Yung-sih 永錫, the hereditary prince of Suh (肅親王), had arrested this Chuh Hai-khing with two of his brothers, and had examined them. The latter declared that Chuh Hai-khing, on the 8th of the ninth month going to Sung-fah, to sacrifice on the grave of his father, had passed the night at the house of Chuh Hien; beyond this they knew nothing. At the proposal of Ying Hwo, Chuh Hai-khing was now handed over to the Board of Punishments, to be more sharply and more strictly examined².

Thereupon, by Imperial command, the house of the guilty prince was searched by Mien-kho 綿課, the hereditary prince of Chwang (莊親王), and by Ying Hwo, to see if perchance Chuh Hien was hidden there; but they found no trace of him. The house-search however led to the arrest of some half dozen more servants and functionaries of the prince, who were given into the hands of the Council of State and the Board of Punishments for a sharp examination. Notwithstanding all these measures, the prince did not come forward with missives or confessions of any significance, and the emperor therefore decided on this same 14th of the month that he should be given over for judgment to the Department for the Administration of the Imperial Clan (宗人府). As early as the 16th, prince Mien-kho, the leader of this department, proposed to the emperor to depose the magnate from his dignity because of his want of promptitude,

¹ *Ki lich* 12, folio 24.

² *Ki loh* 39 folio 33.

his persistent silence during the investigation, and his evident hypocrisy.

And on the same day, Tung Kao sent in his report about the examinations made by the Board of Punishments. The prince had indeed been told by Chuh Hai-khing, through the mediation of his military house-guards, that the conspirators were to meet on the 13th, in order to make a riot in the city on the 15th; but the prince had taken no notice of it, and said he would wait for more certain information. On the very day of the attack the informers had written a note to the prince, but they had no opportunity to give it to him until the day after. Afterwards he himself instructed one of the officers of his body-guard to see to it that none of the guards who knew of the affair should let a word escape about it.

Before a high tribunal appointed by the emperor to judge his cause, the prince avowed these revelations to be correct. That same day the emperor divested him of his dignity, and placed him in the hands of a tribunal under presidency of Mien-kho, and composed of members of the Council of State, the Department for the Administration of the Imperial Clan, the Chancery, and the Presidents of the six Boards. Chuh Hai-khing and Chuh Sung-shan were rewarded with positions as Lieutenants to the Military Palace-guard (護軍校); other informers also received rewards, while those who had kept silent were condemned to punishments.

On the 18th, the tribunal demanded that Yü-fung should be sentenced to the penalty required by the Law to be inflicted upon all who, knowing that an insurrection is being plotted, do not denounce the same, viz. one hundred strokes with the long stick, with lifelong banishment to a place 3000 miles away, and two years imprisonment into the bargain. But the emperor, in consideration of the services rendered to the dynasty by his ancestor, acquitted him of all these punishments, and maintaining the forfeiture of his subsidy for ten years, he confined him to his house for one year, to meditate behind the closed gate upon his offence. And the administrators of the Imperial Clan were to take measures to confer his princely dignity upon another more worthy of it¹.

On the same day, Tung Kao submitted for Imperial sanction the sentence of slashing passed on three men, of decapitation of one, and of strangulation of Lin Ts'ing's sister, who, in consequence

¹ *Ki t'ieh* 39. See also the Imperial bill of indictment in the Preface II, folio 8.

of the Imperial order mentioned on page 452, had been delivered up to the Board of Punishments by the Governor of Kiangsi. The Board had discovered that she had incited several persons to take up arms against the Government. The emperor, correcting her sentence, decided that she should be beheaded. At the same time he approved that six men and three women, either relations of culprits, or sectaries, should be exiled for life and doomed to slavery¹.

It almost goes without saying that Khiang Khoh-tsieh, the Prefect of Hwah through whose prompt activity the rebellion broke out before the conspiracy was fully ripe, the man, in fact, who probably had saved the throne — was not forgotten by his grateful sovereign. On the 27th of the eleventh month, 1813, the emperor decreed that his soul-tablet should be placed in the Government temple at Peking dedicated to faithful state-servants (昭忠祠), and if any of his descendants were yet alive, these should be proposed for hereditary nobility². On the 26th of the fourth month the emperor received a dispatch from Chu Hiun 朱勳, the Governor of Shensi, mentioning that two sons of Khiang Khoh-tsieh had accidentally escaped being killed in Hwah with their parents and thirty-four relatives, servants, and friends when the Yamen was stormed (p. 431), they having gone to their native place to consummate the marriage of the youngest. The wife of the other son, born Su 徐, was at home, and perished in the onset. The mutineers were on the point of ravishing her, but with head erect, she uttered such invectives and execrations against them, that in their furious rage they nailed her alive to a pillar, hacked her to pieces, and threw away her body, which has never been recovered. The tender-hearted sovereign then decreed at once, that while reading this report "he had continually to wipe away his tears" (揮淚不止); and the never-to-be-forgotten state-servant, over and above the honorable place vouchsafed to him in the temple of Peking, was to receive the posthumous title of Chung-lieh 忠烈, "Burning Loyalty", besides nobility of the seventh degree (騎都尉), transferable to the eldest of each generation of his posterity. His eldest son, Fung-t'ai 逢泰 by name, was at once to inherit the title and personally to be introduced to the emperor; the second, Wang-t'ai 望泰, was promoted to the literary rank of the second degree; the martyred wife of the eldest son received

1 *Ki lioh* 39, folio 44.

2 *Ki lioh* 22, folio 20. *Shing hiun* 95.

the honorable title of Tsieh-lieh 節烈 or "Burning Chastity", also an honorary gate, and the title of Kung-jen 恭人 or "Venerable person", pertaining to wives of mandarins of the fourth degree. And lastly, Chu Hiun was to erect in the district of Han-ch'ing 韓城 in Shensi, Khiang Khoh-tsieh's native place, a special temple for the glorification and veneration of his soul, and of the souls of his daughter-in-law and of the other thirty-five inmates of the Yamen; and the Prefect in office should every spring and autumn present a sacrifice there for the comfort of their souls. And the first incense should be offered by Chu Hiun himself.¹

On the 7th day of the fifth month, the emperor ordered that such a special temple of sacrifice should be built for that Prefect and his relatives in Hwah, and that there also those two annual offerings should for ever be made by the Prefect. Finally he prescribed in that same decree that for the recompense and worship of all the heroes, both male and female, fallen in the service of the dynasty throughout the revolted districts, application should be made to the Throne by the Viceroys and Governors concerned.²

On the 11th of the fifth month, the emperor confirmed the sentence, pronounced by Tung Kao and his tribunal, for slashing one accomplice in the rebellion, strangulation of three, and banishment with slavery of seven persons on the ground of kinship³. On the sixth day of the following moon he did the same for two others sentenced to be beheaded, and three relatives consigned to slavery⁴, and on the 14th of the eighth month with regard to three condemned to be beheaded, one sectary condemned to slavery, and one female relation⁵. Throughout the course of the year the Viceroys and provincial Governors from all parts applied for authority to execute culprits hunted up by them, thereby proving that the chase was still persisted in, although, of course, with decreasing effect, as human game was well-nigh exterminated. An Imperial decree of the 1st of the ninth month informs us, that Chuh Hien (see p. 463) was still being searched for with five other chief culprits and fifty-seven criminals of the second rank. Therefore, such is His Majesty's will, "the dwellings of

1 *Ki lioh* 40, folios 17 and foll. *Saing hiun* 95.

2 *Ki lioh* 40, folio 24.

3 *Ki lioh* 41, folio 1.

4 *Ki lioh* 41, folio 2.

5 *Ki lioh* 41, folio 16.

"religionists shall be searched in secret, and any holes and dens where people might be hidden shall repeatedly be ransacked. "One or two soldiers can do this hand-cuffing business; why then are so many soldiers employed for this work, whose numbers merely cause the culprits to make their escape in time!"¹ The terrorism against heretics, the continuation of which is conclusively proved by these lines, does not appear to have provoked any fresh rising. The sanguinary drama apparently had filled all minds with terror, and thus paralyzed the spirit of opposition.

The rebellion had furnished an unusually large number of heretics of both sexes for banishment to Turkestan, the New Frontier Province. On the 8th day of the tenth month, 1814, the emperor deemed it necessary with regard to this matter to remind the Chancery of the events of 1791, when it was found that a determined stand had to be made against the exiled heretics of this same religion of the Eight Diagrams, because they had preserved their organization and cohesion, and had remained in contact with their co-religionists in the empire proper (p. 347). The measures then taken, the emperor writes, brilliantly proved the earnest desire of my defunct father to suppress the heretical spirit of riot also in the frontier regions, thus to insure peace and order there. And now since our personal commiseration could not bear to sanction the putting to death of the whole mass of people concerned in the troubles of the previous year, a great number, thanks to my benevolence, have been sent into exile. These had deserved a more severe punishment; a rigorous discipline shall now be applied to them, much more severe than heretofore. And more zealously than ever shall they be prevented from having mutual intercourse. The Military Governors of the Northern Quarter (Peh-lu 北路) and the Southern Quarter (Nan-lu 南路), shall, guided by the precedents of the reign of the former emperor, put to death all exiles whom they find occupied in wrong practices, and any efforts to propagate their religion shall be treated as rebellion, without mercy or clemency² — which means, carving to death, and all the rest of it. In connection with this same affair, a decree appeared the next day, in which the Chancery was admonished to remind the Viceroy of Shensi and Kansuh how on that former occasion Liu Chao-khwei had been caught

¹ 宜密訪習教之家、再尋伏藏之穴。一二勇士必能束縛、何用多兵、轉令免脫。 *Ki loh* 41, folio 19.

² *Ki loh* 41, folio 35; *Shing hiun* 101.

in Wei-nan while carrying letters and documents from Kashgar for the exiled headman of the Diagrams, after having managed to procure passports for his journey from the authorities in the department of Suh (map, p. 313). That Viceroy shall henceforth exercise great vigilance as regards travellers journeying by this route to Turkestan, and passports shall not be given them without the greatest caution¹.

On the 16th of the tenth month, Tung Kao and his tribunal sentenced two rebels to be beheaded, nine male and female connections to deportation and slavery, and one other, who had hidden the young nephew of a rebel and declared him before the tribunal to be his own son, was sentenced to be beaten with the stick and banished to another province. The benevolent emperor confirmed this sentence, except that in the case of the last-named delinquent, "because his crime was so very heinous" (情殊可惡), he altered the verdict into lifelong banishment and military slavery in Ili²). On the 21st and the 22nd, sixteen victims sentenced by Tung Kao were decapitated or strangled; one sectary who was to be strangled because he was privy to the riotous plots, received pardon, and his punishment was commuted into lifelong imprisonment, since, by giving information to the police, he had caused the arrests of a criminal subsequently slashed, and also had informed against his cousin, who likewise was thereupon sentenced to be carved to death³.

And on the 16th of the twelfth month, Tung Kao placed before the Throne the sentence of slashing upon three, and decapitation upon four men, of exile upon five of their kinsfolk and upon one person who was privy to their crime, but had kept silent. Scourging with subsequent deportation was requested for five inn-keepers from the vicinity of the Imperial Palace parks, who had admitted culprits in their inns without properly ascertaining their identity. The emperor confirmed this sentence, but changed that of these prevaricating inn-keepers into one hundred strokes with the stick and perpetual banishment to a region 3000 miles away⁴.

On the 6th day of the second month, 1815, the emperor confirmed the sentence of carving to death upon one, and decapitation upon six men, and of exile abroad and in the interior upon five who had not informed against the conspiracy they were cognisant of, and nine relatives of both sexes. Of the latter, five

¹ *Shing hiun* 101.

² *Ki Mo* 41, folio 27.

³ *Ki Mo* 41, folio 28.

⁴ *Ki Mo* 41, folio 43.

women, "guilty of heretical religious exercises" (有學習邪教者), were sent to Urumchi in slavery. The emperor availed himself of this sentence to command the Board of Punishments to make inquiries whether among those previously banished to the Manchu garrisons of the interior on account of their kinship with rebels, any adherents of heretical religions were found, and if so, at once to send them out of the land into banishment to Urumchi, there to pass their lives in slavery.¹

On the 24th of the third month of the year 1815, the emperor confirmed the condemnation by Tung Kao's tribunal of two rebels to decapitation, of one who had died in prison, to be cut in pieces, of one kinsman and five persons who had neglected to inform, to banishment, scourging, etc.² And finally we find in the last chapter of the *Ki lioh* verdicts of the same sort, dated the 17th of the seventh, the 23rd of the ninth, the 22nd of the tenth, and the 9th of the eleventh month of that same year. The sentencing continued right into 1816. On the 3rd day of the sixth month (27 June) Tung Kao and his tribunal triumphantly wrote to the emperor, that so far they had sent him reports about 285 persons slashed, beheaded and strangled by them, or who had died in prison, or had committed suicide; 577 had been sentenced by them to decapitation, strangulation, and exile with or without slavery, simply on account of heresy, or on the ground of kinship with chief criminals, or because they had neglected to become informers. In this same missive the tribunal proposed that one other person detained in its prisons should be decapitated, one kinsman of this man and thirteen fellow-sectaries should be banished within or without the realm, and beaten with sticks³. This ends the series of official documents compiled in the *Ki lioh*. Whether the sanguinary after-piece then still continued, we have no means of ascertaining; but it will be welcome equally to the reader and to ourselves at last to let the curtain drop upon these hellish scenes of Asiatic barbarity.

¹ *Ki lioh* 42, folio 2.

² *Ki lioh* 42, folio 4.

³ *Ki lioh* 42, folio 31.

CHAPTER XV.

THE PERIOD 1813—1820.

While the rebellion raged in the three northern provinces and the country was scourged by Imperial hordes for heretics, both the riotous and the peaceful; while a spirit of fright, exasperation, agitation and sedition was rife on all sides, it is only natural that the heretics in other parts of the realm should not meet with much kindly consideration at the hands of the mandarinates. On the 15th of the eleventh month (7 Dec.), 1813, a decree announced that the Censor Hwang Chung-kish 黃中傑 had acquainted the Throne of the existence in Lung-ts'uen 龍泉, in Kiangsi, of a T'ien ti hwui 添弟會 or Society of Increase of Novices, which so far had failed to be exterminated, also of various other sects in Nan-ngan 南安, Kan-chen 贛州, Ning-tu 寧都 (maps, pp. 506 and 342) and more places in this same province, which incited the people with their doctrines. Imperial commands thereupon went forth for the institution of strict persecutions, and to force the members to leave the sect (*Sh. h.* 100). It may be somewhat doubtful whether this T'ien-ti hwui¹ was a religious society, but, as we see, the emperor ranked it on one line with sects. In a decree of the 13th of the second month (4 March), 1814 (*Sh. h.* 101), Christians also were ranged on a par with this same and other riotous and rapacious bands. The Chief Censor Li Kho-fan 李可蕃 had indeed reported that in Kwangsi, in the districts of Fu-ch'wen 富川, Ho 賀 and Chao-p'ing 昭平, and in some other mountainous regions on the Kwangtung and Hunan borders (map, page 506), many members of this Society for the Increase of Novices roamed about pillaging and plundering, black-mailing and oppressing the people; also that in Kwangtung the San-hieh hwui 三合會 or Society of Three in One, had risen again and committed similar crimes, nay, "that in Kwangtung the population often secretly joined the Christian

¹ Perhaps the T'ien-ti hwui or Heaven and Earth Society, written in another way.

"religion, and that in the district of Hiang-shan (in which Macao is situated) women frequently became members. In particular it was to be feared that riotous folks would secretly slip into that religion, draw others into its seductions and thus create disturbance Now as regards the region comprising the districts of Hiang-shan and Macao, situated near the foreign Oceans and inhabited by barbarians" — thus the emperor decrees — "of late years Christianity is again promulgated and professed there; if this continues, We also fear that disturbance and trouble will come of it. Orders have been issued in each province to make searches everywhere in the wards, and Tsiang Yiu-sien (the Viceroy), and Tung Kiao-tseng (the Governor) shall issue rescripts to their subordinates to take the necessary measures for severely tracking those sectaries and riotous members of societies, and prosecute them. And those dignitaries shall announce by proclamation that the notables and elders among them are being well watched whether they of their own accord take measures to keep the evil within bounds, and whether, whenever there are members of societies and sectaries, they report this to the mandarins for investigation and prosecution; also that those who tolerate such people must be punished, in order that the evil influence of heresy shall be annulled, and the loyal thu. be made to live in peace"¹.

Still a third Censor proved a deserving champion for the holy Confucian orthodoxy by insisting with emphasis on rigorous persecution. This worthy was Ngeu-yang Heu-khiün 歐陽厚均. According to a decree of the 21st of the ninth month (1 Nov.), 1814 (*Sh. h.* 101), he reported to his Imperial lord that he heard that in Hunan, in the department of Ch'en 林 (map, p. 506), "men and women indecently congregated to exercise religious practices" (男女混雜互相習教之事), and that such things also took place in Yih-jang 益陽, in the north, near Tung-t'ing lake; he

1 又廣東民人多有潛入天主教者、香山等縣婦女亦多入教。更恐奸民潛蹤教內轉相引誘滋事等語。至香山澳門一帶地、近外洋爲夷人寄居之所、近復傳習天主教、久之亦恐滋患。現飭各省編查保甲、著蔣攸銑董教增各飭所屬將此等習教拜會匪徒設法嚴查究辦。並出示曉諭紳耆人等俾其互相稽察自行約束、有拜會入教者稟官究治、縱容者罪之、以除邪慝而安良善

also makes mention of armed riots provoked in some parts of that province by societies, which, of course, according to the old official rule, he treats as identical with sects. The emperor orders that the Viceroy over there shall see to it that his officers zealously search for all headman not averse from resorting to armed resistance; such rowdies shall be severely sentenced, but the misguided members of the sects shall be left alone. Thus, again, evidently for fear of a rising, the emperor refrains from persecution *à outrance*.

In 1815, on the 28th day of the third moon (6 May), a decree appeared (*Sh. h.* 101) about persecution in an unmentioned district of the viceroyalty of Fukkien-Chehkiang. It concerned a "Father and Mother society" 父母會, more than thirty heads and members of which had been captured and judged. The society had secret watchwords, and raised contributions. The emperor confirms the death-warrant of the founder Ngeu Lang 歐狼, and the various verdicts pronounced against the others. He instructs the Viceroy Wang Shao-lan 王紹蘭 to proceed in the matter according to the rescripts given in the Imperial Discourse on Heretical Religions (see p. 382), and also to issue proclamations warning and admonishing the people against heresy.

And from a decree of the 5th of the seventh month (8 Aug.) of that year (*Sh. h.* 101) we learn that Ma Hwui-yü, Viceroy of Hukwang, whom once before we saw in action against the Christians (page 404), had reported the discovery and prosecution of a sect in the district of Ma-ch'ing 麻城, in the north-east of Hupeh (map, p. 352). This sect was subdivided into a Blue (青), a Red (紅) and a White (白) Lotus society, which collected contributions, had one general headman, called Li Chu 李朱, and possessed an incarnate Maitreya, Chu Yuen 朱元 by name. The emperor prescribes persistent, rigorous persecution, and also rewards to be awarded to the Prefect and the heads of his police in proportion to the severity of the sentences pronounced against the heretics: a premium therefore on cruelty and injustice. No details are given us about this affair.

Of great moment was the heresy-hunt, the first particulars of which we get in a decree (*Sh. h.* 101) given to the Council of State in 1815, on the 29th of the tenth month (28 Nov.). Poh Ling Viceroy of Kiangnan (see p. 434) reported the capture of Wang King-tseng 王景曾, a propagandist for the School of Pure Tea (清茶門), pertaining to the Mahayana sect. His relations lived in Lwan, the same department in north-eastern Chihli which was the scene of the terrible persecutions in 1812, as we saw on page 411,

as also in the adjacent Lu-lung 盧龍 district, forming the city of Yung-p'ing 永平 (map, p. 516). This man, with Chihli for his starting-point, made proselytes in Hukwang and Kiangnan, and collected moneys. His followers in abstinence called him Father (爺), and when they came to pay him homage, he received them in sitting attitude, without rising. In every house he was hospitably received, and at his departure they provided him with money. At the family-seat of this miscreant at Lu-lung books are openly kept, such as a. 九蓮如意皇極寶卷, "Precious Book about the Apex of Imperialty of the Sceptre of the Nine Lotuses", and another, entitled 真經元亨利貞鑰匙, "Key to the terms Yuen, hiang, li and ching, occurring in the Classical Book of Assimilation with the Tao", i. e. the *Yih king*, besides several others. His clansmen, moreover, are strict abstainers; hence it is difficult to believe that no books of a heretical and seditious character should be in circulation among them, and no attempts be made for mutual incitement and seduction. The Viceroy advises to institute strict investigations in that direction

The great Na Yen-ch'ing, who, after the quenching of the rebellion in 1813, had become Viceroy of Chihli, reported some time ago — so the emperor decrees — to have captured in Lu-lung one Wang Tien-khwei 王殿魁, and to have examined and sentenced his clanspeople. For many generations these have been established in Shih-fuh-kheu, the village of the Stone Buddha — the seat of a sectarian pontiff against whom we saw the mandarins in action in 1772. From there they have for several years promulgated their heresies over the adjacent provinces, and various prosecutions have taken place against them. Na Yen-ch'ing shall therefore send the right officials to Lwan and Lu-lung, to capture all the sectaries of this Wang tribe, and all, without one exception, shall be sent up to the provincial capital, in order that, after strict examination, the headmen and propagators amongst them may be strangled and the remainder exiled. He shall also have their houses searched, and any of the above-named books, or others that may be found, shall forthwith be sent up to the Council of State, who shall lay them before Us. "He shall do his utmost to have both the roots and the stem exterminated; not a vestige of the evil shall he leave in existence; he shall do his best to destroy that heinous crime thoroughly, and he shall most strictly set aside all indulgence"¹.

¹ 務令淨絕根株；勿稍留遺孽、除惡務盡、切勿姑息。

With this satanic instruction, this Viceroy, China's greatest destroyer of heretics, sets to work. On the 16th of the twelfth month (14 Jan.), in a decree to the Council of State, the emperor gloriously proclaims the results of the meritorious crusade. Na Yen-ch'ing had reported that this Wang tribe was indeed a nest of heresy, a root of evil; but the promulgators were now altogether in his grasp. "This prosecution", comments the emperor with hellish sarcasm, "is very good work; I still have a decree bestowing grace upon them. That Wang family in Shih-fuh-kheu in the Lwan department has since the Ming dynasty for a series of generations been at the head of the White Lotus religion, calling themselves heads of the Smelling Incense sect (see p. 295—296); for more than two hundred years therefore this religion has been promulgated by them. I have found that, under ten of its chiefs, frequent lawsuits have been opened against that tribe, and still its descendants persevere with stubborn malignancy. Changing the name of their religion into Pure Tea School, they have committed opposition and rebellion in all forms; their guilt is on a par with that of the rebels Lin and Fang¹; they must be treated as guilty of serious resistance. We command that the Viceroy shall condemn their leaders to the slow death by the knives, as the Law against Serious Resistance (see p. 254) demands, and then shall commission Ts'ien Chen to deliver them to the Board of Punishments, that this may execute them after re-examination, and expose their heads on stakes. And the relations of those rebels shall be punished along with them in accordance with the supplementary article (see p. 255). The remainder of the sectaries, and any who may have been seduced by them in other provinces, shall all, as proposed by the Viceroy, be sent as slaves to the Moslemic cities (in Turkestan). And all the members of the Wang tribe living in that place, also those who have not professed its religion, shall, as proposed (by the Viceroy), be banished to Yunnan, Kweichow, and the two Kwang, and there be severally settled. The rebels of the clans Chuh and Liu the Viceroy shall also forthwith search for; he shall sharply verify their antecedents (?), and after their examination sentence them severally, reporting to Us about the way in which he has prosecuted them. And as for their propagandists in the provinces of Kiangnan, Hupeh and Honan — with regard to them orders have been issued by Us to the Viceroy and Governors there to trace and catch them quickly, and

¹ Lin Ts'ing and ??

"forthwith to examine and prosecute them in their provinces"¹.

To this terrible edict, which sealed the doom of this pontificate about which we gave some particulars on pages 295—296, we have nothing to add. More than ten times, thus the emperor himself declared, its hapless community had seen the mandarinatè pounce upon the village where it was settled — and every time, in spite of suffering and martyrdom, sword and fire, it revived, flourished and grew, even sending out its revered missionaries into distant provinces. We see here the great power of religion, even in pagan hearts. Did this time the "Humane Ancestor", through his bloody Na Yen-ch'ing, really annihilate the pontificate? Was the Stone Buddha village swept away for ever? Or did it rise again after the storm, to furnish afterwards a new contingent of victims to the fanaticism of the State? We cannot tell, for no further information is given us. Nor do we read a word about the heresy-hunts ordered by the emperor for the other provinces.

The reader may notice the fact that the White Lotus sect, and those of Smelling Incense, the Mahayana and the Pure Tea, are mentioned in the above state-papers as identical. In connection herewith we may refer to our remark on page 295 about the identity of the two first-named sects with that of the White Yang.

The squalls following the storm which had raged over the sect of the Eight Diagrams, did not annihilate the Wang tribe only. The same Viceroy of Kiangnan, who caused its destruction

¹ 所辦甚好、已另有旨加恩矣。灤州石佛口王姓其先世自前明以來倡立白蓮教、自稱聞香教主、流傳至今二百餘年。已閱十輩屢經破案、其子孫仍怙惡不悛。改教名爲清茶門種種悖逆情形、罪同林方二逆、必應照大逆辦理。著該督將爲首者照大逆律問擬凌遲、派錢臻解交刑部、覆審正法梟示。該逆親屬照例緣坐。其餘習教之犯及外省被誘入教者俱照所奏發給回城爲奴。至該處王姓族人、雖未經習教、亦如所請徙雲貴兩廣地方、分別安插。該督卽研究祝劉等逆、切實下落、審明後分別定擬、奏明辦理。其江南湖北河南等省傳教各犯、已有旨飭令各該督撫等迅速查拏、卽於該省訊明辦理矣。 *Shing hün*, chap. 101.

by the arrestation of Wang King-tseng, did still more. From an Imperial decree of the 29th day of the tenth month, 1815, we learn he reported that he had also laid hands on a sectary Wang San-pao 王三保, who confessed himself guilty of the crime of collecting moneys, which he had transmitted by the intervention of Yuen Fung-i 阮鳳儀 to Wang Siang-hi and the woman Wang Wang 王王氏, both exiled in Heh-lung-kiang. The latter, together with another exile, called Liu Wen-khwei 劉文魁, according to Yuen Fung-i's confession, occupied themselves with heretical practices and propagandism. Liu Wen-khwei came from Ta-wu-kia-tsih 大吳家集, a place on the frontier between the districts of Luh-yih 鹿邑 and Ch'ê-ch'ing 柘城, in the east of Honan (map, p. 298); his brothers Liu Wen-hwan 劉文煥 and Liu Wen-ts'an 劉文燦 worked there as propagandists, and the latter had often sent money to him through Yuen Fung-i.

These brothers, the emperor declares, notwithstanding the condemnation of Liu Wen-khwei, have continued to make proselytes; this crime shall be put a stop to. Trusty officials shall be sent to Ta-wu-kia-tsih, to make inquiries and arrests; these two brothers, as soon as proved guilty, shall be strangled, and two other men who were seen in company with Liu Wen-ts'an when he gave money to Yuen Fung-i for Liu Wen-khwei, whether sectaries or not, shall likewise be arrested and brought to judgment. We do not find any statement as to the fate of the poor village thus ordered by the emperor to be ransacked for criminals.

Wang Siang-hi, the exile in Manchuria for whom these collections were made, we learned to know on page 367 as a Niu-pah man who during the great insurrection in the west occupied a high place among the rebels as a so-called-descendant of the emperors of the Ming dynasty. The fact that we now find him in exile, seems to prove that the Government had attached but little importance to the assumption that the sectaries had appointed him as rival emperor, for if this had been an ascertained fact, he would, without any doubt, have been slashed to death. Possibly he was only a child at that time, too young to be put to death. Be this as it may, it remains worthy of notice that now, after fifteen years, we see him in his exile as a personage financially supported by the sects, and thus evidently having all that time exercised a great influence upon their religious life and propagandism. We hear no more of him. No doubt he was beheaded this time, strangled or slashed, with a good number of accomplices.

in heresy. On page 482 we shall have occasion once more to refer to this episode.

A renewed search for Niu-pah sectaries now followed, but the decrees only mention one result of this crusade. According to a decree of the 11th of the twelfth month (28 Jan.) of the year 1816, in Hupeh 364 members denounced themselves as apostates before the Prefects. If in that one province so many abjure, the emperor declares, one need not ask how deeply rooted sectarianism is in the provinces; so strong is it in fact, that the punishing of all sectaries is no longer possible. They who come to denounce themselves are not to be trusted; they do it merely to escape punishment, and afterwards, when the persecutions have somewhat subsided, they relapse into the old evil ways. In Hupeh and in every province the Prefects shall register these apostates in the Yamen of the Chief Judge; and should the registered be again convicted of heresy, they shall be punished one degree more severely than other heretics (*Sk. h.* 102).

This hunt for Niu-pah sectaries was coupled in Hupeh with a persecution of Christians, but about this also we find very little information. All we learn is contained in a decree published on the 5th day of the first month (20 Febr.), 1817 (*Sk. h.* 102). On the same day that the above results of the Niu-pah persecution reached the Throne, official news was received that thirty-seven Christians had reported themselves as renegades and delivered up their books, crucifixes, prints, and other things. Ten Mahayanists had done the same. By Imperial command they were allowed to go unpunished. How is it, thus queries the emperor, that neither from Chihli, Shantung and Honan, where heresies are most deeply rooted, nor from Shansi, where they also prevail, such reports ever come in? In defiance of persecution, the number of heretics steadily increases, and they do not even seem daunted by capital punishment. The example of Hupeh shall be followed in all those provinces, that is to say, immunity from punishment shall be announced by proclamation to all who deliver up their writings, and these latter, after due investigation, shall be destroyed. On the 2nd of the following month (18 March) an Imperial mandate appears of the same tenor, in which document at the same time special stress is laid upon a more vigorous search for Chuh Hien (page 466) and fifty-seven other rebels still at large since 1813 (*Sk. h.* 102).

Other regions also received their share of the intensified heresy-persecutions which the events of 1813 brought in their wake. Even Mongolia was not exempt. An edict of the 12th of the twelfth

month (10 Jan.), 1816, announced that seven Bannermen from the Tumed region had been arrested on the charge of doing homage to the propagandist Hoh Teh-lai 郝得來, as their master. Therefore — the emperor declares — the djassaks (heads) in those parts, who failed to discover these things, shall be delivered up to the Department for the Administration of the Dependencies (理藩院), to undergo corrections for neglect of duty. The manners and customs of the Mongols have hitherto remained pure; they are Lamaists, but not contaminated with the heresies of the Chinese, nor have they caught the mania of the latter for the institution of societies for abstaining from forbidden food and drink. Of late years this has become different; moreover they have been poisoned with theatricals and music. Mandates shall now be issued by the Department for the Administration of Dependencies, instructing all djassaks to maintain a more severe discipline among their subordinates for the preservation of pure morals; they shall also arrest all sectaries, and inform the Boards of their measures to this effect, in order that they may be punished. In case of neglect, the djassaks themselves shall receive severe punishment.

These were evil days for the Christians, not only in Hupeh, but throughout the empire. In some editions of the Code of Laws we find side by side with the Law against Heresy; the following decree, dated the 27th of the fifth month (2 July), 1815: —

*Shang Ming (Viceroy of Szŏ-ch'wen, see p. 408) reports to Us to "have arrested people guilty of propagation of the religion of the Lord of Heaven, and to have examined and severally sentenced them. These native propagandists incited and misled ignorant country-folk to such a pitch that, once caught by their deceptions, they altered their minds no more, in the worst cases entangling themselves in the Imperial laws, thinking thereby to ascend to heaven. To plunge the minds of men in such darkness that they, alas, do not even fear death, really belongs to the heinous crimes. Therefore Chu Yun and T'ung Chui (Ngao?), the chief propagandists involved in this lawsuit, shall be strangled without reprieve, and the followers of that religion who proved obdurate and unrepentant, namely T'ang Ching-fung and thirty-seven others, must be exiled to the New Frontier Province and given as slaves to the Oelöt. One amongst them, Chang Wan-hiao by name, is already eighty year old; but whereas in a former case of prosecution for propagation of that religion he was condemned to exile and commuted this punishment for a sum of money, and in the present case again obstinately persisted in his wicked-

"ness and proved irreclaimable, he shall not be permitted to commute his punishment for money, nor shall this be allowed to the guilty women Yang and Hia, whose maiden names are respectively Tseng and Cheu.

"But if those thirty-eight persons all depart to the distant cities, none will remain in the district where the crime was committed, to be exposed in public as warning examples. The Viceroy therefore shall select from among those condemned to exile, some with regard to whom there exist aggravating circumstances in the present case, and these, together with the delinquent Chang Wan-hiao, shall be publicly exposed in cages for life, in their respective dwelling-places, as a warning bright and hot. And T'ang Kwang-lin with thirty-one others, who did not repent until they were before the tribunal, shall each receive one hundred strokes with the long stick, and then for three years be banished, while Cheu Khing-shing and 739 others, who after they were betrayed and arrested showed real repentance, shall receive a reduced punishment, and then be set at liberty. For the rest the sentences shall be executed as pronounced. Respect this!"¹

This decree is important because it affords us the rare opportunity of hearing the persecutors themselves state that Chinese Christian martyrs with courage and resignation braved death and torture for their faith. It bears upon a violent persecution in

1 常明奏摺獲傳習天主教人犯、審明分別定擬一摺。此等傳教民人煽惑鄉愚執迷不悟、甚至身羅王法轉爲得昇天堂。陷匪人心慙不畏死實屬可惡。此案傳習爲首之朱雲童贅(贅?)俱著卽處絞、其抗不悔教之唐正紅等三十八犯均應發新疆給額魯特爲奴。內張萬效一犯、雖年已八十、但曾因傳教案內發遣收贖、茲復怙惡不悛、著與犯婦楊曾氏夏周氏均不准收贖。

此三十八犯若概行遠城、其原犯事地方轉無以示懲儆。著該督於各遣犯內擇上情節較重者數名、卽與張萬效一犯于各該處永遠枷號示衆、以昭炯戒。其到案始行改悔之唐光林等三十二犯均着杖一百徒三年、至周慶盛等七百四十名既經聞摺改悔、著卽予省釋。餘依議。欽此。

Sze-ch'wen, particulars of which are given in the tourth part of the "Annales de la Propagation de la Foi", and to which Dufresse, Bishop of Tabraca, fell a victim. He was beheaded on the 14th September in the provincial capital. The persecution continued for a few years, and passed over to other provinces. The following decree, likewise inserted in the Law against Heresy, also bears upon this episode: it refers perhaps to Jean de Trion, a French Franciscan missionary strangled on the 13th February 1816 in the capital of Hukwang¹: —

"In the twenty-first year of the Kia khing period (1816), on the 23rd day of the first month (Febr. 19), the following Imperial decree was received: — Weng Yuen-khi sends Us a report containing full particulars of the examination of Europeans (or a European?) who had penetrated into the interior and there practised their religion, but were discovered and arrested. This lawsuit revealed that one Lan Yueh-wang took foreigners from Europe into the interior, travelling far and wide through many provinces, making neophytes, and fanning the fire of error among many of them. This is the acme of lawlessness. Weng Yuen-khi shall examine that person with severity, and after having obtained information in this manner, he shall condemn that culprit to be strangled; then he shall report to Us about his proceedings in the matter, and execute the sentence. And the other criminals that man has mentioned in his confessions, he shall severally track and arrest, and send post-haste despatches to every province concerned for the rigorous arrest, examination and prosecution of such people everywhere. Respect this!"².

In the year 1817, on the 17th of the sixth month (30 July), Jen Tsung sent a decree to his Chancery, in which, referring to the edict issued in 1724 by his grandfather Shi Tsung and mentioned by us on page 267, he declared that it might be seen from

¹ "Annales de la Foi", for 1829, page 132.

² 嘉慶二十一年正月二十三日奉 上諭、翁元圻奏訪獲西洋人潛至內地行教訊明大概情形一摺。此案蘭月旺以西洋夷人潛入內地、遠歷數省收徒煽惑多人。不法已極。着翁元圻嚴切訊究、審明後將該犯問擬絞決、奏明辦理。其供出之犯按名查拏、並飛咨各該省一體嚴緝究辦。欽此。

that state-document how his own politics with regard to heresy had always been congruent with those of that ancestor. The Viceroys and Governors shall now once again be ordered to instruct their Prefects to persist in the rigorous persecution of heretics in the spirit indicated in Shi Tsung's decree, viz. to capture and sentence the heads and leaders according to the rescripts of the Law against Heresy, but to exonerate from any profound examination (概免深究) all the ignorant common people, led by them into error, for if the heads be removed, the followers must slink away day by day. What was meant by such "superficial" examination, was, as usually, left to be made out by each official himself, his severity thus remaining dependent upon his greater or lesser degree of fanaticism and orthodoxy. A still more decisive proof of adherence to the old policy of persecution was delivered by the emperor in a decree of the 3rd of the tenth month (11 Nov.) of that same year. Therein he appeals to the decree of Shi Tsung of 1727, which we reproduced on page 268. After a hundred years, he exclaims, the correctness of the views expressed by My grandfather in that decree, has been fully justified by facts, and the severe measures hitherto taken by Us against heresy were in perfect accordance with His counsels; — well then, ye mandarins, both high and low, henceforth proceed in the same way; throughout the empire, and with all your might, without reluctance or mercy, crush in their birth all religious societies before they have time to develop! The latter years of his life may have broken down Jen Tsung's physical constitution — not so his fanaticism.

We must also draw this conclusion from the decree he issued on the 8th day of the eighth month (18 Sept.) of that same year. Ch'en Yü 陳預, the Governor of Shantung, had reported to the Throne the capture of a sectary Heu Wei-nan 侯位南, who was discovered to have collected moneys on behalf of certain persons living in Urumchi: children and grandchildren of an exiled sectary named Liu Tso-chen 劉佐臣. According to the extorted confessions, as early as 1802 moneys had been collected and forwarded to those people by one Liu Yuen-shen 劉元善 and five of his disciples and adherents, and this time the father of Heu Wei-nan had contributed no less than fifty taels of silver; the total amount forwarded was 400 taels. This transaction, the emperor declares, proves once again how strong are the ties which unite these religionists, how wide-spread are the ramifications of these sects. Khing Siang 慶祥, the Governor over there, immediately upon receipt of this order shall lay hands on these descend-

ants, Liu Ching-lin 劉成林 and Liu Ching-khi 劉成器 by name, and bring them before his tribunal; he shall extort from them an exact account of the amounts sent up, as also the names of all who already in 1802 collected or contributed, in order that from these people also confessions may be extracted respecting fellow-sectaries, and not the slightest particulars remain hidden. Evidently Liu Ch'ing-lin and his followers have disciples in those far-off regions, and an organized system of propagandism. Should a strenuous investigation prove this to be the case, everything must be searched down to the very roots, every person tracked must be examined, and Liu Ch'ing-lin put to death, after due information has been sent to Ourselves of the result of the examinations. And it shall be impressed by proclamation upon all the exiles in those parts, that, having been graciously exonerated from the penalty of death, they have humbly and thankfully to live in obedient accordance with the laws; that, in case they should again indulge in heresy and propagandism, they shall be put to death without mercy; that all who carry moneys or letters from the empire to the exiles shall at all times be severely punished, but that they who, being guilty of this crime, come to report themselves, shall be pardoned.

About this heresy-hunt, raging both in Shantung and in Turkestan, we find no details anywhere. The episode vividly reminds us of the drama we saw enacted in 1791 and 1792 (p. 347 and foll.), and also of the case of Wang Siang-hi, the Heh-lung-kiang exile (p. 476). Some particulars about mysterious remittances of money to banished religious chiefs in Manchuria we learn from a decree of the 22nd of the third month (April 16) of the year 1819 (*Sh. h.* 102). In Honan, a certain Wang Ko 王柯, a native of Hupeh, was arrested for being a zealot for the White Lotus religion, and on being examined, he confessed to have collected moneys on behalf of one Wang Ku 王舉, exiled in Heh-lung-kiang, a young man of great account with his fellow-sectaries. Thereupon an Imperial mandate was at once issued to the Governor Sung Ning 松寧 to take that exile under very strict examination, and this examination resulted in his confessing to be a grandson of the banished woman Wang Wang, whose history we learned on page 476, and of being aware that since 1813 moneys had been sent to her by Yuen Fung-i. Wang Ku was now condemned to strangulation, but not executed, as he might still be wanted for further examinations. Then the Throne was informed by Khing Pao 慶保, Viceroy of Hukwang, about the arrest

of a certain Li T'ien-chen 李添振, and the discovery that as early as 1799 this man had taken money to Wang Kū in Heh-lung-kiang, had there seen homage done to him three times a day, and had heard him addressed as 小主, "Little Lord". This man must at the time have been only four years old, thus reflects the emperor, and was even then revered as the descendant of a heretic; — this is rank rebellion, and he must not be allowed to live. Sung Ning shall see to his being beheaded; and as regards that other convict, his sentence shall be pronounced when Khing Pao shall have finished this judicial investigation.

And in the sixth month of the following year, by a decree issued on the 21st (30 July) in consequence of a memorial of the Censor Shen Hieh-lien 沈學廉, and with reference to the case of Heu Wei-nan and Wang Ko, the emperor instructed the Military Governors of Turkestan and Heh-lung-kiang to strictly prevent all remittances of money and letters, and to have any persons engaged therein intercepted and prosecuted (*Sh. h.* 102). Knowing now that Wang Kū received moneys through a member of the White Lotus sect, and his grandmother through the same Yuen Fung-i who took remittances to Wang Siang-hi, headman of the Niu-pah sect (p. 476), we seem justified in concluding that the mysterious Niu-pah society was that of the White Lotus under another name.

Persecution about that time raged also in Peking and the metropolitan jurisdiction. In an edict of the 28th of the first month (March 3, 1818; *Sh. h.* 102), we read that one Chao Wen-kū 趙文舉 and 190 others had reported themselves with the authorities as having been misled by the sects of the Red Yang, the Silent Void (靜空), Christianity, the Buddhist or Taoist sect of the One Incense-stick, of the Incense-burners (燒香), and of Pure Tea, which they hereby renounced. It is therefore proposed to the emperor, on the ground of the decrees issued to that effect, that these persons shall be pardoned. His Majesty approves of this, but prescribes that those renegades shall be registered by the Government of Peking, with an object well known to the reader, viz. to be able to punish them more severely should they practise heresy again. One copy of these registers is to be kept in the Yamen of the Government of Peking, and one at the Board of Punishments, and the Prefects of the departments and districts shall have copies made for their own use. Furthermore the pardoned men shall be made to understand that, should any sectaries still at large come to their houses, unaware of their

having denounced their religion, they must forthwith catch them and deliver them up; if they do not do so, they shall be subject to a punishment more severe than that prescribed by the law for the secreting of criminals.

In the course of that year many religionists abjured their heresy in the viceroyalty of Hukwang. From a decree of the 16th day of the sixth month (17 July) we learn (*Sh. h.* 13) that the Viceroy Khing Pao reported that, as a consequence of the persecutions and the sending out of officials to promise pardon to all renegades, forty Christians, eleven Mahayanists, and 389 Niu-pah sectaries had reported themselves. The emperor declares the sending out of those functionaries superfluous, for reasons which he does not mention; — did he fear perchance that their work would necessarily degenerate into intimidation, vexation, and extortion, and thus, as some twenty years before, would drive the people to despair and rebellion?

A Government which knows no mercy for heretics is not likely to possess a spark of sympathy for fidelity and attachment shown by them to their brethren and sisters sighing in martyrdom. All such things are, in the eyes of the State, from the evil one. This is clearly brought out in a decree of the 12th of the twelfth month (7 Jan., 1819), which, as indicative of the line of conduct to be pursued in analogous cases, has duly received a place among the appendices of the Law against Heresy in several editions of the Code. "Imperial decree to the Council of State: — Tsiang Yiu-sien reports Us about the convict Li Ch'ao-süen, implicated in a lawsuit concerning heresy, and therefore condemned to perpetual exhibition in the cangue. Now other professors of his religion come to visit this culprit. For thus sinning against the penal laws he deserves to be sent up to the cities of the Moslems and condemned to the severest punishment, viz. of always wearing the cangue there; hence it is found necessary to ask the Throne for authorisation forthwith to send him thither, in order that such iniquities may be destroyed root and branch¹.

"These measures are quite correct. Li Ch'ao-süen professed Christianity, rejected all attempts to convert him, and therefore

¹ 上諭內閣、蔣攸銑奏邪教案內永遠枷號之李潮選一犯。現仍有習教之人前往訪尋該犯。原犯罪名例應發往回城、從重擬以永遠枷號、應請即發回城永遠枷號以絕根株、等語。

"was, in the district where he committed this crime, placed in the cangue in perpetuity, in order that other religionists by beholding him might have their hearts discouraged, and altogether be deterred and warned. But then his seditious followers came to visit him; this indeed is one of the most lamentable proofs that they do not fear the laws. It is therefore not good that this Li Ch'ao-sŭen be allowed to remain within the empire proper. He shall forthwith be sent to the cities of the Moslems, there to wear the cangue in perpetuity. And moreover, the Viceroys and Governors of all provinces shall be instructed that in every lawsuit against a heretical religion the convicts condemned to wear the cangue for ever shall, as before, be allowed to remain in the empire proper if they quietly do their duty in the locality where they committed the mischief, and live there in obedience to the laws, without doing anything to fan the fire of error, but that, if they cling to their errors and do not awake therefrom, or if they entertain clandestine communication and intercourse with co-religionists and seditious followers, they shall, as soon as discovered, be treated as now Li Ch'ao-sŭen is, and altogether be sent up to the cities of the Moslems, to wear cangues for the rest of their lives" ¹.

Of the persecution of Christians, about which we hear in this edict, something is told us in the "Annales de la Foi", VI. The Christians in the eastern parts of Szě-ch'wen, who had been so terribly visited in 1815, were again the first to come under the persecutor's scourge. Many families were accused of having given hospitality to an Italian Franciscan missionary travelling to Shensi; eight persons were executed, eighteen conveyed for examination to the capital of the province, four native priests banished to Tartary, several Christians tortured, etc., etc. In the south of the

¹ 所辦甚是。李潮選一犯前因學習天主教抗不改悔、留於犯事地方永遠枷號、原令習教之人觸目警心共知儆戒。乃仍有匪徒前往訪尋、實屬啓不畏法。李潮選一犯未便再留內地。著即發往回城永遠枷號。並通諭各直省督撫凡各項邪教案內永遠枷號人犯、如在本處安分守法、別無煽惑情形、照舊留於內地枷號外、其有執迷不悟、仍與同教匪徒私相交結往來者、一經查出、即將該犯照此次李潮選之例一併發往回城永遠枷號。

province the persecution also raged. Simultaneously a long chase was made in Hupeh after the French Lazarist Clet, 72 year old; he escaped to Honan, but was caught on the 6th of June 1819, slapped on the cheeks, tortured in various ways, and taken back to Wu-ch'ang, the capital of Hupeh, where he was incarcerated with ten other Christians, and strangled on the 18th of April 1820. Lamiot, a Lazarist in Peking, accused of having exchanged letters with Clet, was sent to Wu-ch'ang and, after many confrontings and examinations, expelled to Macao.

CHAPTER XVI.

THE REIGN OF SÜEN-TRUNG.

On the 25th day of the seventh month in the twenty-fifth year of his reign (2 Sept. 1820) died Jen Tsung, whose temple-name, Jen 仁, reverently bestowed upon him after his death by his son and successor, signifies the *Humane*. In truth, the persons whom in his Confucian love for mankind he had, on account of their religion, killed, banished, mutilated, scourged and tortured certainly amounted to thousands, while the number of those who perished in rebellions and wars provoked by his persecutions, ran into myriads, if not into millions. He was succeeded by his second son, the prince who played so meritorious a part at the onset on the Palace in 1813, when by his daring behaviour he saved the Imperial family from destruction; he ascended the throne on the 27th of the eighth month (3rd Oct. 1820), and since his death he is known in history by his temple-name Suen Tsung 宣宗, by which, following the Chinese example, we too shall call him.

The line of conduct toward heresy, followed by this emperor during his thirty years' reign, differed in no way from that of his predecessors. Neither he, nor his Confucian mandarinates did as yet realize the simple truth that the only way to make men peaceful is to make them happy and contented, and that the best way to render them unhappy, discontented and rebellious, is to thwart their religious instincts and to lay these under unnatural restrictions. Confucian pedantry continued to legislate for antiquated abstractions; no statesman appeared to legislate for living human beings endowed with living individuality. Political tension remained, creating a spirit of sedition which occasionally became armed collision with an oppressor whose conviction was that to allow his people to seek their own path to happiness in religion was the same as allowing them to overthrow his throne.

In 1821, on the 26th of the eighth month (21 Sept.), the emperor addressed a decree to the Council of State (*Sh. h.* 80), announcing that the Censor Li I-sung 李肆頌 had sent in a report con-

cerning sects in the departments of T'ien-tsin and Ho-kien 河間 (map, p. 516), mentioning that these people pretended to heal the sick by the reading of religious writings, "learned goodness by the contemplation of incense" (看香學好), relied upon the assistance of spirits and gods, and made people wash their eyes with water mixed with certain herbs: a practice supposed to enable them to gaze into strange regions; etc., etc. Such things they called "giving life to field-corners" (活畸角), "laving the eyes of intelligence" (洗慧眼), etc. The Censor proposed that the Viceroy of Chihli should enquire into these deceptions of the simple, rural populace, and should set these matters right. And the emperor by the edict in question instructed the Council of State to have this done, also on the ground of the dangerously close vicinity of T'ien-tsin and Ho-kien to Peking. The Viceroy, Fang Sheu-ch'eu (pages 434 and 450), and his provincial Chief Judge O Lin-shen 阿霖慎 were ordered together to manage the business, but beforehand to send out a secret commissioner to make investigations.

A new decree to the Council of State, of the 8th of the ninth month (3 Oct.), announced that the commissioner had discovered that this verily was sectarianism. If there be but a limited number of those incense-gazers, thus the emperor prescribes, the commissioner must manage the arrests and executions in co-operation with the Prefects; but if there be many, the Chief Judge shall come to his assistance, after receiving authority thereto from Peking. And should the commissioner find that there is no question of sects being founded on a large scale, the Chief Judge shall visit all the departments, and institute investigations. If on this journey his cortege should in any way be molested by the populace, or certain influences come to light which cause agitation among the people, then the Viceroy himself shall take the case in hand, without the slightest mercy or clemency for those who foster sedition; but also without unduly spreading such fear and unrest as must create turbulence.

All this shows that the Government deemed its relations with the people round the capital to be in a very strained condition. But this did not prevent Fang Sheu-ch'eu from carrying on the persecutions. We learn from a decree of the 16th of the eleventh month (10 Dec.) that the emperor sanctioned his request to exile two sectaries sentenced to a lifelong wearing of the cangue in their native place. The presence of these stubborn sect-leaders, His Majesty declares, merely tends to make their religion gain

new members, and creates fresh excitement and further deception. Let those men be sent to Turkestan and there doomed to slavery, to which they have been sentenced by the Board of Punishments; and further, at every recurring case of this kind, let this precedent be acted upon.

On the 8th day of the eighth month (22 Sept.), 1822, a decree announced that Sun Yuh-t'ing 孫玉庭, Viceroy of Kiangnan, had reported that in north-western Nghanhui, where, as we remember, an attempt at revolt was made in 1806 (page 407) in Mung and Suh, sectaries had now raised a rebellion in the department of Ying-cheu 潁州, and more than a hundred of them from adjacent Honan had made an armed invasion there (comp. map, page 298). Over 120 had been killed or captured by the military powers. Amongst them was a certain Wang Wu-pao 王五保, the whole of whose family, from grandfather to grandson, belonged to a heretical sect; several of them had successively been prosecuted by the mandarinat, and still the miserable remnant had had the audacity to provoke an insurrection "under the civilizing (Imperial) sun shining in the bright heavens" (光天化日之下); Our indignation, thus states the emperor, is deep. According to the Viceroy, who personally had travelled post-haste to Ying-cheu, examinations had taken place of the wife of Hing Ming-chang 邢名章, the chief instigator of this mischief, and further of three sons of this man, and the wife of one son who had escaped. One of these captives had confessed that he had once been with his father to Sin-ts'ai 新蔡, a district in Honan, bordering on Ying-cheu, and that, while there, his father had been appointed as head of the sect by a certain Chu Ma-tszë 朱麻子, while he himself had been made 眞紫微星 or "Star of the immaterial Tszë-wei constellation", situated round the pole of heaven; thereupon they had commenced to collect moneys and to make proselytes. The emperor orders that the Viceroy shall capture the fugitives of this family, and that above all things this Chu Ma-tszë shall be tracked, in order that not one accomplice may escape. The fact that the insurrection broke out in Ying-cheu, proves that there in particular many adherents of those heretics must live, making common cause with the insurgents. Extermination is imperative!

Another decree, issued four days later, tells us about the examination of thirty-nine members of Chu Ma-tszë's faction, arrested in Honan. According to the confessions extorted, they formed a

religious sect not in any way plotting rebellion or opposition, and some of the captives did not even practise any religion. These endeavours to revive the White Lotus sect — the emperor declares — emanate from people who on the occasion of former persecutions have escaped; those hundred and more persons of the two provinces who are now in the power of the authorities, must have many accomplices. Through them a clue must be sought as to the whereabouts of the latter, who shall then be diligently searched for; and so even they who hitherto have not stirred shall be arrested and exterminated before they have time to join in the rebellion. But great prudence must be observed, and no innocent persons be molested.

Further information is contained in two decrees, respectively of the 23rd of the eighth month (6 Oct.) and the 1st of the ninth (14 Oct.). All the offenders, thus wrote the Viceroy of Kiangnan, were killed or imprisoned, except some twenty-eight; the judicial examination of the prisoners had led to the arrest of some thirty more, and from Sin-ts'ai about fifteen had been delivered up to him. One of the prisoners had written on a banner the character 帥 or "commander", and 聖旨, "by imperial will". The emperor declares that the perusal of these reports refreshes and comforts him; indeed, over two hundred persons having been taken prisoner in Ying-chou by the civil and military authorities, it only remains to hunt out a few fugitives; let this be done with the greatest energy! Proclamations shall be issued to encourage the members of sects of their own accord to report themselves as renegades, in which case they shall be free from punishment. The Viceroy shall see that the extermination of the tares and weeds be done efficiently, and that not one slip through the net. But floods in the Hwangho region require his presence there; he will therefore leave the work of further purification to Sun 'rh-chun 孫爾準, the Governor of Nganhwui.

About Chu Ma-tszé we still learn some particulars from a decree of the 4th of the ninth month (17 Oct.). The Censor Ch'ing Yuh-ts'ai 程禹采 reported to his Imperial master that, according to hearsay, this heresiarch was in hiding about 160 Chinese miles south-west of the city of Fou-yang 阜陽 or Ying-chou, in a hotbed of associations (黨) forming a pest to the country, and committing robbery, burglary, and all manner of iniquities. The work of purification should therefore be undertaken there at once, else the sects would make common cause with those societies, and revolt be the end of it. In fact — says the emperor —

such purification shall be done; with united strength the Viceroy of Kiangnan, the Governor of Nganhwui, and the Governor of Honan, Ch'ing Tsu-loh 程祖洛, shall undertake it.

And on the 24th day of the ninth month (6 Nov.) the emperor finally decreed that the Governor of Honan should look after the extermination of the society of Chu Ma-tszé, of which only few short of two hundred members were already captured. For if only one of them remained at large, in course of time the mischief would break out afresh. And — who could know — perhaps Liu Ch'ing-chang 劉成章, one of the six associates of Chuh Hien, was being secreted in the very bosom of this society, or he might be in hiding somewhere else in the frontier-districts of Nganhwui and Honan. The Viceroy shall bear this possibility in mind while the arrests and prosecutions are in progress.

This heresy-hunt was, of course, by no means calculated to diminish the tension between Government and people. The zealous Governor of Honan at once proceeded to extend the hunting-ground in his province in a northern direction, as far as the district of Yü-ch'ing 虞城 (map, p. 298). According to an Imperial decree of the 14th of the twelfth month (25 Jan.), a suspicious stranger, Lu Chao-shang 盧照常, had settled there in the village of Nan-yuen 南元, and taken up his abode with one Lien Fang-ch'ing 廉方成. This man's house therefore was surprised by the Prefect; resistance was offered, and both men paid for it with their lives. The mother of the owner of the house was taken prisoner, together with her brother; and a large flag, a sword and a spear, as well as a paper doll, were taken: all clear proofs that a rebellion was smouldering there. One Chang Kin-shu 張金書 escaped, but was afterwards arrested, and, thanks to the instruments of torture, betrayed several members, amongst others one Shao Ta-tsin 邵大進, presumably a disciple of Lu Chao-shang. The extermination of this nest of heretics was now vigorously taken in hand. After all that has happened in Sin-ts'ai, the emperor decrees, it is a most heinous crime to have arms and a flag for stirring up the people to rebellion! Orders shall therefore be issued to Yang Kien 楊健, the Governor of Shantung, to search for rebels in his districts of Ts'ao and Shen, which border on Yü-ch'ing. And the Governor of Honan shall do his utmost to get hold of the seven persons indicated by Chang Kin-shu, as well as of the twenty or thirty connected with Shao Ta-tsin, and all other sectaries not yet discovered; and they shall be severely sentenced by him, according to the law.

The reason why the hunting-ground was enlarged by the Ts'ao and Shen region, over which only nine years before all the horrors of rebellion and war had passed, was that the dangerous Shao Ta-tsin was supposed to be hiding there. A decree of the 17th day of the same moon tells us that Khi Shen 琦善, acting Governor of Shantung, reported to the Throne that the Prefect of Ts'ao with a military force had caught this man, and found in his house a broken firelock, a couple of swords, and a whip, but no religious books, nor any painted or carved images, nor writings of any kind which indicated rebellion. Three others had also been arrested, and in Shen three more had been caught; and Wang T'ing-siün 王廷潛, the Prefect of the department of Ts'ao-cheu, had gone there in person to manage subsequent arrests and trials. Of a particularly serious nature was the evidence, given by Chang Kin-shu, that Shao Ta-tsin with twenty or thirty conspirators had resolved to rise in Hupeh, and had fixed a day for this. Wang T'ing-siün was therefore especially on this point to extort confessions, and afterwards to deliver up, for execution, those under arrest to the Governor of Honan.

That same day, a decree announced that Yen Kien 顏檢, Viceroy of Chihli, had reported having finished his task of ransacking the wards for heretics. The many heretics lately arrested in Honan and Shantung — thus writes the emperor — have generally been found to be reciters of the formula: Unbegotten Father and Mother in the home of the immaterial Void (see p. 420); therefore they are all remnants of the rebellious societies of 1813. If they are not exterminated this time, root and stem, they will rise again. Let the military and civil authorities in the three provinces thoroughly do this work, but with great precaution.

Undoubtedly, after this stringent Imperial order the heresy hunt took its widest flight. A decree of the 26th of the twelfth month (7 Febr. 1823) again gives the names of several heretics arrested in Ts'ao, Shen and Yü-ch'ing. They obstinately denied knowing anything of rebellious plots, and said they were merely religionists, but, of course, the authorities did not believe a word of this. Severer examination, more arrests, a still more efficient purging, such is the unalterable Imperial order; the bloody clearance of 1813 and following years was no thorough work; up, and hunt for heretics, let no one of them slip through the net! On the 4th of the second month (15 March) Yang Kien announces to the Throne that he has sent his prisoners to Honan, to be further dealt with there; but then we hear no more of this persecution

campaign. Swords, baskets with carving-knives, strangling-ropes, and sentences of deportation concluded it.

From other parts of Shantung, however, we receive some intelligence about the bloody work. On the 17th of the eighth month (20 Sept.) Khi Shen received in flattering words the Imperial approval of the manner in which he had conducted a heresy-hunt in the district of P'ing-yuen 平原, in the north of that province (map, p. 298). Under the civilizing light of the bright Imperial sky, the rogue Cheu T'ien-ming 周添明 had presumed to found there a Mahayana society, raising contributions and misleading the multitude. He and seventy-eight heretics had been arrested, and in the house of one of them, called Sun Wen-chi 孫文治, they had found deceitful religious writings, a wooden seal, and the stamp of a sect. And the daughter of a captive had declared that Cheu T'ien-ming and forty followers had resolved to start a revolt on the 4th of the eighth month in the department of Lin-ts'ing. Of course the edict demands that a further search and more arrests be made, especially of those whose names were mentioned by the prisoners, and amongst whom were several who in former persecutions had failed to be caught. "Every effort must be made for the waters to subside, so that the stones appear" (務期水落石出). On this same occasion, "letter-moulds" (字樣, seal-signatures?) were discovered of a Father Wang (王爺) of the five ramifications of Shih-fuh-kheu, known to the reader as the seat of the pontiff of the White Lotus, the Incense Smelling, and the Pure Tea, against which such onslaught was made in 1815 (page 473). Should this fact point to the existence of the sect of Incense-Smelling, which has been established in that place for many generations, then investigation and extermination shall be carried on with the utmost severity. Imperial orders have already been sent to the Viceroy of Chihli, Tsiang Yiu-sien, for the arrestation of eleven people in the districts of Ts'ing-ho 清河 (map, p. 298) and Hien 獻 (map, p. 516), whose names have been betrayed by prisoners, and to send them up to Shantung, for the extermination must be as thorough as possible.

The confessions of the girl mentioned above, gave Khi Shen sufficient cause for commencing a heresy-hunt in Lin-ts'ing, the scene of the horrors of 1774. A decree of the 26th of the twelfth month (26 Jan.) tells us that he gave instructions to his provincial Chief Judge, Noh 'rh-king-ngoh 訥爾經額, to open the campaign of persecution in those parts. Over sixty persons this grandee arrested, guilty of various offences pointing to

opposition: e. g. they had changed their personal and tribal names — presumably taken clerical names — and distributed offices and dignities. Such vigorous measures, the emperor writes, deserve high praise. It concerned a sect of the Khien 乾 diagram, and one possessing a flag with the Khwun 坤 diagram on it; both these societies occupied themselves with proselytism and intended to do all sorts of mischief. Khi Shen shall personally go to Lin-ts'ing, together with the Chief Judge to manage the investigations and the trials.

From an edict of the 13th day of the first month in the following year (12 Febr. 1824) it would appear that a member of the sect of the Khien diagram, called Ma Tsin-chung 馬進忠, had formed a plot to surprise the city of Lin-ts'ing, that officials had been appointed among themselves, and official costumes provided for them. More than three hundred arrests had been made, for which feat the emperor highly commends Khi Shen, ordering him to make still more prisoners in co-operation with his Chief Judge, and to mete out general punishment according to the Law, for everything must be exterminated, root and branch. The Viceroy of Chihli was moreover instructed to arrest some dozen persons living in his province, these having been denounced by one of the prisoners.

Meanwhile Khi Shen had carried on the Confucian work with equal zeal in the city of Tsi-nan 濟南 or Lih-ch'ing 歷城, the capital of his province. There, according to a decree of the 4th of the tenth month (5 Nov. 1823), he had laid hands upon a number of sectaries of the One Incense-stick, whose propagandist was Sun Ta-fung 孫大鳳, a cleric (道人) of a temple in that place; one scholar had even delivered up to the authorities a manuscript writing of this sect. Again, with expressions of great contentment, the emperor orders the Governor and his Chief Judge to make further searches, arrests and prosecutions, that not one sectary remain. From the confessions of a man called Tu King-shing 杜景盛, it appeared that "by bending the constellation of 'the Bushel (the Great Bear) by dint of longing and craving, they 'cultivated their conduct, and thus acquired assimilation with the 'Tao, and by a quick process purified their bodies. This is very 'uncommon and curious — the emperor writes. Khi Shen shall get 'out of this Tu King-shing and his crew the exact reasons for their 'purifying their bodies and cultivating their conduct, and do his best 'to get certainty in this matter; but their statements about assi- 'milation with the Tao by bending the Great Bear by dint of 'longing and craving, is such nonsense and so unclassical that he

"must believe nothing of it. Should, however, anything pointing to secret plotting or treachery be indicated by it, or anything connected with lawlessness, either within or without the capital, then the Governor shall investigate all this down to the bottom with severity, lest anything of a suspicious nature be left in existence and at some future time bring trouble elsewhere" ¹.

In a decree of the 18th of the tenth month (19 Nov.), 1823, we hear more about the work of persecution in Chihli, which meanwhile raged as before. The Censorate had directed the attention of the emperor to the existence of a sect in the district of Tung-ngan 東安, between Peking and T'ien-tsin (see map, p. 516), betrayed by a certain Yang Ming-yuen 楊明遠. In the village of Li-sin 李辛 it numbered over a hundred families, who worked with cymbals and drums, exorcisms, and written or painted charms; they held meetings attended by both sexes, collected moneys, and had heads and leaders in possession of heretical writings and prints, swords, spears, and other such dangerous things. The Viceroy Tsiang Yiu-sien — the emperor decrees — with his Chief Judge Fuh Mien 福綿 shall proceed post-haste to this haunt of rogues, situated so dangerously near to Peking; they shall at once commence operations, arrest and examine the guilty villagers, seize all their books and writings, letters and suspicious objects, but they shall do it without any fuss or turmoil, lest they find the birds flown. We tremble to think of the fate of this hapless village; but there is no further mention made of the matter in the *Shing hiun*.

Two years later we find the same bloody Viceroy busily engaged in the work of persecution in the department of Pa 霸, as also in Wen-ngan 文安 (map, page 516) and still other districts. An Imperial decree of the 3rd day of the eleventh month (Dec. 12th), 1825, announces that he had arrested there one Li Kho-hieh 李可學, one Chang Pin 張賓, and other members of the Red Yang sect, and confiscated religious writings. And this evil prevailed so dangerously near to Peking! exclaims the emperor; there

¹ 因羨慕曲星斗修行得道、遽自淨身。殊屬罕異之事。著琦善向杜景盛等詳細推求淨身修行之故、務得確情、所供羨慕曲星斗得道之語荒誕不經、實不可信。如有陰謀詭秘內外勾串不法情事、即須徹底嚴究、不可稍留疑竇、致將來別生事端。

must be more heretics there, more writings, and, surely, also plotters and conspirators! Na Yen-ch'ing, as soon as he shall have entered upon the dignity of Viceroy, to which he is already appointed, shall delegate the Chief Judge Wang T'ing-hwa 王庭華 to that place, to make the waters subside, so that the stones become visible; to the dwelling of every man arrested he shall direct his deputies to catch fellow-sectaries, and he shall send them all up to the provincial capital for trial; and to everyone of his mandarins he shall send instructions to institute strict investigations and to make arrests, so that not a trace of the evil remain in existence. This heresy-hunt was in good hands indeed; we know Na Yen-ch'ing, the man of 1813, as a persecutor of the highest order. But the decrees do not reveal much as to the way in which he fulfilled his task this time. In one of the 20th day of the second month of the following year (3 April) we read that he had caught sectaries who, as he expressed it in his report, used the healing of diseases as a pretext to collect money and swindle the multitude. These people, followers of one Chang Kien 張儉 in the district of Yung-ch'ing 容城, to the north of Pa, kept titularies called "horses" (馬匹), "divergent horns" (犄角), etc., and in the practice of their heretical art of healing they used swords and needles. This Chang Kien — the Imperial decree prescribes — shall immediately be arrested and all possible information forced from himself and the heretics already under arrest, so that all others still at large may be discovered. The ignorant people moreover shall be warned by proclamation against such heresies.

On the 16th of the following month (22 May) a decree announced that Tsiang Yiu-sien's Prefect had arrested somewhere in the department of Jehol a heretic, Sū Hieh-khwan 徐學寬 by name, who confessed that a sectary, called Li Shi-ming 李士明, from the district of Wu-ch'ing 武城 in Shantung (map, p. 298), on doing some work at the house of one T'ang Hing 唐興, had worshipped Buddha, offered incense, and recited something, and was thereupon acknowledged by himself, T'ang Hing and two others as their religious teacher (師). In 1800 Li Shi-ming returned to the place whence he had come, for no one would believe in him anymore; since then he had not been heard of. T'ang Hing was dead, Sū Hieh-khwan was now leader of the sect, and with many followers worshipped Buddha; but they used neither books nor prints, collected no contributions, and did not mislead the multitude. Nevertheless the decree demands a severe prose-

cution; more people shall be hunted up, and not one shall escape, in order that ever more and more arrests and examinations may follow the confessions extracted under torture.

The reader will remember that an attempt at revolt was made in 1822 in Ying-cheu or Feu-yang, in northwestern Nganhwui (page 489), followed by a chase after a heresiarch, called Chu Ma-tszé. We have seen that from that time, as a matter of course, persecution prevailed in that region and in the adjacent districts, although on a scale only defectively revealed by the edicts. Still in 1827 we find the mandariate there busy at work, and hunting after an aged heretic pontiff, called Chu Mao-li 朱毛哩, who may have been Chu Ma-tszé under another name, perhaps his successor or co-adjutor, perhaps merely an imaginary person continuously haunting the minds of a credulous, suspicious mandariate which suspected revolt everywhere and in everything.

Now in that year, on the 24th of the fifth month (17 June), the emperor decreed that in Ying-cheu, and also in Luh-yih 鹿邑, the neighbouring frontier-district of Honan, a number of sectaries had been arrested. In the house of one of them about thirty staves of white wax had been found, and besides — the son of one of the chief men under arrest had declared to have been in Luh-yih and there to have seen in somebody's house an old man with a long beard, said to be Chu Mao-li, before whom he had to prostrate himself, and who gave him a red talisman. Another had confessed that the members of the sect used to burn incense, prostrated themselves before tablets on which was written: "God or Spirit of the Religion of the Old One (Lao-tszé?) or the Western Heaven" (西天老教神), and transmitted formulæ to one another, borrowed from religious writings. One of the members had in some one's house given lessons in fencing and boxing, but nothing else had been discovered indicative of rebellion or riot, no prints, no images, no religious writings, nor were any names of former rebels amongst those of the captives. But the ingenious emperor is not easily deceived by appearances. How, he asks, are we to explain those wax-staves and the fencing and boxing lessons? it is difficult to admit that these things do not mean rebellion. And what of this Chu Mao-li? His age and description do not tally with those of the man of the same name who in 1814 was sought for in vain everywhere; everything here is a mystery, but it cannot be difficult now to obtain certainty about this dangerous old man. To this end, the heretic fugitives, a long list of whose names have been extorted from those under arrest, are to be searched for with all energy; they shall be

examined; further evidence shall be extracted from them, and the Governors of the two provinces shall set all their subordinates to work with so much energy that the final result, total extermination of the evil, be fully obtained.

Thus followed another cruel heresy-hunt, with scourging and torture in the yamens of Honan and Nganhwui; but the mysterious Chu Mao-li was not found. He had been sought for in 1814. Casting a look into the decrees on "Suppression of Refractory People" of that year, we find one of the 12th of the tenth month (22 Nov.), in which we read that Yuen Yuen 阮元, the Governor of Kiangsi, who had then just entered upon his office, "reported to have captured "the chief conspirators and principal actors involved in a lawsuit "of insurrection, and had sent in an account of their provisional "examination and condemnation. The rebel Hu Ping-yao, implicated in this affair, had purchased a shabby book, containing "pictures of arrayed troops, with sayings about the word li 俚, "bearing upon mutiny. He had then accosted his fellow-rebels "Khiu T'ien-tseh, Yang Yih, and Lu Shing-hwui, boasting of his "having succeeded in explaining the meaning of those pictures, and "telling them that, if only a man of activity could be found to "take the initiative, they might aspire to the acquisition of wealth "and distinction. Yang Yih then gave as his opinion that good use "might be made of Chu Mao-li in his capacity of offspring of the "former Ming dynasty, and the latter, on receiving their invitation "to this effect, placed himself at their disposal without faltering. "Thereupon they repaired together to the Dhyana-forest (convent) "called the Accumulation of Virtues, and there projected an "insurrection. The word li, contained in the riotous book, they "explained to be the year-name for a Later Ming dynasty: "Hu Ping-yao and the others were invested with offices; they "enlisted comrades on all sides, and gave them sealed diplomas"¹.

¹ 阮元奏摺獲逆案主謀夥要各犯、先行審明辦理一摺。此案逆匪胡秉耀買得殘書一本、內有陣圖及悖逆俚語。卽向逆夥邱忝澤楊易盧勝輝、誇稱解得書內陣圖、如得有爲首起事之人便可圖取富貴。楊易隨以朱毛俚可以假託前明後裔、朱毛俚聞邀自任不疑。遂共赴積善禪林、同謀爲逆。取逆書內俚詞稱爲後明晏朝年號、僞封胡秉耀等官職、輾轉糾約人夥、給與僞劄 *Shing hiun* of Jen Tsung, chap. 104

This was the sum and substance of the confessions extracted by this active Governor from his tortured captives. It shows the nervous dread in which the emperor and his ministers lived since the eventful previous year 1813, that this trifling occurrence, puffed up by a new Governor hankering after reward, honour and distinction, was fanned into a State-affair of the very greatest moment. We could almost smile at their dread and credulity, were it not for the bloodshed and woe which the ensuing prosecutions, as ever in China, entailed. The emperor highly commended Yuen Yuen for the important discovery; he granted him the title of Junior Guardian of the Heir-Apparent, besides giving him various presents, and blaming the authorities in Chibli for not having discovered this revolt, though it must have been brooding also in their province for many years. Seventeen principal captives of Yuen Yuen had already been slashed or beheaded; thirty-five he had condemned to perpetual exile, but the emperor changed this sentence into strangulation. And His Majesty decreed that Chu Mao-li and several others were to be searched for diligently, and "for the relief of the hearts of men" immediately slashed; the Viceroy and Governors of the six provinces round Kiangsi were instructed to hunt him out, and finally some nineteen men as yet at large were to be caught and, if forced to confess they had acknowledged Chu Mao-li as their head, to be sentenced to the slow death by the knives. All those who had accepted titles or dignities from that heresiarch were to be beheaded.

The fact that this Chu Mao-li could not be caught, bears out the supposition that he was a hallucination created by mere nervousness and fear; perhaps he was an invention of Yuen Yuen, who may have been a tiger in human form, desirous of laurels at the cost of his people's lifeblood. We read no more of him until we come to 1833. According to a decree of the 7th of the first month (26 Febr.), the Governor of Nganhwui, the same Teng Ting-ching 鄧廷楨 who ruled there already in 1827, then announced that in the previous year he had received intelligence from several districts that Chu Mao-li was at the head of a sect in Ying-cheu, twelve members of which had been captured, for which reason the Governor asked for Imperial orders to institute immediately and everywhere a thorough search after him and his crew. This same decree prescribed, that whereas he might be hiding somewhere in Fuhkien, this province was also to be included in the hunting-ground. But according to a decree of the 29th of the sixth month, the Governor there reported to have found in his territory no sign or symptom of Chu Mao-li, neither of any persons

invested by him with dignities. After that we hear no more of that heresiarch.

In 1828, a decree of the 18th day of the first month (3 March) states the arrest of some ten sectaries in Ho-kien (comp. p. 488), in central Chihli. The emperor demands that further disclosures shall be forced from these captives, which, leading to further arrests, are to entail a more effective extermination of the sect, for the heretics in Chihli, Shantung and Honan are so numerous, and so very dangerous. Na Yen-ch'ing, the Viceroy of Chihli and, as such, the appointed heresy-hunter-in-chief for the protection of the dynasty residing within his territory, continued faithful to this part of his calling. A decree of the 23rd of the seventh month (22 Aug.), 1829, tells us of his operations in the district of Khing-yun 慶雲, situated in the south-east of his province, on the Shantung borders (map, p. 516), which occasioned the emperor to prescribe that strict examination and condemnation should take place, but great circumspection should be observed and no loyal people involved.

These incessant campaigns of the Government for the annihilation of Sectarianism in the north-eastern provinces, and the many others which we cannot mention because the *Shing hiun* keeps absolutely silent about them, again afford undeniable proof that religious life flourished there everywhere, and, in spite of persecution, steadily grew. We cannot doubt that it was at the same time frequently persecuted also in other provinces. We read, for instance, that the crew of the tribute-rice fleet once more enjoyed the precarious honour of seeing the Imperial attention turn itself to their religious associations. We know (see page 293) that this had happened in 1768, their chapels in Hang-cheu had been pulled down, and many of them punished for heresy. The measures, according to some decrees, now proposed or taken against them, show that all this host of sailors, manning some thousands of ships, were united in close bonds of religious fraternity, thus forming a phalanx powerful enough to palliate the fanaticism of the Grand Persecutor, the victualing of whose Metropolis and Court actually depended upon their good-will, or, at any rate, could be greatly endangered by ill-will on their part. We therefore see this Persecutor shrink from taking such vigorous measures against them as he never hesitated to take against defenceless villagers and townspeople. No wonder that, according to many decrees in the *Shing hiun*, they frequently indulged in other lawless acts besides religion, braving the authorities and

the people with impunity, and giving much trouble to both.

On the 4th of the second month of the year 1825 (22 March) there was some sharp fighting in Kia-hing 嘉興, in Chiehkiang province, between older sailors and novices, on which occasion several were wounded and killed. This induced the emperor to instruct the Council of State, in a decree of the 23rd of the third month (9 May), to command the Viceroy of Kiangnan and the Governors of Kiangsu and Shantung to give all their attention to this affair and order the civil and military authorities along the waterways to capture the offenders. The day after, two more edicts appeared, announcing that the Censor Ts'ien I-kih 錢儀吉 had informed the Throne that these sailors were in the habit of committing similar irregularities all along the waterroads, and that the Prefects ought to prevent this, and should also take measures against their sects, with promise of pardon should they come to report themselves as apostates. Lately two more of these communities had been founded by them, called the Lao-ngan 老安 sect and the P'an-ngan 潘安 sect, the members of which recognized one another by a red mark on the face. They were reported to have attacked passenger-ships, cut off hands and feet, and drowned, wounded or killed people. Two of the miscreants who voluntarily had come to the mandarins and been detained by them, were rescued from prison by their comrades; etc., etc. Hwang Ming-kih 黃鳴傑, the Governor of Chehkiang, thus decrees the emperor, shall proceed to Kia-hing and take better measures in this concern than has been done heretofore; and he and other authorities shall be punished for neglect of duty if the memorial of the Censor should prove to be correct, for the Governor's report represented the state of matters quite differently.

On the 6th of the sixth month (21 July) a decree gives us some further light about these sects. The Censor Wang Shi-fuh 王世紱 had then reported that on every fleet there were three sects, viz. the two already named, and a Sin-ngan 新安 sect. The deity they worshipped was the Patriarch Lo. Each sect had a headman, called lao-kwan 老官 or "old governor", and every fleet a lao-kwan ship on which sacrifices were presented to the Patriarch and where all the novices came to do homage to the lao-kwan as their Teacher or Master (師). Every sailor paid his contribution. The number of members of the sects amounted to forty or fifty thousand, not counting the towing-men living along the waterways. Their organization occasionally caused friction with some elements among the people; sometimes even they came to blows.

on which occasions the leaders carried a red chopstick, and all the members immediately ranged themselves round them. The Sin-ngan sect was the most numerous of the three. These sects, thus the emperor decrees, form the acme of opposition against the Law; but he does not order a persecution, evidently fearing worse.

More boldness was displayed three years later by the Director-General of the Transport (漕運總督), Noh 'rh-king-ngoh who in fact, as Chief Judge in Shantung (page 493), had had plenty of training in heretic-hunting. A decree of the 24th day of the eleventh month (30 Dec. 1828) informs us that he suggested a system of measures to be adopted against the sects, such as that the lao-kwan of every fleet should be secretly arrested and sent back to his native place, to be there dealt with by the Prefect, and also that the four characters 水手老官, "lao-kwan of the sailors", should be branded in his face. The emperor does not consider this practicable, for fear of a rising among the sailors.

After that we read no more of persecuting-measures against them until 1835. In that year, according to a decree of the 11th of the seventh month (2 Sept.), a Censor presented to the Throne a complaint, founded — as memorials of Censors generally are — on vague rumours or street-gossip, in this case about pillage and homicide committed somewhere by the sailors, about mutilated bodies and limbs found floating on the water, etc., etc. The emperor therefore ordered the Governor-General of the Transport to have these people kept in strict restraint by his military forces. Perhaps this decree was connected with another of the 30th day of the eighth month (20 Oct.), directed against the Lao-ngan and P'an-ngan sects and their lao-kwan. We are told therein that the Censor Cheu Khai-ki 周開麒 proposed to the Throne that against those sects severe measures should be taken, whereas the crimes in question were especially committed by sailors who by their membership of those associations felt themselves strong against the prosecutions of the authorities. And the authorities — the emperor complains — dare not tackle the sailors because of their solidarity and numbers. But the Governor-General of the Transport, and the Viceroy of Kiangnan with his provincial Governors shall notify their various Taotais for the Imperial Revenue from the Corn-tax (糧道) to take measures tending to the removal of all bad elements from the fleets, and to refuse admittance to any murderous characters; also to put a stop to their religious exercises and the collecting of moneys on behalf of the same, and to dissolve their societies.

The fault of these irregularities among the sailors — the emperor declares in a decree of the 22nd of the ninth month (11 Nov.) — irregularities which continue, notwithstanding Our repeated instructions to check them, lies in the existence of sects and sectarian leaders among them, and in their close communal life. And yet, although the Imperial intelligence has thus discovered the spot whereat to strike, no hunt is decreed: evidently, the Imperial hand is stayed by fear of riot and resistance. But about one year later, on the 22nd of the twelfth month (29 Jan. 1837), a change takes place. On that date, the emperor, by the advice of the Censor Chu Ch'ing-lieh 朱成烈, decrees that the Governor-General of the Transport, together with the Viceroys and Governors, all of one mind and soul shall clear out everywhere the nests and dens (巢穴) of these people, and that the Prefects in Chihli, Shantung, Kiangsu and Chehkiang shall promptly arrest all the heretics of the Lao-ngan and Pan-ngan sects. Many hundreds of them, this state-documents affirms, were caught in the course of the year by the military powers, but the police-forces along the waterways did not make enough arrests. Their Sutra-halls (經堂) must be tracked, as well as any other places where they meet, and all persons connected with these buildings shall be severely punished, as well as the negligent mandarins whom the Governor-General of the Transport and the high provincial authorities may find flagging in the execution of this Imperial command.

About the effects of this bold crusade we find a few statements in a decree of the 11th of the third month (15th April). Wu 'rh-kung-ngoh 烏爾恭額, Governor of Chehkiang, had then reported that, throughout his province, all the sailors were filled with fear and dismay; not one irregularity had since taken place on shore; all, to the very last, had lost the courage to keep a hall for the worship of the Old Patriarch (老堂), or a Sutra-hall. Unfortunately this grandee does not tell us a word about the measures which had produced this glorious result; had he really made a raid upon the sailors? or was his report mere boast and bombast? He shall zealously go on in this same line of conduct, the emperor decrees, in order that heresy and the spirit of opposition raise their head no more; and should this happen in spite of all, he shall be called to account.

The decrees of S'ien Tsung, as far as they are published in the *Shing hiun* collection, make mention of still other persecutions undertaken outside the three north-eastern provinces. Unfortunately.

as usual, they do not tell us nearly enough about them, sufficient however to justify the conclusion that they raged on a considerable scale. There appeared an edict on the 21st of the sixth month (Aug. 1), 1828, informing us that Yang Kwoh-ching 楊國楨, the Governor of Honan, was advised by Sū Hin 徐炘, the Governor of Shensi (?), to intercept fugitive heretics fleeing from Si-ngan, the capital of this province, through Honan, northward. They were people from Hwa-yang 華陽, a district of Ch'ing-tu 成都, the capital of Szē-ch'wen, implicated in a persecution instituted in this province against a Blue Lotus sect (青蓮教). Of this religious community they were propagandists for a "Sutra of thirteen or fourteen Requisites" (十參四報經), composed by their master or teacher Yang Sheu-yih 楊守一, a man from the district of Sin-tu 新都, north of Ch'ing-tu (map, page 352). The emperor commands Yang Kwoh-ching to institute a rigorous persecution against adherents of those sectaries in his jurisdiction; doubtless many of them must be living there, and are certainly being incited by those fugitives to do all sorts of mischief. And Teng T'ing-ching, the Governor of Nganhwui (p. 499), shall also take strenuous measures against any misbehaviour of such people in the parts of his territory bordering on Honan, which are long since notorious as nests of heresy and sectarianism.

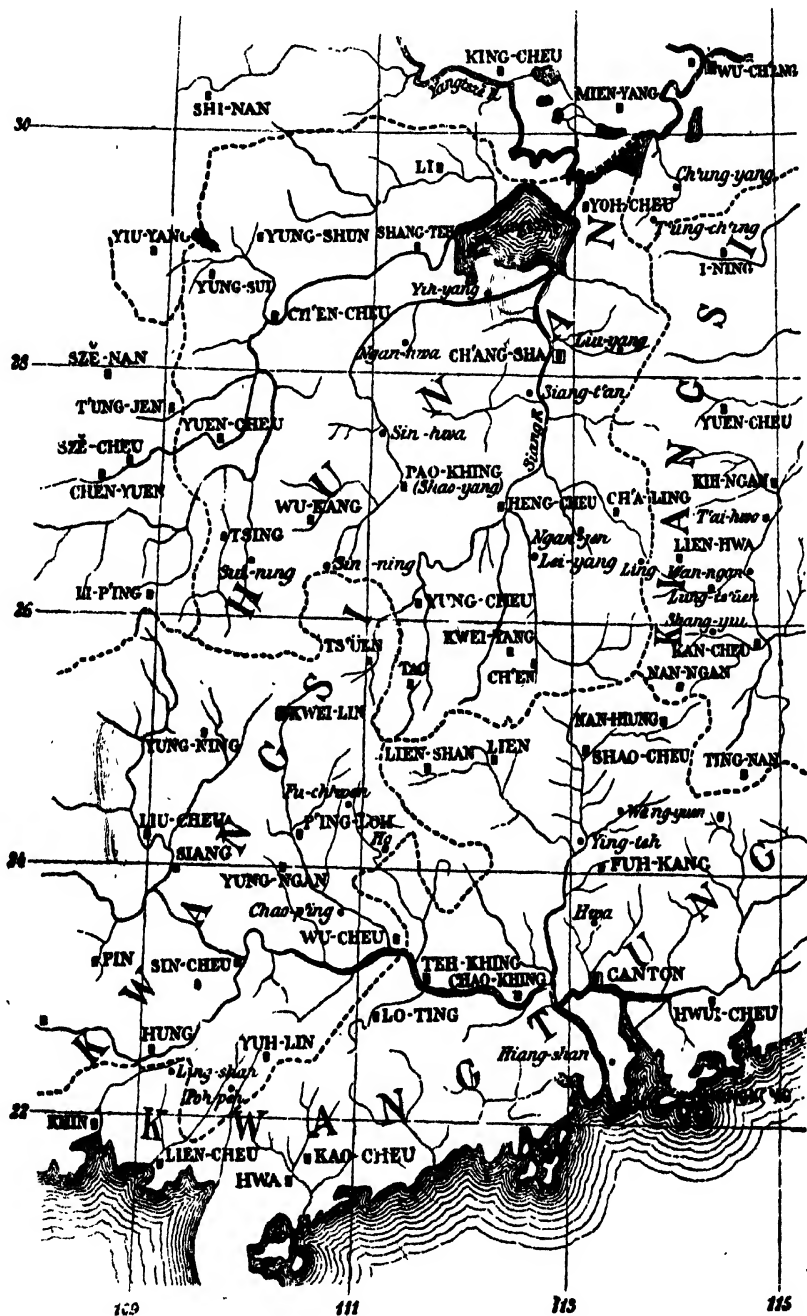
That Blue Lotus society therefore appears to have existed in several provinces. On the 26th day of the seventh month (5 Sept.) another decree came out on this same subject, suggested by certain intelligence received from Sū Hin. From sectaries arrested in Shensi the confession was extorted that one Yuen Wu-khi 袁無欺, also named Chi-khien 志謙, living in the district of Lung-li 龍里 in Kweichow, was their religious master or teacher, and that this man, on being informed that in the fifth month of the preceding year persecutions had broken out in Szē-ch'wen against the sect and Yang Sheu-yih had been arrested, was conveyed by his sectaries to Han-khow in Hupeh (opposite Wu-ch'ang and Han-yang, see map, p. 352), and hiding there under a false name as an oil-vendor. It had also transpired that Yang Sheu-yih had sent two groups of his men to Peking. The emperor commands that orders shall be sent out to all the provinces concerned and to the Government and the Gendarmerie of Peking, to pursue and catch these people and their adherents. Beyond this we learn nothing of this hunt.

And Tsiang Yiu-sien, the great exterminator of heretics in Chihli, having become Viceroy of Kiangnan, with great animation

continued the good Confucian work of persecution in his new territory. We read in a decree of the 18th of the second month (11 March), 1830, that the Censor Ch'ing Hwan-ts'ai 程煥采 sent in a memorial to the emperor, in which he drew attention to the fact that in the district of Shang-yiu 上猶, in Kiangsi, in the mountains along the Kwangtung frontiers (map, p. 506), there were two places, Ying-ts'ien 營前 and Shui-ngan 水安, in a steep, almost inaccessible region, where the inhabitants, ignorant and simple folk occupying themselves chiefly with charcoal-burning and iron-melting, had given hospitality to sectarian miscreants uniting them into heretical religious societies. Thus feeling themselves strong by a spirit of coercion, they molested travellers and neighbouring villages

Formerly — thus decrees the emperor — Tsiang Yiu-sien by Our command took severe measures in that province against the societies established in T'ai-hwo 泰和, Wan-ngan 萬安, and other districts north of Shang-yiu. And now Ch'ing Hwan-ts'ai apprises Us that the conditions prevailing there are not yet pure. The commissioner Wu Kwang-yneh 吳光悅 shall therefore make fresh investigations there, and undertake the purification, in order that "this disease be no longer furthered". About the treatment of these poor mountaineers the edicts are silent; perhaps, like so many scenes of bloodshed and cruelty for the sake of orthodoxy, it will remain unknown for ever.

Now again for a series of years the decrees on the subject of persecution, given in the *Shing hün*, bear in the main on the north-eastern provinces, even more in particular on Peking and its environs, and on the province of Chihli. On the 25th day of the twelfth month (Jan. 27), 1832, the Council of State was informed by the emperor that the Yamen of the Commandant-General of the Gendarmerie in Peking had acquainted the Throne with the fact that an itinerant physician, Fu T'ien-jan 傅添楫, living in that city, had reported the existence of sects there and in the surrounding country; of his informations the Government ought wisely to take advantage. This state-paper evidently gives only the outlines, but even these are not without interest, as they furnish some details about the names, the work and the spread of Sectarianism round the very focus of Imperial persecution (comp. map, p. 516). In the district of Ta-hing 大興, a subdivision of Peking, a society of about thirty members occupied themselves with Sutra-readings, and at the same time with manual exercises; a member of the Red Yang sect gave religious



instruction; a headman of the sect of the Origin of Chaos counted many pupils there. In the district of Lai-shui 淩水, in a temple consecrated to Yama, a Red Yang society was established, engaged in the recital of religious writings. In two small places in the district of Ngan-suh 安肅, the families named Wu and Kao devoted themselves to the reading of holy books, and had deposited with one of their community their Sutras and Buddha-images; that society bore the name of Sheu-yuen (see p. 285). In the village of Ho-ts'ao 河曹, situated in the district of Mih-yun 密雲, there existed a Red Yang society, in possession of religious books and objects concealed in the house of one of its members; while to the east of the city of that district, in the village of Ts'ien-li-yuen 前梨元, a Peh-lung hwui 白龍會 or White Dragon society was established, on behalf of which a person from Ch'ang-p'ing 昌平, called Chang the young Salvationist (張道童), occupied himself with proselytism. And finally in Ch'ang-p'ing existed a Silent Void (Nirvāṇa?) society (see page 483), where members of the clans of Liang, Sū and Hing used to meet for the reading of Sutras; etc., etc. Imperial orders were promptly issued to put the sectaries already under arrest into the hands of Fu Tsun 富俊, a member of the Council of State, who, in co-operation with the Board of Punishments, was to examine them. With regard to the other people whom the good doctor had betrayed, the Governor of Peking and the Viceroy of Chihli were ordered immediately to issue the necessary severe instructions for their arrest, but measures were to be taken with caution, to avoid seditious movements.

This is all we are told about this new chase. It is not unlikely that it gave the impulse to the great storm of persecution of which we have now to note some particulars, drawn from the edicts.

As stated in a decree of the 18th of the first month (19 Febr.), the Council of State informed the emperor concerning a certain Wang Lao-t'eu-tszø 王老頭子 or Wang Fah-chung 王法中, who had confessed to having been introduced into the White Yang sect by one Shen Lao-sū 申老敘, from the district of Sheh 涉 (map, p. 298) in the extreme north of Honan, and had applied himself to the reciting of the Sutra or Classic of the ten Characters (十字經). Another man, Yen Lao-teh 閻老得 by name, had also been brought before the tribunal, and confessed to have been condemned to deportation in 1822 on account of his membership of the Mahayana sect; on being set free from

his banishment and sent home, he had been in relation with fellow-sectaries in Kū-luh (comp. pages 409 and 454) for the collecting of moneys and the transport of letters to and from Peking. In this capacity he had attended the paying out of money to a certain Yin Lao-sū 尹老須 in the district of Ts'ing-ho 清河 (map, p. 516), east of Kū-luh. This man, who had white hairs on his ears, and on his arm a fleshy dragon, called himself Nan-yang Fuh 南陽佛, "the Buddha of the Southern Light", or "the Buddha of Nan-yang", a department in south-western Honan (map, p. 352); his dwelling was called the convent of the Flying Dragon (飛龍寺). In the previous year, the emperor decrees, seditious placards had been posted up in Honan and Shantung, pointing to riotous plots of a certain Yin Lao-sū and his son. Khi Shen, the Governor of Shantung, at that time made inquiry about these two persons, and found that they had become rich through the finding of a hidden treasure, but that there was no sign of Sectarism in those parts. Now, once more, this matter must be inquired into, "in order that the waters may subside and the stones appear". The Governor, assisted by his Chief Judge Noh 'rh-king-ngoh, shall arrest, without any alarm, all the persons mentioned by the prisoners, about two dozen in number, among them being Yin Lao-sū and his son Ming-jen 明仁; this shall be done promptly before they have time to escape, and all the books, scriptures and name-lists, found in their possession, shall be forwarded to Peking for examination. The dwelling-place of Shen Lao-sū, where the sect must naturally count many adherents, shall be taken in hand by the Governor of Honan, Yang Kwoh-ching, and the sect exterminated, root and stem.

In a decree of the 25th day of the third month (25th April) the emperor expresses his high satisfaction about the manner in which heresy-hunts have been carried on by T'ao Chu 陶澍, the Viceroy of Kiangnan, in various parts of his dominion. He is to proceed with energy in the same direction, in order that he may achieve the total annihilation of the sects, and the five chief miscreants he shall send up to his capital, in order that they may be rigorously examined and punished. The names and further particulars of the fugitives he must communicate to the Viceroy of Chihli and the Governor of Honan, who shall arrest and punish them. In this same decree the emperor refers to the affair of Wang Lao-t'eu-tszé, ordering that, in connection with the same, the Commandant-General of the Gendarmerie shall search the convent of the White Clouds (白雲菴) and that of the Clouds

of Mercy (慈雲菴), these being under suspicion because of certain confessions of one of the captives. Then a decree of the 20th of the following month (19 May) proclaims that Wang Lao-t'eu-tszē shall be strangled, in accordance with the Law, for his membership of the White Yang sect, for making proselytes, for collecting moneys, and for journeying to the capital to stir up the fire of error among the people. A bannerman of the first class, called Tang Pah 唐八, over sixty years old, prevailed upon by him to accept the membership of their community, shall be banished as a slave to Turkestan, with exposition in the cangue, for three months, and he shall never be pardoned; the descendants of this man shall also be ejected from the Banner-regiments.

Finally a decree of the 9th of the fifth month (7 June) gives us a cursory glance into a report issued by the Council of State and the Board of Punishments concerning Yin Lao-sū, who with several others had been placed in their hands. His real name was Yin Tszé-yuen 尹資源, and he was the leader of the sect of the Li diagram, so that here is another instance of the connection or similarity between the Diagrams' religion and that of the White Yang. This Nan-yang Buddha kept up a hierarchical line of succession; his tales — the emperor declares — decoyed many, and his adherents were found in no less than three provinces; therefore, whereas his mad opposition reached the climax (狂悖已極), he must suffer the penalty of slow death by the knives, and his head be exhibited for a general warning in the districts which were the scene of his iniquities. His son Ming-jen, for years a faithful adherent of the same sect, shall be beheaded, with two other accomplices. And the slothful mandarins who investigated the matter so defectively, shall be committed for judgment to the Board of Civil Office. Four days later, H. M. decided that another man under arrest, Siao Lao-yiu 蕭老尤 or Ki San-poh 姬三白 by name, a member of the Mahayana sect under Sun Wei-kien who had suffered the pain of death (see p. 409), was to be carved to death, and his head exhibited on a stake, for having induced a third individual, now at large, to make an official seal and to spread and post placards.

About further executions, banishments, etc. the decrees are silent. On the 19th of the fifth month an Imperial order appeared to put in execution a proposal of the high Censor Wang Wei-khing 王維慶, to the effect that the Throne would have stricter inquiry made into the origin of heresy and the manner in which Prefects deal with heretics, since the affair of Wang Lao-t'eu-tszē

and Yin Lao-sū had proved once again how heretics without fear of the Law go their own way, and the authorities perceive nothing of it. And eight days later another decree comes out, in consequence of a memorial of the Censors Yao Khing-yuen 姚慶元 and Su P'ei-shen 徐培深. Founders of sects — this state-document sets forth — must be visited with the full rigour of the Law, neither may pardon be granted to their propagandists and followers who collect moneys and lead the masses into error. But the simple rustic population, who, for the sake of earning happiness, allow themselves to be misled — they deserve pity and shall at all times be permitted to cast off their heresies. If they do so, they shall be exempt from punishment, "to bear witness to Our love of mankind, which is above the Law" (以示法外之仁). This course was pursued at the time of the persecutions in the sixteenth year of the Kia khing period (1811), when in Chihli the Mahayana sect was persecuted; but in the rebellion of Lin Ts'ing, which took place two years later, the Prefects could discover nothing, and the matter ended in a general persecution on the largest scale, greatly to the harm of the country-people. In the present instance again, Yin Lao-sū and his followers were to be brought to judgment as chief culprits; the other culprits were to be punished according to the supplementary laws, and the Viceroys and Governors had to catch from among the thousands of beguiled people those whom they considered the worst, and to pass sentence upon them. But what did happen? The Prefects arrested at random, at hap-hazard, without discriminating the tares from the good crop; peaceful citizens were made to suffer, fermentation and agitation ensued, and were a fresh incentive for policemen and yamen-runners to commit all manner of injustice. The Viceroys and Governors are hereby warned to distinguish carefully between the highly guilty and the misguided; they shall take prompt action against the sects before these shall have time to spread and develop, but they shall instruct the Prefects to keep their policemen within bounds, and not to make heresy a pretence for dragging before the tribunals innocent and peaceful citizens; neither shall the police accept money from real heretics; for all such iniquitous transactions severe punishments shall be meted out. — Indeed, a remarkable picture of the true state of affairs, drawn by the Imperial pen! Who are they that turn peaceful religionists into rebels? Their leaders? Or their persecutors, with an unconscionable yamen-brood?

One more Imperial resolution was issued on account of this heresy-persecution, on the 7th of the sixth month (4 July). From all antiquity, such is the brief tenor of it, there was but one only, undivided religion, viz. the Confucian, the religion of the Classics, preaching the relations of subjects towards their sovereign, those of children towards their father; it is the religion of the li or established rules of social life. Sovereigns and Rulers propagated this sage religion by means of the caste of the shi and the jü (pp. 13—14); beside this religion there never was room for any other. But heretical (sié) doctrines gave birth to sects, to which at first only a few individuals of the tares of the populace adhered; the poison spread everywhere in all directions, and people were deceived by nonsense about happiness and misfortune. Such was the case with that Buddhist sect (佛門) or Flag-school (旗門) of Wang Lao-t'eu-tszé and Yin Lao-sü; people came by thousands to be incorporated; they contributed money, and — this evil spread over no less than three provinces. Had the Prefects only been on the alert and nipped in the bud such iniquities! But they did nothing of the sort; they sat still like wooden dolls for decades of years, until at last, alas, crowds of people seeking happiness found misfortune instead, and fell into the hands of justice. All this must be changed, as has been proved with strong argument by three Censors, and by the Governor of Shantung. The Viceroys shall effectively and thoroughly make the people understand by proclamations that they have to seek their happiness or misfortune in their agricultural occupations, and that the membership of sects only produces harm in various forms, as it empties their houses, depriving their villages of parents who give birth to children. So, for instance, the clan of Lin Ts'ing was totally exterminated, and the same penalty, the very heaviest that can be inflicted, fell also to the lot of Yin Lao-sü; their pupils too could lay no claim to a milder treatment. Let the Prefects therefore be zealous in tracing out and bringing to judgment all evil-doers, lest they themselves run the risk of being severely punished when their negligence is found out. The Viceroys also shall act energetically!

That there was no slackness displayed in this heresy-hunt, the violence of which may be taken as established by this decree, is further proved by two edicts issued in 1832 in the seventh month, treating of dismissal, degradation and punishment of a series of civil and military mandarins who had been found sluggish in discovering and persecuting. These documents contain no details of any interest to us.

In consequence of a proposal, addressed to the Throne by Teng T'ing-ching, the Governor of Nganhwui, whom we know (pp. 499 and 504), a decree was issued by the emperor on the 10th of the sixth month (7 July), 1832, sanctioning that seven condemned heretics from that province, to whom on the ground of their good conduct release from their exile in the Mohammedan cities of Turkestan had been vouchsafed, should be searched for and re-tried. Indeed, of ten to whom this favour had been granted, only three had come home; the seven in question could not be found, having no doubt gone back to their old, wicked, heretical business. And so, they to whom the benevolent emperor extended his grace, were again driving others into the nets of the law, and plunging them into woe and misfortune; more provinces besides Nganhwui would have to smart under the consequences. Let all Viceroys make diligent search for those miscreants, and also for all other pardoned exiles who may have stopped somewhere on their way home. Their first sentence shall be renewed; they shall be sent back to the cities of the Moslems, and liberty shall never again be granted to them.

That Sectarianism flourished in Manchuria, we learned already on page 307 from measures taken there in 1775 for the extermination of communities of the One Incense-stick and the Sceptre, the Red Yang religion, and the Original Condition of Chaos. Now, in 1832, we are informed through an edict of the 20th day of the seventh month (Sept. 3rd), of the existence there of members of the first-named religion, using the formula of the Unbegotten dual Power of the immaterial Void. Knowing that this magic formula was especially in use among the sectaries of the Eight Diagrams (p. 420), we have here an indication for the similarity or identity of these two religions. We read in that decree of the prosecution of one Khan Hi-ling 關希令, a propagandist for the sect of the One Incense-stick and the Sceptre, in whose house a book with charms and formulae had been found, several dozen paper sheets inscribed with exorcisms perfectly unclassical (puh king), and a printing-block for the characters 真空無生, the Unbegotten of the immaterial Void. This man confessed to be acknowledged as religious leader by numerous people in Chihli and Manchuria whose names he gave; thereupon many of these were captured, and by their confessions opened the way for fresh arrests. Of course the emperor orders a quick and total extermination of this sect, which dared to cure sick people by burning incense! Without any noise or alarm the Governor of

Shingking and the Viceroy of Chihli are to set to work and destroy it.

The next decree in the *Shing hiun*, bearing on persecution, takes us to the Metropolis and to Honan. It was issued on the 12th of the twelfth month (22 Jan. 1834). The Commandant-General of the Gendarmerie had reported that a literary graduate (貢生) from Honan, called Li Shang-lin 李上林, together with a certain Wang Tung-lin 王同林 had brought a charge of heresy against one Wang Yuen-heng 王元亨 and some others. This Wang Tung-lin had in the previous year witnessed at the house of Wang Yuen-heng how the latter with his concubine and son prostrated themselves to the ground before four acquaintances, and how two of these read religious books before an assembled company. The son of the house had then explained this to be a T'ien-chuh kiao 天竹教 or "religion of Celestial Bamboo", declaring one of those four men, called Tai I 戴義, to be their Old Master or Teacher (老師父) and their general headman (總頭目), and the attendants, eighteen in number, his disciples. In the house were hidden twenty muskets and eight swords, and 339 pounds of gunpowder had been stored there in the past year. Wang Yuen-heng had then told a blacksmith to make a spear, and asked Wang Tung-lin to take care of it, which induced the latter to betray the matter to the district-prefect. And what did this bad official do? He kept the honest plaintiff provisionally in custody, and having made a house-search, and learned that the spear merely served to guard the dwelling, he administered to him a castigation on the handpalms. After this, the plaintiff, through a young daughter of Su Hing-fang 徐興芳, one of the four men mentioned, managed to get hold of two writings. These he showed to the scholar Li Shang-lin, who said that they breathed rebellion and the matter ought to be reported. Both men then travelled to Peking, to lodge an accusation with the Gendarmerie.

Now the suspicious emperor, as credulous as a child, declares that even if really the spear were only used to protect the house, the 339 pounds of gunpowder remain unexplained. And since the writings in question breathe rebellion, it is fairly certain that the heretical meeting must have taken place with wicked intentions. A thorough investigation is therefore imperative. Yang Kwoh-ching, the Governor of Honan (p. 504), shall send King Ngoh-pu 經額布, his Chief Judge, to the district in question, Tang 唐 (map, p. 352), to make arrests with the greatest severity, without letting one being slip through the net; this

officer shall make the waters subside and let the stones become visible, and exterminate that heresy, root and stem.

Blessed country, where any scoundrel wishing evil to his neighbours has the power to plunge them with their families and fellow-villagers into the most terrible woe and distress by touching with some lie or ludicrous story the tenderest chord in the Government's quaking conscience: its never-sleeping dread of anything of the nature of an association, even of a few religionists coming together in pious meeting. And great indeed the Chinese emperor here shows himself! To him the slightest hint is highly important, if it may lead to a bloody persecution of his heretical subjects; to his exalted mind nothing is a trifle.

Khi Shen, the great heresy-hunting satrap of Chihli, meanwhile persevered with unflagging zeal in the fulfilment of his meritorious task. In proof of his energetic measures he acquainted the Throne on the 13th of this same twelfth month with the discovery and arrest of several heretical oppositionists within his province. Persist in your search, bring them to justice — thus decrees the emperor — show your devotion and zeal, and your iron grip!

In that epoch of terrorism during which we find the mandarin always watching for opportunities to pounce upon religionists, we see them mete out their punishments also to pilgrims coming to Peking to worship divinities. And, following the precedent of his grandfather and his father, which we mentioned on page 383, Suen Tsung in 1834, on the 22nd day of the second month (March 31), issued a decree, inserted in chapter 78 of the *Shing hiun*, severely forbidding people to leave their homes for such blameworthy religious work. It was, thus we read in that state-paper, the Censor Liu I 劉誼 who directed the attention of the emperor to the evil. Some people arrested by the Gendarmerie for looking somewhat suspicious, were delivered up to the Board of Punishment for trial, and here "the discovery was "made that they were people from Chihli, Honan and Shantung "travelling to the Metropolis to sacrifice incense. Such ignorants "do not even understand the natural law that felicity is given to "the virtuous, and misfortune to the wicked, but they think by "worshipping gods and bringing them incense to obtain their "blessing and protection. Therefore it cannot be guaranteed that "there are not refractory people with them, from the midst of "whom the fire of error is fanned, nor that no headmen of associations avail themselves of such opportunities to collect contributions and to form meetings, which things never fail to grow

out to all sides into plots to throw up difficulties in the way of the Government. Verily, such things must be prevented by all means. On this ground the men that have been successively arrested and prosecuted, can hardly be dismissed without being interrogated; but, we think, forbidding evil beforehand is preferable to punishing afterwards. Let therefore the Viceroy and Governors of Chihli, Shantung and Honan order their Prefects to issue proclamations, by which, seriously and emphatically, their people are informed that, if everybody diligently applies himself to his trade or profession, blessings may be obtained, and that it is absolutely forbidden to form groups to go across the borders, visit Peking and burn incense. Should they again follow the old way, their leaders shall be rigorously seized, examined, and prosecuted"¹.

The year 1835 also brought some remarkable decrees about persecutions. There is one of the 20th of the third month (16 April), which tells us of a campaign on a large scale, undertaken by Khi Shen in the department of Tung 通, and in the districts of Mih-yun 密雲, Shun-i 順義 and San-ho 三河, to the east and north-east of Peking (map, p. 516), where one Kiai Khien 解謙 and two now deceased persons, Chang Meu-lin 張茂林 and Meng Ch'ang-ch'un 孟長春, had for many decades of years been guilty of making propagation of their errors among the people. The authorities had now shown so much zeal, that Khi Shen ventures to invoke the emperor's clemency for the mandarins who were in charge of those districts without discovering the evil, and proposes that they shall not be prosecuted or punished for neglect of duty.

In some of the decrees of that same year we come for the first time upon the name Sien-t'ien sect, which fact gives us a certainty that this religion, to which we devoted our Chapter VI,

1 經刑部訊係真隸河南山東進京燒香之人。此等無知愚民不明福善禍淫之理、以爲敬神進香可邀福庇。卽難保無奸宄之徒從中煽惑、爲會首者籍此斂錢聚衆、必至滋蔓難圖。實不可不防。其漸業經獲案自難置而不問、朕思懲之於後不若禁之於先。著直隸山東河南各督撫轉飭地方官出示、剴切曉諭該民人等各安本業卽可受福、斷不許結隊成羣越境來京燒香。如仍蹈前轍卽將爲首之人嚴拏究辦。

bore this name at least seventy years ago. The events to which its existence gave rise in that year, we learn somewhat from four decrees, issued in the fourth, the fifth and the sixth month, and may be arranged into the following short account. According to a report which Ngoh Shun-ngan 鄂順安, the Governor of Shansi, presented to his Imperial Lord, a certain Ts'ao Shun 曹順, in the district of Chao-ch'ing 趙城 had made propagation for his sect and collected contributions; but, as usually, it came out that he was plotting rebellion, making his adherents believe that by adopting his religion they would make themselves invulnerable against fire and steel. For this reason the district-prefect Yang T'ing-liang 楊廷亮 wanted to arrest him. But two policemen were members of the sect. They promptly sent him a written warning, and in the night of the 4th of the third month (1 April) Ts'ao Shun ordered his accomplice Han Khi 韓奇 with his crew to surprise the city. They liberated the prisoners and burned the Yamen under direction of the two policemen, carrying with them the seals of the prefecture. Simultaneously with this, at a short distance from the city, one Yang Ch'ao-fah 楊潮法 surprised a post-station, and distributed the horses among the rebels. But an armed force dispersed them, and they fled to the district of Kwan-ch'ing 觀城, in Shantung, on the borders of the southern outlying department of Chihli (map, p. 298). Here the Governor Chung Siang 鍾祥, supported by the Chihli police, captured them all, including Ts'ao Shun, and sent them up to Shansi.

This then again is a case of mutiny or revolt provoked by persecution. A number of sectarian chiefs were captured in all directions, and confessions tortured from them. By this means the Governor of Shansi found out that the heresy of Ts'ao Shun and his followers emanated from one Fu Pang-ning 傅邦凝, in the Chihli district of Kū-luh, which is known to the reader from former persecutions (pp. 409 and 454); and this Fu Pang-ning was the son of Fu Tsi 傅濟, who had already made proselytes in Chao-ch'ing under the reign of the previous emperor, and paid for it with his life at the hands of the mandarinates. Of course the Governor took care to have Fu Pang-ning and his relations arrested and examined by his colleague Khi Shen.

The emperor with special emphasis now insisted upon severe measures in south Chihli, expressing his great satisfaction that in this old hotbed of heresies and heretical disturbances now again a good many threads by which the perpetual evil could be traced, had fallen into the hands of the authorities. In that

province, Khi Shén was again to strain all his energies in the extermination-process. Since the beginning of the year not a drop of rain had fallen there, and all the people were in a state of agitation, anguish, and dismay, thus prepared at any moment to be stirred up by evil-brewers. The Viceroy had therefore issued severe instructions to his civil and military officers to prosecute more rigorously than ever the money-collectors and heretics, and drag them before their tribunals. A most excellent measure! the emperor exclaims; such things must be suffocated in their birth with all possible severity; let all take warning from Yin Lao-sū! In all garrisons the fighting-material shall immediately be put into repair; throughout the province armed patrols must constantly be sent out, a sufficient force shall be kept in readiness everywhere, and the swords ready sharpened!

This is the way in which the Government of China combats the demon of famine: hordes of soldiery and heresy-hunters are let loose among the very people which that demon threatens with destruction. Once again Khi Shén could acquit himself of his sublime duty, and doubtless the noble Confucian did his work as well as ever. But we read not one word about the effect of his dragonnades. Only some details are given us about the heresy-hunt in Shansi. One of the treacherous policemen, says a decree of the 5th of the fifth month (31 May), was killed, the other with the horse-stealer and eighty others were one after the other slashed or beheaded, and their heads exhibited, which carnage, as the emperor writes, "greatly relieved the human hearts". No mention is made of relatives, exterminated, as the law prescribes, along with the culprits. Some twenty or more persons, arrested subsequently, and all those who might still fall into the hands of the authorities, shall, thus the emperor orders, be treated with the utmost severity, and a vigorous search shall be made for all further delinquents, in order that not one may slip through the net; etc., etc. In P'ing-ting 平定, another district of Shansi, bordering on Chihli, a certain Yang T'an 楊潭 had been arrested, who frequently was in contact with Ts'ao Shun; and from him the names of several other persons had been extorted. These also shall be diligently searched for and examined, in order that ever more heretic rebels may be discovered and exterminated. So far for the high Imperial commands to Shansi's zealous Governor.

It goes without saying that the emperor also ordered severe persecutions in Shantung, whither the Shansi rebels had fled because they expected or hoped to find partisans there. Some of

the captives had told of a certain Li Fuh-lin 李幅林, residing there, who passed for an incarnation of Maitreya. The Governor was instructed by the emperor to search everywhere for this messiah. But we do not read that he was found.

Finally the Governor of Shansi was instructed by Imperial decree of the 11th of the sixth month (5 July) to force the final confessions from his over-tortured prisoners. Some one had informed the Throne that, after the attack on Chao-ch'ing, secret notes had been sent to the Prefect of P'ing-ting, in which his attention was directed to Yang 'Tan; but he had taken no notice of the hint, and had gone so far as to instruct his police to purloin the heretical writings which had been confiscated. All this intelligence — the emperor decrees — shall be communicated to the Governor of the province, with instructions to have the conduct of that Prefect thoroughly examined. The Governor shall also institute a further search for accomplices still at large; he shall squeeze from his prisoners more names and indications, also from Ts'ao Shun; this man, who gave himself out for an incarnation of the Buddha Çakya, he shall examine in person, in order that not one single culprit may escape and start fresh mutiny or revolt.

By the advice of the Censor Han Yung-kwang 韓榮光, the emperor issued on the 11th day of the ninth month (31 Oct.) of the year 1835 a decree against heresy in general. It shall specially be borne in mind by the authorities — this state paper declares — that they must destroy the sects, with the leaders and members, when they are just in their birth, for otherwise they spread rapidly like a cancerous disease, and are then indestructible. In every ward periodical searches shall be made after sects, and the founders and followers shall be arrested and severely punished. And any officials who neglect this their duty, shall be punished; etc., etc. Worthy of notice is also a decree of the 20th of the following month (8 Dec.), issued at the suggestion of the Censor Yih King-ts'ing 易鏡清. It tells us that amongst the soldiers, penmen in state service, and lictors a large number of sectaries were to be found, or at any rate persons allied with sectaries, keeping them constantly informed of any measures hatched against them. They screen them in every possible way --- thus the decree further states — so that the Prefects are greatly hampered in the making of their investigations. Viceroys and Governors, such is the Imperial order, as well as all high Military Commanders, command your functionaries to make a rigorous search among the soldiers, penmen and lictors for any such sectaries, and let

them be punished severely; but grant them free pardon if they betray their co-religionists.

And on the 16th of the sixth month (29 July) of the year 1836 the following decree was issued by the emperor to the Council of State: "An address has been presented to Us, stating that in "the province of Shansi, in the circuit including the districts of "Yang-khūh and Yū, the department of Tai, the districts of Kwoh "and Wu-t'ai, the department of Hin, and the district of Ting-siang, "all close to Chibli, propagandists of heretical sects are found, who "are called by the people "of the salvation with five forbidden "kinds of food", on the ground that they burn incense and recite "sutras without abstaining from forbidden food and spirituous "liquors. They are really the White Lotus religion under another "name. When the fire of error has been fanned among such "ignorant people, they acknowledge masters and keep pupils, "congregate by night and disperse by day, bear false names "and titles, and secretly distribute dignities among themselves. "The petitioner therefore proposes that secret orders shall be "issued to search for such people and prosecute them, so that "this source of misfortune be stopped and cut off; etc.

"The heretic religions in Shansi have only recently been formed "by contamination brought over from Chibli. Therefore the prose- "cutions of sects, now going on in the latter province, and the house- "searches and inquiries performed in all directions, will not pre- "vent seditious people from fleeing without leaving a trace, and "hiding in Shansi. The Governor of this province shall therefore "in all secrecy order the Prefects of his departments and districts "that, without any rumour of it being spread abroad, they shall "prudently make investigations and, as soon as a clue has been "discovered, perform severe arrests and prosecution, to inflict "punishments such as the laws demand. But they shall not with "lightness trust people who, brooding hatred or revenge, try to "implicate innocent people. as this may lead to riots"¹. Negli-

1 有人奏山西省陽曲孟縣代州崞縣五臺忻州定襄一帶與直隸相近、有傳習邪教者、土人因其燒香念經、不戒葷酒、稱為五葷道。實即白蓮教之別名。此等愚民受人煽惑、拜師傳徒、夜聚曉散、假名偽號、暗相封授。請密飭查辦杜絕禍源等語。

晉省邪教向由直隸傳染。現在直隸辦理教案

gence in this respect shall be visited upon the Prefects with severe punishments, thus concludes the decree.

The persecutions in Chihli, referred to in this state-paper, we cursorily hear of in a decree of the 5th of the seventh month (16 Aug.). Khi Shen had reported the capture of three men of the Chao 趙 tribe, natives of Ku-yé 鉅野 (map, p. 298), a district in the south-western corner of Shantung, adjacent to his territory and known to the reader as the hotbed of heresy. These men, with several others, had formed a religious community. The emperor prescribes a strict examination of these persons; but how the persecution was further carried on is not brought to our knowledge,

Thus far we have seen the numerous attempts, made during Suen Tsung's reign to destroy religious Sectarianism, concentrated especially upon Peking and the provinces nearest to this city, a fact to be ascribed to the events of 1813, which, having almost proved fatal to the existence of the dynasty, naturally convinced the emperor of the necessity of ultra-rigorous measures that might lead to the annihilation of the dangerous sects. The wonder was that, under the pressure of that constant heresy-hunting, no other and greater rebellion broke out to shake the persecutor's throne, or to subvert it entirely. But who can doubt that showery clouds, from which in the end a thunderstorm would break, were gathering on all sides? History was going to repeat itself: — during Kao Tsung's reign persecution had produced the great rebellion in the western provinces; under his grandson persecution would result in an insurrection extending over a much larger area, and perhaps more sanguinary than any which had ever before swept over China.

Great events cast their shadows before. The first symptoms of that world-famous T'ai-p'ing 太平 rebellion we clearly discern as early as 1836, when a rising provoked by persecution took place in south-western Hunan. Noh 'rh-king-ngoh, known to us as the provincial Chief Judge of Khi Shen and his right-hand in matters of persecution (pp. 493 and 508), had been called to the

各處搜查、難保該匪徒等不聞風遁逃、潛匿晉省。著該撫密飭各州縣、勿露風聲、細心查訪、一經得有端倪、即行嚴拿到案、按律懲辦。惟不得誤信仇陷株連無辜、致滋擾累。

high dignity of Viceroy of Hukwang, the gigantic dominion embracing the two provinces of Hunan and Hupeh. We cannot presume this thoroughly hardened heresy-hunter to have relinquished his task as a persecutor now that he was entrusted with the highest power over a territory so prolific in heretics, where the great Western Rebellion had broken out and had chiefly raged. The history of his exploits in this direction must, for lack of data, be left unwritten here; but we can state with certainty that in 1836 the people in the south-west of Hunan rose in open rebellion against persecution.

The principal scene of action was the chief city of the department of Wu-kang 武岡 (map, p. 506). Two or three thousand armed people, a decree of the 29th of the second month tells us, attacked it from three sides on the 6th day of that month (22 March), but they were repulsed and afterwards severely beaten by the military forces, which killed or captured several dozens. Not until eleven heads were exposed upon the walls did the rebels retire. As chief of the rising the prisoners mentioned Lan Ching-tsun 藍正椿 or Lan Yuen-khwang 藍沅曠, a member of a tribe of Yao ahorigines in the district of Sin-ning 新寧, south-east of Wu-kang. Nine of his nearest relatives were arrested, and a heresy-hunt was held in Tsing 靖, the western adjacent department, and in the district of Sui-ning 綏寧.

"These rebels", the emperor writes, "rose when they had heard of arrests on account of their religious practices and their pro-selytism" (該匪等習教傳徒聞拏起事). The Governor of Hunan, Wu Yung-kwang 吳榮光, together with Noh 'rh-king-ngoh and other high authorities, shall take the necessary military measures and especially institute a vigorous search for Lan Ching-tsun and his crew; and all the arrested heretics and Yao people shall be severely sentenced, in order that all the mischief be done away with, as it ought to be. His Majesty also found reason in these occurrences to decree on the 23rd — probably the same day on which the news of what had taken place reached him — the prompt taking of military measures, to prevent the insurrection from spreading over the adjacent provinces of Kwangsi and Kweichow. In this same decree, and also in one of the 15th of the third month (30 April), we find it confirmed that the rebellion was connected with persecutions which had been going on for some time. In the eleventh month of the previous year, these two state-documents say, a heresy-hunt took place in Wu-kang; a literary graduate of the lowest rank, P'an Ming-teh

潘明德 by name, fell into the hands of the magistrate with some eighteen of his followers, and religious writings with an illustrated dissertation on the Khan 坎 diagram were seized. In the trial of these sectaries it came out that a certain Ch'ing Khung-ku 程孔固 had been converted by one Wang Yiu-ming 王又名, residing in Szê-ch'wen, and had received from him some religious writings and drawings; he in his turn had induced Li Ming-teh 李明德, now also under arrest, to become a member of the sect, and had then travelled to Kwangsi. The emperor decrees that immediate orders shall be sent to the authorities in those provinces to have these men searched for and delivered up to Noh 'rh-king-ngoh, then present in person on the scene of the rebellion.

The nineteen prisoners, so we learn from the same decree of the 15th of the third month, were sent up to the provincial capital, to be tried by the Viceroy. Meanwhile it transpired that Lan Ching-tsun had provoked the rebellion because of a sentence pronounced against him by the Prefect; the conduct of this official shall — thus the emperor prescribes — be investigated by the Viceroy in person. Over a thousand guilty persons, we learn from a decree of the 25th of the fourth month (8 June), were already in the grip of the law, thanks to the diligent chase made by civil and military authorities; but Lan Ching-tsun was still at large. He shall be searched for energetically in Hukwang and all the surrounding provinces, thus runs the Imperial order, so that his execution may bring relief to mankind. But we find no mention of his having been caught and slashed. From a decree of the 12th of the seventh month we learn that Ch'ing Khung-ku was arrested and sent to Hukwang. And another of the 27th of the sixth month of the following year (29 Juli 1837) announced that the Viceroy of Hukwang ventured to conclude from the confessions extracted, that Lan Ching-tsun was killed in a skirmish. But the emperor would not so readily believe this, and ordered the search for him to be continued with energy.

Chu Ch'ing-lieh, the Censor who, as we saw on page 503, gave expression to his zeal against heresy by asking for measures against the crew of the tribute-rice fleet, played an important part in a heresy-hunt which raged in 1837 in south-western Shantung. "There are", he wrote to the emperor, as stated in a decree of the 26th of the first month (1 March), "everywhere in Ts'ao-

"cheu, Teh and Tung-ch'ang (map, p. 298) sectarian ruffians who "recite sacred books, transmit their doctrines to disciples, and "clandestinely appoint title-bearers. Each headman is the holder "of a religious banner, and sometimes has authority over a hundred "men, sometimes even over several hundred; and once being such "a flag-bearer, he always gets plenty of food and clothing for his "family, even if this counts several members. Hence literary graduates of low degree who have no means of living, become flag-bearers, as was the case in the lawsuit against Ma Kang in the "district of Wei; the end will be that the authorities are assailed "and the prisons stormed, all because the Prefects in ordinary "times of peace do not stir, nor the heads of wards purify the "villages"¹. The Governor of Shantung, thus decrees the emperor, shall institute strict inquiries in those districts after such banner-holders and their crew; he shall prosecute and exterminate their sects; etc.

Who was this Ma Kang 馬剛? An edict of the 4th of the following month (9 March) tells us. In the said district of Wei (map, page 516), situated more eastward in Shantung, in the department of Lai-cheu 萊州, he had attacked government buildings, broken open jails, and delivered the prisoners (heretics?); and this mutiny had cost many lives. He had then fallen into the hands of the authorities, was carved to death, and his head exhibited; 152 of his fellow sectaries were captured, both men and women, and severely examined. Of course the emperor declares that the whole brood shall be destroyed from the face of the earth, and all persons mentioned by the prisoners in their examinations shall be hunted out everywhere throughout the province: "to carry out the laws of the dynasty, to gladden the hearts of men!" (以正國法、以快人心). Not one shall slip through the meshes of the net!

This event again indicates a state of tension provoked by endless persecution, occasionally causing an outburst smothered by new persecution and more bloodshed. That condition, precarious to the throne, was referred to in that same month by the Censor

¹ 山東曹州德州東昌等處俱有教匪誦經傳徒、私立名號。各頭目分掌教旗、或管百人、或數百人、一經掌旗、數口之家可得飽煖。因有無賴生監爲之掌旗者、卽如濰縣馬剛一案。竟至戕官劫獄、總因地方官平日不行、保甲不練民壯。

Li Pan-liu 黎攀鋤 in a memorial which he presented to the emperor to open his eyes to the fact that, for some years, the provinces had been full of murderous insurgents and miscreants taking shelter among the sects. It is, as he states, imperatively necessary to persecute the sects everywhere, in order to prevent a worse evil. By a decree of the 9th of the second month (March 14), from which we learn these particulars, the emperor ordains that this shall be done; he had no other method of quenching the smouldering fire than by pouring oil upon it. The seed of rebellion, sown by the Government itself, was quickly ripening. One immediate result of this Imperial order to resort to new persecution we hear of by a decree of the 18th of the twelfth month (14 Jan.), 1838. Intelligence had been received from Shingking that ten heretics of the Red Yang sect had been arrested there and waited execution. The emperor declares that the Governor of that province, Pao Hing 寶興, deserves all praise for having hunted up in the country of the Imperial ancestry, where morals and customs are so pure and so good, those people who recited religious books for healing the sick, had leaders and chiefs, and made proselytes. This heresy, which has prevailed there for so many years, shall now be searched out and punished, and the same measures shall be taken with regard to all societies whatever.

The purification-process was extended to the Imperial family, in which, as we know, missionaries had succeeded in sowing some seeds of Christianity. We find, indeed, the following decree of the 6th of the third month (31 March), 1838, addressed to the Bureau for the Administration of the Imperial Clan (宗人府): "At a prosecution of sectarians, T'u-szē, also named T'u-shing-o, repented himself, and thereupon was exempted from punishment. But afterwards he again worshipped the cross and images painted or carved, and together with his son Wen-kwang held religious exercises and recited books. This surely is a case of stubborn opposition to the utmost. Both therefore shall be divested of their personal dignity of Red Girdle nobleman; their names shall be erased from the Imperial family-register, and they themselves sent immediately to Ili, there to be used for hard labour. And henceforth, when (in the Imperial family) heretics are arrested who formerly apostatized and were exempt from punishment, but then again became involved in this religion, it shall not be taken into account whether they consent or not consent in the tribunal to tread on the wooden cross, but, in accordance with the existing laws, they shall be punished without remission

"or grace, in order that they may become warning examples "against rebellion and obduracy in evil"¹.

This then is a case analogous to the one of the two Christian princes banished in 1805 (p. 395). The ejection of princes, not only from the Imperial clan, but from the empire itself, shows the implacable exasperation of the Government against religious heresy. This exasperation induced the Colossus sometimes to brandish a sword of destruction against a gnat. An instance of this we learn from a decree of the 23rd of the intercalary month following on the fourth month of the year 1838 (15 June), addressed to the Council of State. "The Censor Pu Tsi-t'ung", we read there, "reports to Us that in Shantung, south-east of the chief city of "the district of Chang-khiu (map, p. 298), there is a Ch'a-ya "mountain where every year on the 15th of the ninth month "sectaries meet. Having first preached about religious writings, "they let men and women quickly move round an altar, "which they call "to run round the altar"; and when it is "dark, they all pass the night in the great temple-hall, lying "about pell-mell, and at daybreak they disperse. Also in the "district of Tszé-ch'wen (map, page 298), west of the chief "city, in the Poh-yun or White Cloud mountain, they meet "every year on the 3rd day of the third month, on the 8th "of the sixth, and on the 9th of the ninth, and behave them- "selves on those occasions very much in the same way as "in the Ch'a-ya mountains. Clubs emanating from these two "places, exist at many hundred miles distance; indeed, those who "on the dates mentioned visited the meetings and then returned "home, have collected disciples round them and proclaimed "themselves their headmen"². Unless — the emperor declares —

1 圖四卽圖升阿於習教犯案改悔免罪。後復供奉十字架圖象、同伊子文廣習教念經。實屬怙終不悛。圖四卽圖升阿文廣均著革去本身紅帶子、並於玉牒末除名、著卽發往伊犁充當苦差。嗣後尋獲習教各犯、訊係改悔免罪後仍復奉教者、無論當堂情願跨越十字木架與否、均著照本例治罪、不准援免、以爲奸教怙惡者戒。

2 御史步際桐奏、山東章邱縣城東南杈枒山內每於九月十五日會集教徒。初則講經、繼令男女繞壇而走、名曰走壇、晚則同宿大殿中、互相枕

this heresy and its propagation, so dangerous to the manners and customs and to the human mind, be exterminated without delay, troubles and disturbances will proceed from it. The Governor King Ngoh-pu (see p. 513), shall order his Prefects in those districts to send spies to those meetings and to arrest the guilty by surprise, also to confiscate their books, registers, etc.; but they shall see to it that their intentions be not betrayed, and no one be warned to be on his guard. And their next work, of course, shall be severe judgment and extermination.

From what we have said on page 21. the reader is aware that this huge mountain of imminent danger brought forth a ridiculous mouse: an insignificant little temple, dedicated to some sacred stone or other, and a few straw huts were swept off the face of the earth, by supreme authority. It is curious to note again how the Censors, those dreaded grandees whom we see displaying so much fire and zeal in heretic persecutions, derive the material for their memorials to the Throne from wild stories and mere gossip of the streets. We also note anew how every tale which refers to heretics and heresies, is at once believed by the Throne and puffed up beyond its dimensions, and how any trivial cause may lead to atrocious measures on the part of a mandarinat always acting on the assumption that behind the smallest offence worse evil lurks, which can only be brought to light by means of torture and the scourge. We are not expressly told that this usual method was followed in the case now under consideration, but who can doubt it?

Another remarkable instance of such official credulous suspicion entailing orders from the Throne to wield the sword of extermination, we learn by the following decree of the 11th of the fourth month (22 May), 1839: — "Some one has reported to Us "that in Shantung, in the district of Kao-mih (near Kiao-cheu), "seditious people dwell, who have founded a sect, called the "Kwun-tan society (lit. of "boiling-papers", letters for exciting "the people?) Men and women receive permission to become "members of this society if they practise its religion in couples. They "hold nocturnal meetings, at which a large number congregate in

藉、達曉始散。又淄川縣城西白雲山內每於三月初三日、六月初六日、九月初九日會衆。其法與杈枒山畧同。二處餘黨蔓延有數百里外、按期投赴者歸則各於本地招集徒衆、自爲頭目。

"one room without lamp-light, so that they may have sexual intercourse in the dark. They who contribute some measures of rice and some strings of coins, are endowed with a rank.

"Those seditious people — the emperor solemnly decrees — "found religious societies with lascivious intercourse of the two sexes, and are therefore extremely detrimental to the manners and customs and to the human mind. But there is more: as they distribute dignities among themselves, they belong to the great offenders against the laws; and if they are not searched for and arrested as soon as possible, they certainly will cause disturbance and create troubles. King Ngho-pu shall send strict instructions to the Prefect in the district concerned to make secret investigations. If it be then proved that religious meetings of that nature do take place there, he must immediately proceed to severe arrest and prosecution, and do his best to gather in the seditious people, in order to make everybody cultivate submission and purity. If this matter should lead to difficulties in the future, the Governor shall be called to account. He shall therefore have respect to this rescript" ¹

A case of iconoclasm and temple-destruction of importance and of a bloody nature is reported in a decree of the 8th day of the tenth month (23 Nov.) of the year 1838. His Majesty therein acknowledges receipt of a memorial from Hwang Tsioh-tszé 黃爵滋, Director of the Court of State-Ceremonial (鴻臚寺卿), in which his attention is directed to the fact that in the district of Kih 汲, forming the chief city of the department of Wei-hwui, in Honan, there exists a grave-temple with an inscription on stone, relating to a former sectarian prophet.

¹ 有人奏山東高密縣有奸民創立教名、名曰滾單會。習其教者男女二人方許入會。夜間聚集、多人共處一室、不給燈火、任其暗中互相配偶。又納粟數斗輸錢數貫、即授一官、等語。

奸民設立教會、男女混雜、最爲風俗人心之害。且有擅授官職情事尤屬大干法紀、若不早爲查禁、必致滋生事端。著經額布嚴飭該管地方官密加查訪。如實有此等教會、即行嚴拿懲辦、務使匪徒斂戢、積習肅清。若貽患將來必惟經額布是問。懷之。 Shing Aium, chap. 78.

The Director proposes to the Throne that on the occasion of the forthcoming state-examinations in Wei-hwui, secret inquiries shall be made concerning this matter by Ts'ien Fuh-ch'ang 錢福昌 (the Chief Examiner?), and that the matter shall also be taken in hand by the Provincial Governor Kwei Liang 桂良. Further reports since came in concerning this same matter, with rubbings from the stone in question, and these reports held that the Prefect of Kih, on hearing of the arrest of sectaries, had immediately scratched out from all such stones the characters 無生老母, Unbegotten Mother, also in the grave-temple now under consideration, lest copies or rubbings might be taken of them; he had done this without accounting for it to his superiors. Therefore — the emperor decrees — he shall be dismissed, arrested, and prosecuted; and the Prefect of the department of Wei-hwui shall also be dismissed, and be delivered up to the Governor, for examination of his conduct. The images of this Unbegotten Mother, her temples and pagodas, shall altogether be pulled down and destroyed by delegates appointed for this purpose by the Governor, and this grandee himself, on his tour of inspection this very year shall personally follow up the matter, and see that these orders are strictly carried out. He shall also destroy the tomb in question, and instruct all his subordinates to prevent the people from giving ear to the seductions of heresy, and to bestir themselves for a wholesale extermination of this evil.

Wei-hwui is the same department where in 1813 the insurrection of the sect of the Eight Diagrams was prepared and broke out. We have seen on page 420 that at that time the sacred formula of Lin Ts'ing and this sect was an invocation of the Unbegotten Father and Mother, or Heaven and Earth. And now, after twenty-five years, we find this sentence, or a part of it, carved in stone in different spots and temples, evidently for purposes of adoration; so the conclusion seems justifiable that the sect had recuperated from the blows dealt to it in that terrible year, and even felt strong enough openly to possess temples in honour of its chief goddess. Thus these temples, now doomed to destruction by the emperor, bore a striking testimony to the toughness of the sect under the hammer of persecution. Subsequently, a decree, offered by us to the reader in full on page 22, announced that the arrests made in Honan had led to the discovery of no less than thirty-nine such temples, erected during the Ming dynasty; they were now all demolished. In addition, the emperor ordered to make quests and inquiries that might

also lead to such temple-destruction in the surrounding provinces of Chihli, Shantung and Shansi. Nothing is reported about the results of this campaign; but seven years later, in 1845, the emperor shortly referred to the matter in a decree of the 22nd of the third month (28 April). The Censorate having reported to him an accusation brought by some person from Honan against a certain Li Yü-hwo 李語和 for having beguiled some one by heresies and oneiromancy, the emperor wrote to the Governor of Honan to inquire whether, after their destruction seven years ago, cottages and images of the Unbegotten Mother had again been erected within his dominion. Should this be the case, he decreed, the Governor Ngoh Shun-ngan (page 517), must raze them to the ground, and also appoint commissioners for trying the accused (*Sh. h.* 76).

The official world, never weary of zealous attempts to destroy dangerous sectarianism, opened a campaign against it towards the end of the year 1839 in the region north of Lin-ts'ing, the principal scene of the destructive rebellion of 1774. According to a decree of the 13th of the tenth month (17 Nov.), the Censor Chien Ch'un-khi 周春祺 reported to the Throne that long ago, in the district of Shang-ho 商河 (map, p. 516), there lived a sectary, Tung Szé-hai 董四海 by name, whose offspring for seven generations had been divided into eight sectarian branches. When in 1835 persecutions took place in Ts'ing-ho 清河, in Chihli (map, p. 516), it came to light that the heresies prevailing there had proceeded from a certain Master Tung (董師父); a confiscated document contained the name of Tung Szé-hai, together with the information that his adherents were divided into eight branches, as also the names of the members of the chief branch. Those sectaries at every meal raised both hands and folded them. The eighth branch, from which arrests were made in the district of Ku-ch'ing 故城, north-east of Ts'ing-ho, was the T'ien-men kiao 添門教, "religion of the Growing School" (?); the third ramification was established in the district of Nan-kung 南宮, to the west of Ku-ch'ing, and was called Yih-chu-hiang wu-hwun kiao 一柱香五葦教, "the sect of One Incense-stick and Five Forbidden Eatables". Another branch existed in Ki 冀, an adjacent department. Of the sixth ramification various members were examined, and one of them, Tung Tan 董坦 or Tung Ping-sin 董平心, was found to be a descendant of Tung Szé-hai in the sixth generation. Through him it was discovered that the grave of this sect-leader was situated in the village of the Tung

family, in the district of Shang-ho, and that every year in the third and in the eighth month pilgrims came from all parts to worship at it. In that same village, Tung Tan directed the propagation of the sect. He was incarcerated in the capital of the province, and there died. The Governor T'oh-hwun-pu 托渾布, the emperor decrees, shall delegate officials to investigate all these matters minutely, and he shall destroy all those ramifications, stem and root. If this be not properly done, the Governor shall be called to account. He shall therefore beware of disregarding this command. We learn nothing further about the persecution entailed by this peremptory Imperial order.

Meanwhile the Sage Edict and its miraculous anti-heretical power maintained its high position among the many things which claimed the emperor's attention. Both on the 4th and on the 30th of the tenth month of the year 1839 Imperial decrees appear (*S. h.* 78), prescribing that, in accordance with propositions made to that effect by Ch'en Lwan 陳鸞, Viceroy of Kiangnan, and by the Governor and the Director of Literary Studies of Kiangsu, the sermon about heresy and its persecution, contained in that most eminent state-document, shall be published and forwarded to the provinces by the Imperial Government in a metrical version, in sentences of four characters each, composed by the Hanlin College. Every Provincial Director of Literary Studies (學政) and president at the examinations for the lowest degree, shall, on entering upon this office, that is to say, once in every three years, issue a new edition of this product of wisdom, and distribute it among the schoolboys and students of his province. We have never been able to get hold of a copy of this edition.

During the years 1839 and 1840, the province of Hupeh in particular was the scene of heretic persecutions, owing to the zeal of the Viceroy Chen T'ien-tsioh 周天爵, whose name will surely stand for ever in golden characters in the list of statesmen of unadulterated Confucian breed. We learn from a decree of the 13th of the ninth month (18 Oct.), 1839, that this grandee informed the Throne that in Siang-yang -- which, as the reader will remember, in 1794 was the centre of persecutions which led to the great insurrection of five provinces -- he had arrested several heretics, in possession of documents breathing rebellion. The manner in which, judging from the correspondence he has acted in this matter -- the emperor declares -- is highly praiseworthy.

Hwang Khi-ning 黃起能, a heretic who fled before the mandarins and hid himself, yet possessed the audacity to persuade people to become members of his sect, and distributed ranks and titles; "how abominable, how wicked! his crime is inexcusable, and deserves the pain of death" (可恨、可惡、罪不容誅). Some of the captives had declared that these sectaries were also hidden in various districts of Chihli, Szĕ-ch'wen and Honan; Imperial orders shall therefore be sent to the Viceroy and Governors of those provinces, to hunt them up with all energy and send them to Hupeh. And Cheu T'ien-tsioh shall see to it that the prisoners be thoroughly examined, in order that more heretics and more heresy be discovered; and he shall punish them all severely, in order that not one escape through the meshes of the net.

While the capital of Hupeh was thus made a centre of religious inquisition and became a place of torment for heretics sent thither from various parts within and without the province, to fill its dungeons — a Censor in the Metropolis proved most effectually how imminently necessary these strenuous measures were. For even among the Manchu garrisons established in the provinces to ensure the safety of the dynasty and to smother in its birth every symptom of sedition or rebellion — even among them heresy had nestled! In the twelfth month, on the fifth day (9 Jan. 1840), a decree appeared (*Sh. h.* 78) with reference to the proposal of this Wu I-hi 巫宜禔 to take stronger measures for the extermination of this evil, which of late years had made steady progress, witness the fact that in the current year a persecution had to be made in King-cheu 荊州, the chief Manchu garrison in Hukwang, on account of meetings held for the reading of religious writings. The Commanders of the garrisons — the Imperial edict prescribes — shall constantly occupy the soldiers with military exercises, and by severe punishments they shall prevent their becoming contaminated with heresy and the making common cause with turbulent spirits.

It may be taken for granted that a formidable heresy-hunter such as Cheu T'ien-tsioh did not leave the Christians in his dominion unmolested. He has gained for himself everlasting notoriety in the Catholic mission as the instrument through which Father Perboyre received a martyr's crown. Only two Chinese documents referring to this tragic episode have come within our reach. The one is an Imperial decree of the 23rd of the second month (26 March), 1840, which we find reprinted

for the instruction of the mandarinates in several editions of the Code of Laws, side by side with the Law against Heresy, "Henceforth, whenever people guilty of propagation or exercise of the religion of the Lord of Heaven apply to the authorities, in order to declare of their own accord that they renounce that religion; or when they renounce it voluntarily on being arrested and taken before the magistracy, it shall be obligatory, in obedience to the Imperial rescripts of the Kia khing period, to take out of the houses of those criminals the cross they were wont to worship, and make them put their foot upon it. If they do so without reluctance, they may be exempt from punishment and be set free; and if, after pardon has been granted to them, they practise that religion again, their punishment, unless it be death, shall be increased one degree. And if the punishment is deportation and cannot be rendered heavier, the culprits shall be exposed with a heavy cangue for three months in the district where they committed the offence. Respect this!"¹

The other document is a decree of the 25th of the seventh month (22 Aug.), 1840: "Cheu T'ien-tsioh reports to Us that he has arrested a European who misled the people by the promulgation of his religion, together with all those guilty of believing and practising that heretical religion, and that he has examined and sentenced all these persons severally. In this lawsuit it has come to light that Tung Wen-hjoh had the audacity to take this European into the interior for the propagation of the religion of the Lord of Heaven and for the misleading of the multitude through the preaching of religious books, a thing which really must be reckoned among the greatest of crimes, and the acme of mischief. The Prefects of the department and the district concerned have immediately arrested that culprit and also traced and captured many professors of his religion. They have thereby made themselves very meritorious, and what they have done may be considered to outbalance any shortcomings in the investigation

¹ 嗣後傳習天主教人犯于赴官首明出教、及被獲到官情愿出教、俱著遵照嘉慶年間諭旨、將該犯等家內起出素所供奉之十字架、令其跨越。果係欣然試跨、方准免罪釋放、如免罪之後復犯習教、除犯該死罪外、餘俱於應得本罪上加一等治罪。已至遺罪無可復加者 即在犯事地方用重枷號三個月。欽此

"They therefore deserve Our favour, indulgence and pardon. As regards the culprits, they have confessed that the European Muh-tao-yuen had been in the district of Nan-chang and in the department of Mien-yang (map, p. 352). He is being sought for, but not a trace of him can be found; he may therefore be roaming about for the propagation of his religion. The Viceroy or Governor of each province shall send strict orders to every department and every district to track and capture him; there the utmost shall be done to catch him for examination and trial"¹.

For further particulars about this persecution, which broke out in Hupeh in September 1839, we refer amongst others to Huc, IV, chap. VII. The Lazarite Gabriel Perboyre was incarcerated in the district of Kuh-ch'ing 穀城; he was tortured before the tribunal of the Prefect with the usual Chinese cruelties, and afterwards delivered up to the Prefect of Siang-yang, at whose hands he received a similar treatment. Then he was sent to Wu-ch'ang, the capital of the province, and after having suffered for months at the hands of the Viceroy, he was publicly strangled in September 1840. The hunted missionary Muh-tao-yuen may have been either the Lazarite Baldus, who together with Perboyre had to seek safety in flight when their Christian community was pounced upon, or the Lazarite Rameaux, who was likewise searched for by the authorities.

The latter of the two decrees given above is the last we find recorded in the *Shing hiun* about Christian persecutions. This does not mean that there were no such persecutions after that date, for history teaches us differently. But with the so-called Opium War of 1842 there began for Chinese Christianity an era in which its lot was no longer defined exclusively by the fanaticism of the State, but more and more came under the influence of the Powers, and the treaties enforced by them upon the empire. Now and then, since that turn of the tide, the Chinese Government under

¹ 周天爵等奏拏獲傳教惑衆之西洋人、並信習邪教各犯、分別審擬一摺。此案董文學以西洋人膽敢潛入內地傳習天主教講經惑衆、實屬罪大惡極。該州縣即將該犯拏獲並訪獲習教多人。功過尚足相抵所有失察處分。著加恩寬免。至該犯等供出西洋人穆導沅曾至沔陽州南漳縣境內。現在查拏無蹤、難保不逗留傳教。著各直省督撫嚴飭各州縣查拏、務獲究辦。 *Shing hiun*, chap. 86.

pressure of the Powers has reminded its mandarins that they have to consider the Law against Heresy as abolished with regard to the Christians, and to protect these people like other imperial subjects. Yet all these fine extorted measures have not prevented attacks upon missionary stations frequently taking place under the lead of Confucian literati, at which the authorities calmly looked on, either unwilling or unable to restrain the rabble. It is but fair to say, however, that now and then Viceroys, Governors and other officers have issued proclamations forbidding the Christians to be interfered with or molested, even describing their religion as something worth recommending. Yet it has much more frequently happened that mandarins connived at, and thus directly promoted, the posting up of exciting placards, molestations of the worst kind, and the plundering of chapels and dwellings, subsequently not moving a finger to punish the ringleaders and lettered instigators. In their official missives mandarins have slandered the Christians, starting from the stereotyped Confucian axiom that all heresy is the deepest depravity, and every missionary and convert, on account of his transgressions of the Law on Heresy, a rioter in reality, and thus belonging to the scum of mankind. Proposals have been made by them to the Government to compel the Christians to be registered and to affix marks upon their houses and dress — we understand with what fair object. Literary graduates and officials joining the Christians or associating with them, have been threatened with loss of rank and position, and these threats actually carried out. Christians have been persecuted upon all kinds of pretexts and false accusations, tortured, banished, executed, and missionaries interfering in behalf of such victims have been decried as rowdies placing themselves above the laws of the empire and trying to save their criminal converts from well-deserved punishment. Compared with such things, daily insults, outrage, stoning, are mere trifles. Natives have been regularly deterred from selling or letting their property for chapels or hospitals, by the certain prospect of receiving a number of blows in the tribunals, coupled with extortion of the purchase-money or rent. The attitude of the Chinese powers that be towards Christianity, illustrated by numberless events of the kind, can hardly be otherwise than fully explicable for our readers, who now understand the Confucian spirit of the State with regard to heresy.

And so we are led to the conclusion that Chinese Christianity cannot do without the protection of the foreign Powers, and that, should this protection be withdrawn, it may soon be trampled

out by police and soldiery. From the mouths of missionaries themselves we frequently heard the assertion that their work could best flourish without such protection, as the fact of having to rely exclusively upon their own strength and devotion would fortify and improve their position, and bring them into credit with the Chinese Government, even secure its favour. But such theorists reckon without their host: Confucianism. Certainly, periods are imaginable in which Confucian state-fanaticism slumbers, and thus the working of the anti-heretic polity may be weak, or even at a standstill. Romanism in the seventeenth and the eighteenth century has known such periods. But they are of small account compared with the evil chance that the ever-impending storm of persecution may break forth at any time, and simply annihilate the foreign religion.

Unless under official foreign protection, the Christian communities in China are always in peril of death. A weak attitude of the representatives of the Powers, an expression, a proof of their indifference for the Mission, can everywhere and at any moment be a sign to fanatical local authorities and literati for molesting the Christians and for bloody persecution. And if — what always happens with mathematical certainty — an armed collision of the empire with a Power brings into circulation tales about the latter's defeats and the annihilation of its armies and ships, so that the learned believe that none need anymore fear it and the conventions have become waste paper, then Christianity immediately has to smart for it. Thus the hostile exploits of France in Formosa, and on the Fuh-cheu rivier in August 1885 were followed by attacks upon inland Christians and chapels in Kwangtung, of which, again, the literati, as faithful hangers-on of the mandarin, were the authors and instigators, and the local authorities the silent and passive spectators. The same phenomenon appeared in 1900. The State's Confucian instinct for persecution, embodied in the Law against Heresy, is thus like the sword of Damocles, and the protection granted to the Christians by the Powers is not much stronger than the hair.

CHAPTER XVII.

THE T'AI-P'ING REBELLION.

We are now approaching one of the most important periods in the modern history of Eastern Asia, a period of devastation and warfare known as that of the T'ai-p'ing rebellion, which drenched China in blood, brought the dynasty quite near to its fall, and would probably have annihilated it if the arms of despised western barbarians had not interfered.

A momentous question here presents itself. The Ts'ing dynasty after taking possession of the throne had great wars to wage, more especially for the subjugation of frontier regions, as Mongolia, Dzungar, Turkestan, Tibet, Nepaul, Korea, Upper Birma, and Annam. Within the borders of the eighteen provinces it had to take the field against Miao-tsze and kindred tribes; military mutiny had to be quenched in streams of blood, as also riots and insurrections among the people. And, as we have seen, these latter were often caused by oppressed and persecuted religionists, or, at any rate, their sects played a most important part therein. Is it not natural therefore that the question should arise in our minds: was the great T'ai-p'ing rebellion, too, a religious rebellion, of the same kind as that which Wang Lun provoked in 1774, or as that which in the last years of the eighteenth century and the first years of the nineteenth raged in the western provinces? Was it a revolt of the same nature as that which devastated Formosa 1786, or which in 1813 converted several districts in three provinces into a desert?

We feel little doubt that, as soon as Chinese historians supply us with sufficient data about the causes of this insurrection, these questions will be answered in an affirmative sense. But even now we find in the Imperial decrees of the *Shing liun* numerous indications that religious persecution was, if not the only, at least the main source of it.

The southern portion of Hunan was the cradle of the insurrection; from there it first spread to the adjacent provinces of

Kwangsi and Kwangtung. We have seen (pp. 522 and foll.) that in the said part of the empire Sectarianism flourished, and, witness the attack on Wu-kang in 1836, was capable of displaying great energy and force. We know that this onset was provoked by persecutions under the reign of the Viceroy Noh 'rh-king-ngoh, the tried heresy-hunter of the north. We know that these occurrences induced the emperor to extend the heresy-hunt to the neighbouring provinces. We know also, generally speaking, enough of official persecutions to form an idea as to what must have been the effects of these Imperial orders, the consternation and exasperation caused thereby. We have learned that the main leader of that revolt was a Yao aboriginal. It seems, indeed, well established that the original population of those regions formed an important insurgent element in the first phase of the Tai-p'ing movement.

The persecutions entailed by these events of 1836 must have put the peaceful disposition of the people to a severe test; yet no edicts mention anything of agitation, sedition, mutiny, or revolt. It seems, however, but natural to admit that the seed of rebellion ripened, for in 1843 a fresh insurrection broke out in the same region. A decree of the 22nd of the sixth month (19 July) of that year, and another, issued a week later, inform us that in the district of Sin-hwa 新化, situated north of Wu-kang (map, p. 506), the civil and military forces had captured more than a hundred rebels in the hardly accessible mountain regions. This event caused the emperor to insist upon the energetic continuation of the work of purification, and he ordered that a suitable distribution of slashings, decapitations and strangulations should take place among the captives. It is not mentioned however, that any sects or sectaries were concerned in this rebellion, nor do the decrees give us the reasons for this explosion of the people's discontent.

In the beginning of the previous year, the hot rebellious spirit had exploded in the more northerly parts of this same viceroyalty. As we learn from an edict of the 25th of the twelfth month (5 Febr.), 1842, and from a series of decrees issued during the two following months (*Sh. h.* 24), the chief cities of the districts of Ch'ung-yang 崇陽 and T'ung-ch'ing 通城 (map, p. 506) in the department of Wu-ch'ang 武昌, situated in the south-east of Hupeh, had been surprised by a certain Chung Jen-kieh 鍾人杰; the prisons had been opened, the arsenals plundered, and a rebel government established. Over three thousand

soldiers had been in arms to re-capture those cities and the other fortresses which had been taken, and to make a general hunt after rebels over several districts of the adjacent north-western portion of Hunan. The manner in which the soldiery raged here, would be little calculated to pacify the exasperated people. And so the ground for the great rebellion was being steadily prepared by the indefatigable Viceroy. Chung Jen-kieh was finally captured, and sent up to Peking.

While in 1844 the work of destroying the rebels in Sin-hwa was in full course, flames of the smouldering fire broke out elsewhere in Hunan, in the district of Lei-yang 耒陽. In decrees of the 9th and the 19th of the seventh month (22 Aug. and 1 Sept.) we read (*Sh. h.* 86) that the attacks of the rebels upon the district-city had failed; already eight of them had been put to death, fourteen had been sent up to the capital of the province, and the family of the insurgent chief Yang Ta-p'eng 陽大鵬 was in the hands of the authorities, now busily engaged in extorting from them such particulars as might lead to fresh prosecutions. With the most praiseworthy severity the work of purification was carried on in that district and those surrounding it by the Governor Luh Fei-ts'uen 陸費瑒 and the Provincial Commander-in-Chief of the military forces Shih Sheng-yuh 石生玉. Meanwhile the heresy-hunt was continued vigorously, doubtless under the impression that religious societies had a hand in the various outbursts of opposition. From a decree of the second day of the fourth month (6 May 1845) we learn that a hunt on a large scale had been set on foot against the Blue Lotus sect by various provincial high dignitaries in the south-west of the realm. Li Sing-yuen 李星沅, Viceroy of Yunnan and Kwei-cheu, had reported that he had squeezed from his captives the information that this sect had spread abroad from Szē-ch'wen, and was propagated from this province by one Li Yih-yuen 李一原. The Viceroy of Hu-kwang, Yü T'ai 裕泰, had confirmed this statement, and communicated that abstinence from certain forbidden food was one of the chief principles of the sect. The relations of that hierarch were safely incarcerated in Szē-ch'wen, but he himself could not be found. Therefore — the emperor decrees — he shall be searched for in all directions; also all the other "altar-chiefs" (主壇) or heads of communities, whose names have been revealed, shall be tracked; not one guilty person shall escape. And in Hupeh confessions had been forced from the prisoners, to the effect that they were in connection with sectaries in Hunan, Yunnan, and

the viceroyalty of Kiangnan, and that at the breaking out of the persecutions many had fled to Shantung, Honan, Kiangsi, and Chehkiang. Evidently therefore the sect has its ramifications there also, and the Viceroys and Governors shall set to work!

This heresy-hunt, according to a decree of the 9th of that same month (13 May), resulted in several fresh captures of importance. Writings were confiscated, which brought to light the names of four propagandists from Hunan, who had been working in Honan and Chihli; it was also found that at one of the gates of Khai-fung, the capital of Honan, the sect was in possession of a "hall for washing the hearts" (任洗心堂). Chihli must therefore also be attended to — the emperor decrees — this domain so close to the Imperial residence! Noh 'rh-king-ngoh, its Viceroy, shall commence a vigorous search, but he shall not cause alarm or panic among the people, lest it rise in rebellion. And in Honan the Viceroy Ngoh Shun-ngan shall institute inquiries; and even to Kansuh, Shensi and Szē-ch'wen Imperial rescripts shall be sent to make investigations and begin the chase.

And so a general persecution broke forth in the empire. The decrees do not tell us much about its results. We only learn from one of the 23rd day of the fifth month (27 June) that Wang Yuh-lien 王毓謙, Prefect of the department of Mienyang 沔陽 in south Hupeh (map, p. 506), bordering on the scene of the rebellion of 1842, through his inactivity had allowed a general headman of the sect to make his escape. This heresiarch, designated as such by prisoners in Szē-ch'wen and Shensi, was called Chin Chung-lih 朱中立, and was a disciple of one P'eng I-fah 彭依法. Hence that Prefect was dismissed, and the emperor prescribes that those two men shall be searched for with redoubled zeal. Was this mandarin perhaps on the side of the heretics?

We saw on page 532 that in 1840 heresy had been discovered and persecuted in the Manchu garrison of Hukwang, the palladium of the Imperial power in that portion of the realm. Now again, in 1845, the same thing occurred there; nay, what was worse, heretical soldiers of the garrison made common cause with heretics amongst the Chinese population! All this we learn from a decree of the 18th of the fourth month (22 May); Bannermen and heretic civilians read religious writings together; they were in possession of "exercises for repentance, writings of admonition, regulations for their halls, and books about conduct and ritual" (懺悔課單堂規禮本), all full of nonsense and untruth.

and altogether unclassical. This is violation of the Law, apart from the fact that one cannot help suspecting these people of holding meetings and having communities. Therefore they shall be delivered up to the Viceroy of Hukwang, and examined with great severity; persons named by them shall be zealously tracked and tried by the Prefects, and an equally rigorous and diligent search shall be made in the garrisons, in order that also among the armed power heresy may be exterminated, root and stem.

We may feel sure that Noh 'rh-king-ngoh did not make light of the above-mentioned Imperial edict of the 13th of May, and more vigorously than ever instituted a search for heretics and sects in his province. A decree of the 21st of the seventh month (23 Aug.) informs us, that in P'ing-ts'uen 平泉 (map, p. 516) a sectary had been arrested, Wang Sheu-yung 王壽榮 by name, with whom papers had been found, bearing "a drawing of the three epochs" (參元圖), and who had confessed to have been converted to the Yellow Lotus religion by one Ts'ui Kin-poh 崔金伯, from Shantung. He betrayed the names of sixteen co-religionists, amongst whom was one Chao Jen-tsun 趙仁尊, in whose house a portrait of the head of the Religion of the Rules of Heaven (天理教主 圖像) was worshipped. The printing-board of that drawing of the three epochs had been given to him by Ts'ui Kin-poh, to have copies of it made and distributed, and he had done this in many places, also in Sheu-kwang 壽光 (map, p. 516), a district in Shantung, with the result that he was there betrayed by a literary graduate. The emperor expresses his amazement and indignation about the fact that, at this very time when persecution of heresy was found so necessary, this Wang Sheu-yung had the courage to distribute heretical papers. No doubt all districts of Chihli are defiled by such secret heresies; Noh 'rh-king-ngoh shall set his Prefects to work, and conduct the persecutions in person. Wang Sheu-yung shall be delivered up to him for examination, and the graduate too shall be put to trial, for he may turn out to be a sectary as well; and further, all guilty persons shall be tracked, in co-operation with the Governor of Shantung.

The heresy-hunt in Hunan received a fresh impulse in 1847 from persecutions which took place in the adjacent province of Kiangsi. In a decree of the 24th day of the eighth month (1 Oct.) of that year the emperor sanctioned a persecution undertaken by Wu Wen-yung 吳文鎔, the Governor of Kiangsi. Over and over again, thus H. I. M. wrote, sectaries have been found to live there in the departments of Nan-ngan 南安 and Kan-cheu

贛州 (map, p. 506), between Hunan, Kwangtung and Fuhkien; it has been discovered that they form societies which make proselytes and do much harm by their turbulent and riotous character. This time therefore the persecution and extermination shall be performed thoroughly. The Governor and the Chief Judge by rigorous measures have forced from the prisoners the confession that those sectaries seek Salvation in fasting, and pay contributions; but who can guarantee that there is not much more and far worse behind those things? For it has also been discovered that they have one Wang Ch'ing-kin 王成金, in Hunan, for their headman; moreover, one Sié Tszé-hwa 謝詞華 with several others have committed the greatest possible offence against the law by forming a conspiracy of sworn brethren for rescuing prisoners (fellow heretics?) out of the hands of the law. Post-haste this Our command that everywhere rigorous arrests and prosecutions must take place, shall be forwarded to Hunan. From those already under arrest confessions shall be extorted in every possible way, and the persons betrayed by them shall be immediately tracked in all directions.

We note then how during those years persecutions were set on foot in all directions, especially in Hunan; can we doubt, even though the decrees vouchsafe us no further details, that hatred against the mandarinates there rose to the highest pitch? A proof of this is furnished by the fact that for the third time in the unfortunate Wu-kang department a rebellion broke out. As in 1836, it was the Yao element which took up arms. Were these people the tools of Chinese victims of persecution, who had taken refuge among them? Were they related by marriage to such fugitives, or connected with them by any other ties? Were there among them members of persecuted sects? Or did exasperation against the Government, provoked by the bloody wars so often waged against them, make them side with the Chinese population, now that this also was rising? All these are questions upon which the Imperial decrees do not give us any reply; but we may presume the answer to be for most, if not for all, in the affirmative.

Four decrees of the eleventh month bring news of struggle in Sin-ning 新寧, a district south of Wu-kang, and in Ts'uen 全, a department in adjacent Kwangsi. They speak of Provincial Judges being deputed to the scene of action, of ensuing arrests, of mobilization of troops in the two provinces, of the capture of the Yao chief Lei Tsai-hao 雷再浩, of the death of another,

called Li Shi-teh 李世得. In a few months time the country was, to outward appearance, pacified. Meanwhile, according to a decree of the 12th day of the fourth month of the following year (14 May 1848), the Viceroy of Kwangtung and Kwangsi, Ki Ying 耆英, of European repute for the part he played towards the close of the Opium War, had in his dominion carried on a vigorous search for the scattered victims of the late persecutions in Kiangsi and Hunan. The same state-document tells us that he also confiscated books and writings, prints and drawings; that several of the prisoners had been sent up to him to Canton for examination; that confessions had been forced from them, to the effect that the sectaries in Kiangsi professed the Kin-tan kiao 金丹教 or religion of the Gold Medical Elixir, and worshipped the Unbegotten Mother; that many had joined the Heaven and Earth society, etc. These sects — the emperor declares — may be considered altogether to be remnants of the White Lotus society, and must consequently be treated as rebellious corporations. All members captured or still to capture in Kwangtung and Kwangsi, in Kiangsi and Hunan, shall therefore be prosecuted, punished with severity, and exterminated.

The peace, apparently restored by the military powers in Sining and Ts'uen, was only of short duration, and in 1849 the forebodings of a storm no longer uncertain evinced themselves in all parts of the Hunan province. No doubt the emperor was deluged with information on this head, for it appears from a decree of the 17th day of the ninth month (1 Nov.) that he was quite aware of what was going on. "The departments of "Yoh-cheu, Shang-teh and Li", we read in this document, "as also "that of Ch'ang-sha, which on the one side give access to Khien (Kweichu) and to Yueh (Kwangsi and Kwangtung), and on the "other to King-cheu and Siang-yang (in Hupeh), are, especially "between the branches of the rivers, the haunts of rebels. And in the "subdivisions of the departments of Heng-cheu, Yung-chen, Ch'en, "and Kwei-yang, which border on the two Yueh (Kwangsi and "Kwangtung), numerous rebellious individuals from other regions "mix with the people, and seduce the loyalists and the good to "profess their religions, to found communities for the purpose, "and wantonly to plunder and pillage. Frequently large numbers "of culprits captured by the civil and military officials in those "regions, have been severally judged and sentenced immediately; "and still again in the districts of Ling and Ngan-jen, and in "the Ch'a-ling department arrests of rioters have taken place, viz.

"of T'an Sū-heng and seventeen others, on which occasion commandant-flags, shields, banners, printing-brushes, and pictures of the eight diagrams on paper have been confiscated, also manuscript copies of books on military tactics, and similar things" ¹. P'ing Teh-hing 憑德馨, the newly appointed Commander of the military forces in the province — thus decrees the Son of Heaven — shall immediately upon his installation undertake the total extermination, root and stem, of all the evil which he shall be able to track by means of the information and hints elicited from the prisoners.

And so we see the population of eastern Hunan declared to be in open opposition against the Government, and Sectarianism pointed out as the chief cause of it. This campaign undertaken by the new Military Commander, was it perhaps the last caloric which made the ebullition become an eruption? Who can tell? The fact remains that a few weeks later the flames of revolt broke out anew, and, surely not by chance, in Sin-ning, near the so much harassed Wu-kang.

In the 24th chapter of the *Shing hiun*, which treats of Military Operations (武功), some decrees are given which enable us to follow a little the course of events. According to one of the 1st day of the eleventh month (14 Dec.), the rebels invaded the city of Sin-ning under the lead of Li Yuen-fah 李沅發; they killed the Prefect and all the relatives of his predecessor, destroyed the government buildings, and liberated the prisoners. On the 29th of the same month the town was re-captured with great slaughter, and the insurgents took refuge in the mountains, from which they made incursions into Kwangsi. A decree of the 7th of the twelfth month (20 Jan. 1850) tells us (*Sh. A. 87*) that they had their headquarters in the Lai-tszé mountains (賴子山) of the department of Tao 道, the south-eastern part of Hunan, bordering on Kwangsi. There they forged their arms, their plans

¹ 湖南岳州常德澧州三府州及長沙府屬、上通黔粵、下達荆襄、其中港汊分歧最爲盜賊窩藏之藪。其衡永郴桂各府州屬、俱與兩粵連界、亦多外來匪徒潛跡其間、誘脅良善習教結會、肆行搶奪。疊經各該地方文武員弁獲犯多名、均已隨時分別懲辦、現在酃縣安仁茶陵等州縣又復疊獲匪徒譚敘亨等十八名、並起獲令旗腰牌旗幟刻刷八卦圖紙片、及鈔寫兵法書本等件。

and stratagems; there also their inciting proclamations were posted up and distributed in large numbers. P'ing Teh-hing therefore was to march thither the military forces concentrated in Sinning. About this phase of the rebellion we have information in decrees given in the 68th chapter of the *Shing hui* of Wen Tsung 文宗, the new emperor who in 1850 ascended the throne; they enable us to follow the course of events step by step, beginning from that year; we direct the attention of sinologues to the existence of this precious material. It points to a steady expansion of the rebellion over Kwangsi and Kwangtung, and over the south-west of Hunan, in the department of Tsing 靖, until a decree of the 24th day of the fourth month (4 June) tells us (*Sh. h.* 15) of the open confession of Yü T'ai, Viceroy of Hukwang (p. 539), and Ching Tsu-ch'en 鄭祖琛, Governor of Kwangsi, that the insurrection had spread in the three provinces to such an extent that it was no longer possible to quench it with the forces at their disposal. After that follow some better tidings for the Government; as, for instance, according to a decree of the 6th of the fifth month or June 14, that the bands of Li Yuen-fah after several battles and skirmishes had been dispersed with great slaughter, their leader wounded, arrested, and sent up to Peking in a cage. This success however did not suppress the insurrection, and we may admit that the ensuing chase scattered numerous rebels, as seed for new revolt, over a much vaster area.

In fact we have official evidence that the sects were stirring all over the empire, even occasionally conspiring with the Moslems, and that the mandarinates could no longer rely upon their own servants. All this we learn from a decree of the 11th day of the fourth month (15 May), which sounds almost like a cry of distress at the approach of a hurricane: "Tung Ying-shan, Reader in the Chancery, has sent Us a memorial about the checking of riotous movements and the punishing of rebellion. According to his statements, everywhere and in all places heretic sects and rebels are to be found; but especially where districts border upon one another the rebels practise clever methods for hiding and secreting themselves, and the sects spread and expand in various ways. Members of sects and of other societies, who on former occasions were sought for to be brought to justice, now make others of that kind, who have slipped through the net, disperse in all directions like a stream with ramifications; and so in these latter days again clubs combine into groups, as those of Shing-hing khih-fung or 'Perfect Conduct and

"Salary" in Kiangsu, especially numerous everywhere in Hwai-ngan, "and those of Shing-hing tsai li or 'Internal Perfect Conduct' in Chihli, especially numerous in T'ien-tsin and Tsing-hai (map, p. 516). Even among the lictors and yamen-servants in office are many sectaries who by talking about misfortune and happiness (damnation and salvation?) fan the fire of error among the ignorant rural populace, and exercise a great influence upon the morality of the living generation and upon their hearts. In the department of Ts'ang, in Chihli (map, p. 516), one even sees the Mohammedans now and then, in concert with the sectaries of the Shantung districts of T'eng, Yih (map, p. 298) and Lan-shan (I-cheu), make their living of riot and rebellion; it has even in the long run come to their practices being transmitted from father to son, and leaders transmitting them to their disciples¹.

"And of late years, both in Kwangsi and Kweichu there have been prosecutions against large gangs going out to plunder and pillage, to fight and to rob; and in Chihli and Shantung against people who had robbed the government coaches in which dispatches were transported. Frequently the emperor prescribed that orders should be issued to institute secret arrests; but the prefectural civil and military officials considered these as orders merely on paper. To take a general view of the state of matters: in Chihli, Shantung and Shansi, in Honan, Nganhwui, Hupeh and Shensi, in Sz'ch'wen, Kiangsi, Kwangtung, Hunan and Kwangsi, the rebels behave as masters all along the waterways and landroads, and everywhere on the frontiers. If caught in one place, they find shelter in another..... The Viceroy or Governor of each province and the Governor of the Shun-t'ien department (Peking) — the emperor decrees — shall

¹ 內閣侍讀學士董瀛山奏弭盜詰奸一摺。據稱邪教盜賊在在皆有、而避藏之巧蔓延之多惟交界處所爲最。歷舉從前查辦教匪會匪各案以漏網餘匪支流蔓延、近又結黨成群、如江蘇盛行喫俸名目、而淮安一帶尤甚、直隸盛行在裏名目、而天津靜海等處尤甚。在官人役亦多習教之人妄言禍福煽惑鄉愚、於世道人心大有關繫。又如直隸滄州一帶回匪往往與山東膠縣嶧縣蘭山縣等處教犯以盜賊爲生業、竟至父子習傳、師徒授受。

"institute a strict but secret search after every religious sect, "they shall capture every rebel, as well as the yet remaining "culprits of other fraternities, and thus effect a purification and "extermination, finally punishing them in the most rigorous way, "in order to make the laws of the Dynasty shine gloriously, and "render the minds of the people orthodox" ¹. And their soldiery shall occupy the passes and frontiers in their territory, to prevent guilty persons from fleeing to other parts, this being the right method to restore and ensure peace.

As we have seen, the rebellion spread more especially over Kwangsi and Kwangtung. On the 1st of the seventh month (7 Aug.), a decree (*Sh. h.* 90) mentioned the Kwangsi rebel Li Shi-khwei 李士奎, who had penetrated as far as Lien-chou 廉州, the southwestern department of Kwangtung (map, 506); his enterprise however seems to have failed, and he was captured by the Imperial troops. And according to a decree of the 13th day of the ninth month (16 Oct.), the emperor had received reports about further progress of the rebellion in Kwangtung, where the insurgents mustered already eight thousand men; the Viceroy shall have these exterminated efficiently by the military powers!

The condition of affairs grew from bad to worse. According to a decree of the 17th day of the tenth month (20 Nov.), Ching Tsu-ch'en reported a battle of several days in and about the department of Pin 賓, almost in the very centre of Kwangsi (*Sh. h.* 15). On the 11th of the twelfth month (12 Jan. 1851) an edict (*ibid.*) mentioned serious fighting in the Kwangtung departments of Nan-hiung 南雄 and Shao-chou 韶州, bordering on Kiangsi and Hunan, also in Weng-yuen 翁原, the southern district of Shao-chou. In Fuh-kang 佛岡 the rebels suffered a serious defeat on the 2nd day of the eleventh month (5 Dec.), followed seven days later by another in Ying-teh 英德, scarcely one degree distant

1 近來廣西貴州均有大夥劫搶拒捕之案、直隸山東均有劫奪公車賣本擄差之案。疊經降旨嚴飭緝拿。而地方文武視若具文。已可概見。其直隸山東山西河南安徽湖北陝西四川江蘇廣東湖南廣西各水陸交界之區盜賊公行。此輩彼廣.....著各直省督撫順天府府尹等於各教會名目嚴密查訪、將各匪犯餘黨通孽掩捕淨盡從重懲辦 以彰國法而正人心。 *Shing hien*, chap. 90.

from Canton. And finally the rebellion raged in the far southwest of Kwangtung, in the district of Ling-shan 靈山.

Meanwhile Suen Tsung departed this life on the 14th day of the first month (26 Febr. 1850), and, like his grandfather Jen Tsung, left to his successor an empire visited by a tremendous insurrection provoked by persecution. His successor was his fourth son, Wen Tsung 文宗, who had not yet reached his nineteenth year; he ascended the throne on the 10th of March.

The decrees show us that during the year 1851 the war against the rebels was not waged very vigorously. The Imperial troops seemed paralyzed, giving the insurgents time and opportunity to organize their forces. There was much fermentation everywhere, which eventually broke out in various parts, as, for instance, according to a decree (*Sh. h.* 90) of the 26th day of the first month (26th Febr.), in Chang-cheu 漳州 and Ts'nen-cheu 泉州 (map, p. 342), in Fuhkien, a province just then committed to the rule of Yü Tai, the former Viceroy of Hukwang, known to us as a persecutor of distinction. Instructive is the following extract from a decree of the 28th of the second month (29 March), as it shows that the organization and co-operation of the various sects was a matter of fact. "We have learnt that the heretic sects have spread and ramified over several provinces. In Honan, in the district of Siang-fu (Khai-fung, map, p. 298), one Wu-Kwang-han declares himself to be Great King of the Red Heavens. In the district of Khi-kiang, in Szé ch'wen, they have their Ma Wu-ch'ing, called the Great King of the Red Earth. And in Kwangtung, in the district of Ying-teh (map, p. 506), they have one Li San-wen, called the Great King of Red Humanity. These men are in those provinces the chiefs of the general heads of the heretical religions; besides, their other general heads are by no means scarce. In the districts where such heads of heresies live, their followers fill the functions of yamen-servants, and act as their spies about what is going on; so, when the police and soldiery go out to search for the heads and to arrest them, these receive a warning beforehand, so that they can never be caught. In this wise the heretical religions spread; if no preventive measures are taken, they must most assuredly ferment and give rise to matters of large dimensions"¹. The highest authorities of those provinces shall

¹ 朕聞邪教流傳蔓延數省。河南祥符縣有吳光漢僞稱赤天大王。四川蒸江縣有馬武成僞稱赤地大王。廣東英德縣有李三文僞稱赤人大王。均

therefore take the necessary steps for persecution; but they shall do so cautiously, and always in consultation and co-operation with the government in the surrounding provinces, lest the persecution make the evil spread over the latter also.

Another indication of the expansion of the revolt is given by a decree of the 26th day of the fourth month (25 May), treating of disturbances in the province of Kweichow, especially in the departments of Chen-yuen 鎮遠 and Li-p'ing 黎平, situated close to south Hunan (map, page 506). Not only among the Miao-tszé, thus it states, but among the other native population just as well, the rebels are very turbulent, not to speak of those who have come from other parts (外來游匪). They mass together in bands of hundreds, which disturb the peace (*Sh. h.* 90). A decree of the 8th of the fifth month (7 June) announces so-called defeats of the rebels in the district of Si-lin 西林, in the distant west of Kwangsi, near the borders of Yunnan; and also in the district of Poh-peh 博白, in the far south-east of Kwangsi, close to the Kwangtung department of Lien-cheu, which (p. 547) had long since risen in rebellion (*Sh. h.* 15). That same year, in a decree of the 21st of the seventh month (Aug. 16), the emperor vents a bitter complaint concerning the increased and ever increasing activity of the sects in the eastern portion of Hunan, which had not yet altogether risen in open rebellion, a complaint which proves that there those religious corporations openly checked and defied the Imperial authority. This interesting state-paper reads as follows:

"It has been reported to Us that in Hunan, in the departments of Heng-cheu, Yung-cheu, Pao-khing, Ch'en, and Kwei-yang, "as also in the districts of Ngan-hwa, Siang-t'au, and Liu-yang "of the department of Ch'ang-sha (map, p. 506), heretic sects are "everywhere nestled in great numbers. They have there sects of "the Red Registers, of the Black Registers, of the Strawplaiters, "of the Grassmowers, of the Carpenters, etc. Every sect is divided "into sections, indicated respectively by the words mild, loyal, "reverent, disinterested, and complaisant, and every section has "command of several hundreds of persons, sometimes of some "thousands. There are, moreover, fasting-clubs, called Blue sects;

爲各省邪教總目之首、此外總目尙復不少。至邪教頭目所住地方、其徒充當衙役、爲之探事、差弁查拏先通消息、一時未能緝獲。似此邪教蔓延若不豫爲之防、勢必釀成巨案。 *Shing hün*, chap. 90.

"all recognize as their general headman the sectarian leader Wan Yün-lung, who dwells on the Ngo-mei mountains in Szĕ-ch'wen; and wherever they live, they have so-called Halls of Loyalty and Duty. All the initiated followers hold a certificate of initiation (tu tieh); provided with illustrated writings, reputation and influence, they keep up a regular communication and mutual intercourse between all places, and everywhere they are supplied with money and food. Every month on the 3rd, 6th and 9th, the 13th, 16th and 19th, the 23rd, 26th and 29th day, they appear before the head of their society; they are seated in litters or on horseback, and incite hundreds of people to indulge in plundering and pillaging, and in wanton robbery; in fact they commit every mischief. The Prefects lack the courage to offer them armed resistance; it occurs that, if in their official correspondence the characters 會匪, "associations of rebels", are used, they are compelled to replace these by others: so also they must change in their missives the word 盜 or "insurgent" for 竊 "secret plotter", or else the officer is caught, insulted, and ill-treated; in this way the fire of rebellion is made to flame up higher and higher. And in the parts of Pao-khing called Shao-yang, Sin-hwa and Wu-kang, the sectaries, under pretext of preventing the exportation of rice, plunder and pillage without restraint; etc."¹ We see then that south-western Hunan remained the great hotbed of the insurrection. It was there that the rebels laid up their stores of

¹ 有人奏湖南衡永寶三府、郴桂兩州、以及長沙府之安化湘潭瀏陽等縣、教匪充斥。有紅簿教、黑簿教、結草教、斬草教、捆柴教等名目。每教分溫良恭儉讓五字號、每號總領數百人至數千人。又有齋匪、名曰青教、皆以四川峨嵋山會首萬雲龍爲總頭目、所居之處有忠義堂名號。其傳徒皆用度牒、蓋以圖記聲氣聯絡往來各處、皆供給銀錢飯食。每月按三六九期赴會頭目、乘轎騎馬、動輒數百人槍奪淫掠、無所不至。地方官不敢櫻鋒、遇有呈報會匪字樣、偶令更換、呈詞或改盜爲竊、反將事主收押陵虐、遂致匪蹤愈熾。又寶慶府之邵陽新化武岡等處教匪以阻米出境爲名、肆行槍奪各等語。 *Shing hiun*, chap. 90.

food. Unfortunately for us, this account of the state of matters is suddenly interrupted. Of course the emperor orders Ch'ing Yuh-ts'ai, the aged Viceroy of Hukwang (see p. 490), and Su Tseh-shun 徐澤醇, the Viceroy of Sze-ch'wen, forthwith to institute investigations and take the necessary steps, but most cautiously, in order to prevent a rising. And, H. M. proceeds, it appears from the reports sent in, that propagandists of the sects beguile the people with a book, entitled 性命圭旨 *Sing ming kwei chi*¹, and with another, entitled 水滸傳 *Shui hu ch'wen*². These are printed and distributed throughout Hunan; they are dangerous literature, and the Viceroy and the Governor of those parts shall be instructed to track and destroy them, together with the boards from which they are printed.

According to old usage, the mandarinatè persisted in attempting to conjure the storm by persecution of sectaries. The *Shing hiun* tells us as laconically as possible (chap. 90), in a decree of the 2nd day of the eighth month (29 Aug.), that the Viceroy of Hukwang had reported a persecution of "societies" (會匪) in his dominion; and by a decree of the 29th we are told in the same summary fashion, that "religious societies" (教匪) had there been arrested and brought to judgment. Between these two decrees we read, likewise without any particulars, of "religious societies" (教匪) against which Noh'rh-king-ngoh had taken measures in Chihli. Whatever the effects of the persecutions in Hukwang may have been, they did not check the revolt. On the 29th of the second month (19 April, 1852) the rebels were so strong that they laid siege to Kwei-lin 桂林, the capital of Kwangsi, and kept the city inclosed for a whole month (*Sh. h.* 69). And in the south of the eastern half of Hunan, which, as we know, was the most critical locality for the maintenance of Imperial authority, Government was painfully made aware of the fact

1 This work, which I have not seen, seems to be a celebrated treatise on the art of governing the inner man. It was written by an accomplished Taoist of the Sung dynasty, surnamed Yin 尹. The first edition is of A. D. 1615, and another was issued about 1670, in large and handsome style. It is amply illustrated with plates in a very respectable style of art. Wylie, *Notes on Chinese Literature*, p. 178.

2 A historical novel in seventy chapters, by one Shi Nai-yen 施耐菴, who flourished about the beginning of the 14th century. Its basis is a rebellion raging in Honan and Shantung, and subdued in 1121, the leader of which was one Sung Kiang 宋江. See the *Notes and Queries on China and Japan*, I, p. 119; in the *China Review*, vol. I, four articles, entitled "Adventures of a Chinese Giant"; and Basin, "*Le Siècle des Youen*", pp. 108—198.

that religious persecution was no longer a harmless pastime. According to a decree of the 2nd of the fourth month (20 May), the Prefect of the department of Ch'en, Hu Li-ch'en 胡禮箴, had taken very rigorous measures, incarcerated a seditious character and five members of a "fasting-society" (齋匪), and thus provoked an onset on his Yamen; he was killed with two of his people, and the prisons were emptied and demolished (*Sh. h.* 91). Was this the signal for the general outburst which now followed? All we learn is that Ch'ang-sha 長沙, the capital of the province, easy to reach from the southern insurgent districts by the Siang 湘 stream, was attacked from all sides. The siege lasted from September the 11th to November the 30th;¹ then the rebels overran the districts round Tung-t'ing lake; on the 12th of January Wu-ch'ang, the capital of Hupeh, was taken by storm, and one month after that, east Hunan and east Hupeh were in their power.

It is not our task to work the ample information, contained in the Imperial decrees, into a regular story of the T'ai-p'ing insurrection. Our object merely was, with the help of that intelligence, furnished by the Government itself, to point out heretic persecution as one of the causes of that rebellion, if not the most important or only important cause. And here we emphatically state we have found nowhere in any native source of research other causes given. The possibility, of course, remains that there have been other causes at work. Sinology has, in fact, discovered some through the inventive genius of authors who wrote during the rebellion and thereafter, and who, not having to keep account with unknown social and economical conditions in the regions where it broke out, could freely draw from their imagination. Nevertheless our conviction stands firm, as long as it is not subverted by Chinese sources, that the T'ai-p'ing rebellion was a repetition of the religious war which raged half a century previous to it in Hupeh and the four adjacent provinces. Then Siang-yang was the centre of the persecution which provoked the rebellion (page 355); now, in 1853, we see the banners of insurrection again raised in this same department (see *Sh. h.* 91, decree of the 13th day of the second month).

And here we may put forth the fact that Hung Siu-ts'uen and the other principal insurgent chiefs were heretics. The Chinese authorities were fully aware of it, for we find it mentioned implicitly in an Imperial decree of the 10th of the fourth month

¹ "Histoire des Relations de la Chine avec les Puissances Occidentales", I, p. 194.

(9 May), 1851 (*Sh. h.* 68), prescribing that the rebels were to be decoyed into political and military snares, and thus subduld by artifice, should arms not be competent to bring them to order: — "When with respect to the insurgent chiefs Wei Ching, "Hung Siu-ts'uen, P'ing Yun-shan, Yang Siu-ts'ing, Hu I-kwang, "and Tseng San-siu, full certainty has been obtained regarding "the question who are the most crafty of religionists among "them, then measures shall be immediately taken to promise "them rewards, in exchange for further threads of information "....."¹ It is also a well-known fact that, chiefly on account of a wild story told by Theodore Hamberg, a missionary of the Basle Evangelical Society, Hung Siu-ts'uen was supposed to be a Christian. Too little notice, however, was taken of the clear and evident circumstance that this story was concocted from very apocryphal hearsay-information furnished to that missionary in 1852 by a relative of Hung Siu-ts'uen, who had fled to Hongkong, and that this information was very strongly seasoned by Hamberg with the fruits of his own imagination. Hung Siu-ts'uen, according to this Hamberg legend², was a native of a village in the district of Hwa 化, scarcely thirty miles distant from Canton. He imbibed some Christian ideas from nine sermons or discourses on texts of the Gospel, printed at Canton in 1832 and entitled 勸世良言, "Good Words for exhorting the World", the author of which was one Liang A-fah or Liang Kong-fa, a convert of Dr. Milne's at Malacca. Thereupon he and P'ing Yun-shan, his fellow-convert and friend, became travelling evangelists (p. 62), making excursions for the purpose of baptizing, perhaps no less legendary than their subsequent stay among the Miao-tszé. In 1845 and 1846 we see Hung settled in his native village as a school-master, writing books upon religious subjects (p. 101), preaching and baptizing, until in 1846 he received at Canton some religious instruction from the American missionary Issachar Roberts. Then he again journeyed to Kwangsi, to see his old friend P'ing Yun-shan, who meanwhile had founded a large community of worshippers of God on a so-called Thistle Mount. Their number

1 賊首韋正洪秀泉馮雲山楊秀青胡以洗曾三秀等既訪得確實知其習教伎倆、即當設法懸賞購緝. *Shing hiun*, chap. 68.

2 The Visions of Hung Siu-ts'uen, and Origin of the Kwangsi Insurrection; reprinted in the Chinese and Japanese Repository, vol. I. "Visions of Hamberg", I think, would be a more appropriate title for this romance.

increased day by day. P'ing became a martyr, and for some time was incarcerated as a heretic; but suddenly he and Hung appear at the head of the rebellion¹, and it is added that the latter, in the autumn of 1851, at the conquest of Yung-ngan 永安 in Kwangsi, assumed the title of Emperor of the T'ai-p'ing dynasty (page 158).

Meadows, by allotting to this mixture of gossip and fancy a place in his solid work about "The Chinese and their Rebellions", and Williams, by reprinting it in his much read "Middle Kingdom", have undoubtedly stamped it as reliable in the opinion of many readers. Certainly there is a substratum of truth in all the talk about the Christian character of the T'ai-p'ing movement, the writings promulgated by its leader and his adherents having been found tinged with Christian ideas, which, however, on closer examination, can partly be reduced to Buddhism. Those writings also contained a few allusions to biblical personages, lost in a mass of heathenism and Confucian philosophy. It behoves us, however, to be cautious here. Our conclusion in this case should be the same as is elicited from a careful reading of Meadows' views about this matter (chap. XIX), and from those expressed in 1857 by Mr. Forrest, then English Consul at Ningpo, in an article on "The Christianity of Hung Siu-ts'uen, a Review of Taeping Books", published in the Journal of the North-China Branch of the Royal Asiatic Society.

Without going as far as enthusiasts who have seen in the T'ai-p'ing rebellion the dawn of a Christian Chinese empire, we accept as the probable result of the insurrection, if it had been successful, the formation of an empire with freedom of religion, where also Christianity would have had free scope. And considering the favourable feeling entertained for the transmarine religion by many sectaries groping for Salvation, this religion might then have made rapid progress among them. But Christian England and France have disposed otherwise. Instead of tendering a helping hand to a nation bloodily persecuted for centuries, in its desperate struggle for liberty of conscience, or, at least, keeping their swords in the sheath, these powers, after the victorious campaign of 1860, marched their forces from Shanghai against the enemy of their enemy. Side by side with the Ever Victorious Army, their troops did their work, while great Gordon

1 In the *Shing Hsun* (chap. 68) we find Hung Siu-ts'uen first mentioned as a rebel chief in a decree of the 5th of the first month (4 Febr.), 1851. He was then operating, together with Wei Ching, in the department of Sin-cheu 潯州, in Kwangai,

did his in co-operation with Li Hung-cháng, then Governor of Kiangsu. This edifying coercion of Christian armies with Confucian heretic-butchers paved the way for the fall of Nanking (19 July, 1864), the residence of the T'ai-p'ing emperor, and for the reconquest of the rebellious provinces, which, of course, the Imperial forces converted into deserts, calling their work pacification. Should our view of the causes of the rebellion be correct; should it in truth have been an effort of a desperate people to throw off a yoke of bloody intolerance and tyranny — will not then the curse of the millions of its victims for ever hover on the European polity of those days?

Our conception of the causes of the T'ai-p'ing insurrection is not refuted by other writers, since none have ever yet suggested any causes which can be said to be anything better than feeble suppositions. Thus far, for half a century after date, the world has had to content itself with Meadows' opinion (chap. XII), that the explosion was due to a landing on the Kwangtung coast of pirates defeated by English ships, and to riots somewhere among the Hakka population of that province, in which Hung Siu-ts'uen and his family were concerned. Two such trifling events would have called the population of nearly half the empire to arms against its emperor and his satraps! Still in 1901 Professor Cordier had no better arguments than these to explain the outbreak¹. Callery and Yvan's book, entitled "*L'Insurrection en Chine*", gives no noteworthy reasons at all for the rebellion; which is surprising, since in this web of inventions a few fabulous statements more or less would have been of no moment. This "source", which appeared in 1853, has been honoured with translations into Portuguese, English, and German! in truth, the *Visions of Hamberg*, too, were translated into English, French and German. The most ludicrous reason for the insurrection we ever saw, was that given by René de Courcy in 1861 in the *Revue des Deux Mondes* (vol. 3^d p. 20): — the Miao-tszé became restless, for they were descendants of the remnants of the defeated armies of the Ming dynasty, who had taken refuge in the mountains of Kwangai. Where shrewdness sets to guessing, nonsense is at the door.

As a proof that Sectarianism did play an important part in the rebellion, we would mention the fact that in the latter part of the year 1854, only a few months after two T'ai-p'ing armies had marched from Nganhwui, Honan and Shantung into the very heart of Chihli and quite occupied the attention of

¹ "*Histoire des Relations de la Chine avec les Puissances Occidentales*", I, chap. 12.

the Government, nay, strained all its nerves, the emperor and his counsellors still wearied their brains with the promulgation of decrees for the persecution of heretics. In all prefectures, he states in a decree of the 8th day of the tenth month (27 Nov.), the civil and military officers have been sadly deficient in the prosecution of heretics, their money collections, propagation and meetings, with the result that rebellion has broken out on all sides. Hence the Viceroy and Governors shall decree, each of them in his own province, that this forbearance and laxity must finish (*Sh. k.* 92). Until 1860 no decrees are given in the *Shing him* about the persecutions, which, no doubt, this decree provoked with fresh vehemence. In that year, a decree of the 13th of the fourth month (3 June) teaches us (*Sh. k.* 93) that certain persons had reported to the Throne that in the province of Shensi, in the department of Hing-ngan 興安, bordering on Hupeh and Sze-ch'wen (map, p. 352), propagandists had arrived from Hukwang three or four years before; these miscreants had frequently changed their names, admonished the people to fast and to invoke the Buddhas, practised their heresies in the dead of night, and attracted great numbers of followers. In the autumn of 1857, according to these same informers, the matter had been reported to the Prefect of Hing-ngan by one of the Directors of Confucian Study (訓導史) in the district of P'ing-li 平利 (map, p. 352). Then the Prefect had sent emissaries to the locality in question, to effect arrests and to institute a prosecution. But only a few of those offenders had on that occasion been caught, and as they were set at liberty after a detention of some ten days, their boldness and intrepidity had increased, and contaminated the department of Han-chung 漢中. Then in this region a seditious person arose, who secretly provided himself and his followers with arms; and the Prefect, deaf to the petitions sent in to him, did not put a stop to these things. The emperor expresses his discontent about the neglect of duty of this official, which thus had resulted in the sects making common cause with the rebellion, still rife in Sze-ch'wen. He ordains that T'an T'ing-siang 譚廷襄, acting Governor of Shensi, shall take the most strenuous measures against him; he shall punish this and other indulgent Prefects, and make an example of them, in order to ward off further corruption of the official world.

The Franco-English expedition which conquered Peking in 1860, doubtless roused some hopes among the sectaries in the north: — perhaps the victorious foreigners with their indomitable military

power would dethrone the detested persecutor. But these expectations were not fulfilled; the foreign armies withdrew, and the sects had to help themselves. In the following spring they made a desperate effort to rid themselves of their oppressor, and seeing him weakened by the war, they rose to give him the finishing stroke. The decree of 1854 and the persecutions it had provoked; the heresy-hunt in Shensi, and much more, of which no mention is made in the *Shing hiun*, must have strengthened the people's conviction that by the T'ai-p'ing rebellion nothing had been gained for the cause of religious liberty. Nay, as after the rebellion in the west, the Tartar tyrant would in all probability apply himself anew, with redoubled zeal, to the extermination of these sects, so dangerous to his throne. Possibly also the heretic butchers were already doing their cruel work with ardour and hastening the outburst; now or never, this was the general cry, let us dethrone the crippled dynasty. A decree of the 16th of the third month (25 April), 1861, (*Sh. h.* 93) tells us that religious rebels (教匪) in Shantung had surprised the cities of Yang-kuh 陽穀 and Kwan-ch'ing 觀城, and entered Kwan-t'ao 館陶 (map, p. 298); that is to say, the region where the rebellions of 1774 and 1813 had been enacted, and where in 1822, and who knows how many times before and after, persecutions had taken place, was now again set ablaze, and made the scene of bloodshed. This rebellion spread rapidly, for, as this same decree tells us, it also infected the districts of Khiu 邱, Sin 莘, Kwan 冠, and Fei-ch'ing 肥城, the Tung-p'ing 東平 department, etc., and, as a decree of the 22nd of the fourth month announces, also the department of Ta-ming 大名, in Chihli. Troops were sent from all sides to the scene of action, and the emperor, once again trembling on his throne, deemed it necessary to prescribe sharper precautionary measures for the maintenance of the security of Peking, and to impress it upon the minds of the Lord Mayor and the Gendarmerie of that city to arrest all suspicious characters. In the districts round the capital also military divisions were set to the work of cleansing. It appears that the rebellion was checked without much extraordinary exertion by the hosts of General Shing Pao 勝保, particularly known as the man who largely contributed to the extermination of the T'ai-p'ing rebels. From a decree of the 13th of the fifth month (20 June) we learn that the insurgent chief Wang Kien-kung 王建功 was captured and put to death with several others, and that the rebels in the two provinces were dispersed. The emperor com

manded the Viceroy of Chihli, and the Governor of Shantung to keep their Prefects zealously employed in hunting out heresy, and heretics. The former of these magnates was T'an T'ing-siang, the same who (see p. 556) in the previous year, as acting Governor of Shensi, had there suppressed the religious rebellion and prevented the heretics from making common cause with the insurgents in Szé-ch'wen. We may therefore admit that in Chihli too he performed his bloody state-duty with special zeal and energy.

CHAPTER XVIII.

THE REIGN OF MUH-TSUNG.

Wen Tsung died in 1861, on the 17th of the seventh month, or the 22nd of August, and was succeeded by his only son, who, since his death in 1875, has been known as Muh Tsung 穆宗: he ascended the throne on the 11th of November; the period of his reign was designated by the name of T'ung chi 同治. At the time of his accession he was four years old, and nominally till 1873, but in effect till his death, he reigned under the tutelage of his mother Ts'zè-hi 慈禧, a concubine of his father's, and Ts'zè-ngan 慈安, his father's chief wife, the empress-dowager. He therefore never personally conducted the persecution-policy instituted and carried on by his predecessors; the persecutions which took place under his reign, must be laid to the charge of his two mothers, who acted their part as regents with unflagging zeal and energy.

The T'ai-p'ing rebellion, broken with foreign help and smothered in streams of blood, had again proved as clearly as possible to the minds of Chinese statesmen how dangerous to the reigning dynasty the religions were, and that therefore political wisdom required them to be exterminated with more determination than was ever displayed before. The restoration of Imperial authority resolved itself chiefly into a merciless destruction of human lives in all the provinces where the rebellion raged; who shall estimate the number of heretics that perished by this bloody work, continued for many years? The *Shing hiun* gives us no particulars on this head, the extermination of heretics being simply included in the great general slaughter. But this collection of edicts contains a few particulars which fully characterize the unaltered spirit dominating the new Government with regard to heresy.

On the 23rd of the eleventh month (24 Dec.) of the very year in which he ascended the throne, the emperor issued the following decree to the Chancery:

"When the insurgents of Yueh (the two Kwang) used their 'religions to raise disturbances, and thus caused the ignorant

"country people, beguiled by heresies, to throw themselves into the net of the Law, the late Emperor, My Imperial Father, moved by compassion, and wishing to awaken the foolish and the ignorant, in his own person wrote out for this purpose a metrical composition in lines of four characters, sanctioned by My Grandfather Sden Tsung, the Perfect Emperor; and he had it engraved in stone and printed by the Wu-ying tien, and sent out to all the provinces and military governments of the empire to the Viceroy and Governors, the Mayor of Peking, and the Directors of Literary Studies and Examinations, in order that they should instruct the Prefects, the civil and military authorities, and all officials connected with the studies, reverently to observe the same and spread it abroad. Moreover, the ruling officers, the nobility and the people were instructed to promote by their initiative the reprinting of that document, in order that it might flow as a large stream over the provinces, and officials of high and low degree might, of their own accord and with determination, follow its instructions with respect and zeal¹.

"But I fear that, as many days have since passed, this document is looked upon as a dead letter; how now to use it for making the hearts orthodox, and good manners and customs abundant? Whereas the rebels of clubs and religious communities in the various provinces are not yet reduced to order, it must speedily be used for bringing about such a reformation for good on a large scale, and for warning the ignorant and the unlearned. Therefore, in every province and every military government, the Viceroy or Governor, in respectful obedience to the declared will of My deceased Father, shall, with regard to that rhythmical version printed at the time, instruct all officials to hold public discourses upon it in the institutions and colleges for study, with observation of the true sense and meaning of it; and they shall further select different graduates of lower degree to go to the market-streets in the cities, to villages and gar-

1 前因粵匪藉教滋事、以致鄉曲愚民惑於異說、自罹法網、我皇考大行皇帝憫念顛愚罔知覺悟、特親書皇祖宣宗成皇帝欽定四書韻文、命武英殿勒石攝印、頒發天下各直省將軍督撫府尹學政、督飭地方文武官員及各學教官欽遵宣布、並令官紳士庶摹勒刊刻、以廣流傳直省、大小官吏自必敬謹奉行。

"risons, and make known this document from house to house and explain it from door to door, in order that all conjointly may enjoy the delights of the celebrated religion (of Confucius). All possible deceptive, erroneous and unclassical talk must no longer inflame and seduce orthodox human hearts, and heresy must thus be precluded — this is the method which should rise as the sun from clouds and mist. Let the readings of the Amplification of the Instructions of the Sage Edict on the 1st and the 15th of each month take place again in accordance with the laws, and let this decree be published everywhere"¹.

That metrical treatise of Suen Tsung, expected to work such wonders upon the hearts of men, I have never seen. Nor have I found any information about the results of that curious Confucian preaching-excursion, undertaken by scholars and students before the doors of illiterate peasantry and townspeople. But we are now sufficiently certain of the fact that also under Muh Tsung Government walked in the Confucian path of anti-heretic polity, which his predecessors had traced out. Actual events corroborate this fact. According to a decree of the 11th day of the intercalary month following on the eighth month of the year 1862, or of October 4 (*Sh. h.* 134), the Viceroy of Kiangnan, Tu Hing-o 都興阿, had reported the arrest of Ts'ao Hwai-fu 曹懷富 and a number of other heretics, the confiscation of many of their religious writings, certificates of membership, etc., etc., and even a square white flag. It is difficult to believe, thus the edict states, that those people are not in secret the allies of the rebels from Kwangtung, who in so large numbers still abide in Kiangnan. A heretic-hunt having commenced with full power in the departments of Tai 泰 and Yang-chou 揚州 (in Kiangsu, to the north of the Yangtze), heretics have escaped from there in all directions; therefore let them be searched for everywhere

¹ 第恐日久視為具文、奚以正人心而厚風俗。現在各省會教各匪尚未寢息、亟宜廣為化導以儆愚頑。著各直省將軍督撫等恪遵皇考諭旨、將前次刊刻韻文責成各官紳於學宮書院認真宣講、並選各學生員分赴城市鄉鎮家喻戶曉、俾共知名教之可樂。一切誕妄不經之說無從煽誘正人心而閉邪說、庶蒸蒸日上理也。其每月朔望宣讀聖諭廣訓仍照例行、將此通諭知之。 *Shing hien*, chap. 10.

with great energy, in order that not a single one escape from the net. Ts'ao Hwai-fu has confessed there are many sectaries in Kiangnan, and that a certain Han Fu-ch'un 韓富春 has from two thousand to twenty thousand disciples; but no such things have been reported by the authorities, nor have they mentioned any names of sects. Let this neglect be redressed as quickly as possible.

Eleven days later another decree appeared relating to this matter (*Sh. h.* 40). Intelligence had been received from the Viceroy, stating that it appeared from the confessions made, that in all probability there was no question of this sect having made common cause with the rebels; and he also asked in how far he had to reckon with the sixth article of the Treaty of T'ien-tsin, lately concluded, in which for the Christians free exercise and propagation of their religion had been stipulated; — a proof therefore that he had laid hands on Christians also. The Imperial Government hereby decrees that it is not advisable to organize persecutions on too large a scale, as in the existing state of fermentation they may cause fear and panic amongst the people; but rigorous measures are always to be taken when sectaries should venture to congregate in large numbers, or do wrong things. And with regard to the Christians, the Treaty shall be respected; but a firm stand shall be made against all sectaries who, to screen themselves, pretend to be Christians. In a decree issued four days later (*Sh. h.* 40), this instruction to continue the persecutions with all energy is repeated. Of greater interest is the following edict referring to this matter, dated the 27th of the same month (*Sh. h.* 124):

The confessions of Ts'ao Hwai-fu and the examination of the confiscated writings had clearly proved that his sect only occupied itself with fasting and with practices of Salvation (學道), and that it had leaders and disciples. Their books were merely the Buddhist Hwa-yen Sutra (華嚴經), and such like; there was no question whatever of sedition or opposition against the laws, nor of the distribution of heretical titles and appellations. Their doctrines of retribution and reward, the decree however declares, their reciting of names of Buddhas, their propagation, and their collections of money, grow to be practices so fixed and settled that they become a curse to the land. The Viceroy professes even to have heard that male and female members dress in white, and destroy all the ancestral tablets in their houses, that the sect styles itself Sín-sin kiao 新新教, "the religion of Innovation and Renova-

'tion", and that a rebel has confessed to belong to a P'u-tu kiao 普渡教 or "sect of Universal Salvation". The edict goes on to say, if they really take vows to practise virtue, what need then have they of those white garments and of white fans as a mutual sign of recognition; and why do they destroy the soul-tablets? No, those sects shall be prosecuted and exterminated, in order that worse evil be prevented. Further confessions shall be extracted from Ts'ao Hwai-fu and the other prisoners; they shall be forced to betray their fellow-sectaries; Han Fu-ch'un and the other principal culprits shall also be tracked and arrested, and not one shall escape from the net. — No further particulars about this ferocious business are furnished.

Characteristic of the steady progress of religious Sectarianism and the apparent impotence of persecution, is a remarkable decree of the 20th day of the fourth month (14 May) of the year 1865 (Sh. h. 136). It announced that a Censor had lately proposed to renew the old rescripts to hold public readings of the Sage Edict at every new moon and full moon, but that then another Censor came, to open His Majesty's eyes to the fact that these readings in Hupeh had become sectarian religious meetings, which it was their object to oppose, meetings of sworn brethren occupying themselves with incense-offerings, collecting contributions, etc. The emperor decreed that such scandals were forthwith to be checked, not only in Hupeh, but everywhere throughout the empire, and that the readings of the Sage Edict should be resumed with renewed energy. Moreover, in all provinces heresies should be persecuted, as well as all kinds of religious fraternities which collected moneys, offered incense, and took oaths of confederacy.

The persecutions thus decreed we may suppose to have raged especially in Hupeh. No wonder that we soon hear of turbulence in this province, nipped however, in the bud. According to a decree of the 25th of the eighth month (3 Oct.) of the next year, (Sh. h. 136), Yang Wen-ching 楊汶政 and other heretics were arrested for propagation of the White Lotus religion with the intent of creating a rebellion. This sect, according to their confessions, had its members in all provinces, and had also nestled itself in the Imperial capital for the purpose of causing disturbances. In Hupeh this Yang Wen-ching had given himself out for an Imperial mandarin, but he was apprehended by the Prefect in the Tang-yang district (map, p. 352), with all his servants and followers. This affair — the Imperial decree goes on to say — is of eminent importance. In Peking therefore the Censurate and the Gendarmerie shall institute investigations; all persons men-

tioned by the heretics under detention shall be arrested; not one shall escape from the grip of the law, and the authorities who allow any to go free, shall be punished. Moreover, the Viceroys and Governors of all provinces whither fugitives have fled shall have them rigorously tracked and brought to justice.

Meanwhile, according to a decree of the 29th of the fifth month (11 July), 1866 (*Sh. h.* 136), Chang Liang-ki 張亮基, Governor of Kweichow, had reported the apprehension in this province of a heretic, Liu I-shun 劉儀順 by name, who distributed heterodox writings and had connections in the viceroyalties of Kiangnan and Hukwang; his sect, which also extended over Sze-ch'wen, ought to be destroyed, to prevent worse troubles. The Governor, thus decrees the emperor, shall thoroughly investigate the antecedents of this man; he shall arrest all the heretics revealed by him, and those mentioned by name in this decree, without one being allowed to slip through the net. We find nothing further reported of this heresy-hunt. In 1868, according to a decree of the 13th of the second month (*Sh. h.* 46), a Prefect, called Tao Wen 多文, charged with a heresy prosecution, was with some others dismissed on account of neglect of this duty; but it is not stated whether this affair was connected with that of Liu I-shun.

As a testimony to the fact that in 1869 religious liberty was in an equally sad plight as during previous reigns, we refer the reader to the decree of that year, as rendered on page 117. We are compelled to leave our subject here, the *Shing hiun* of the present Kwang sai period, which commenced in 1875, having not yet been published. But the reader will undoubtedly agree with us in disbelieving that the Great Ts'ing dynasty is likely to have abandoned in the last four decades just those political principles with regard to religion and religious liberty, which it has followed for more than two centuries. In fact, we have now read in its own state-papers too much about its spirit of intolerance, too much about its bloody work of persecution, too much about its attempts to exterminate religious communities, to regard the suggestion of such a sudden turn in its policy without a sneer of scepticism.

Our long story of its ferocious cruelty against heretics and sects is, no doubt, far from gratifying, and besides, tedious and painfully monotonous. But as an attempt to afford a firm ground to stand on in the discussion of a problem in the intercourse of foreign powers with China, it had to be built up with solid material derived from Chinese state-documents — and state-

documents are dry and monotonous reading at any time. If I have been fortunate enough to produce something fit to cure politicians of the erroneous notion that China is a country of religious tolerance, I shall feel amply indemnified for my toil, patience, and loss of time in wading through that pile of Imperial decrees. I hope that this work may exhort them to circumspection, should they, as in the T'ai-p'ing rebellion, have again to consider the question whether the Powers must or must not uphold the Confucian tyrant on his throne against his bloodily persecuted people rising in arms against him and his satraps. I trust that Christian nations will then not soil themselves again, their history and their glory, by complicity in the shedding of streams of heretic blood, and, at least, that their leading men will bear in mind that at such a crisis the cause of humanity will be better served by complying with the doctrine of Inactivity or Wu-wei, so highly extolled by the Confucian persecutor himself. And again, to refer to our first pages, may this book produce something useful for the Christian missions, and their endeavours to elevate the weak-minded, who in East-Asia, as everywhere on this earth, form the majority of the human race. May missionaries earnestly consider whether, protected by the Powers against the destructive fanaticism of the State, they ought not to receive charitably into their own pale those poor, struggling sects, groping for Salvation outside Christianity, and whether to this effect these heathen ought not to be welcomed with the same spirit of syncretic tolerance which animates themselves. Finally, may missionary work meet with some less depreciation than it has recently suffered. The courage of men and women who on Chinese soil defy the impending sword of persecution, convinced that thereby they are doing a work of merit serving for the good of their heathen fellow-men, calls for no homage, for there exist even in our halcyon days of vaingloriousness a few things which are above human praise. But it may well be written, that even if we refuse to acknowledge Christian propagation as the necessary consequence of Christianity itself, those men and women deserve something better than the slanderous scorn, in late years showered upon them by ignorant and prejudiced writers. Verily, there is another reason for Chinese persecution of Christians than a legendary or magnified register of missionary sins

"country people, beguiled by heresies, to throw themselves into the net of the Law, the late Emperor, My Imperial Father, moved by compassion, and wishing to awaken the foolish and the ignorant, in his own person wrote out for this purpose a metrical composition in lines of four characters, sanctioned by My Grandfather Suen Tsung, the Perfect Emperor; and he had it engraved in stone and printed by the Wu-ying tien, and sent out to all the provinces and military governments of the empire to the Viceroy and Governors, the Mayor of Peking, and the Directors of Literary Studies and Examinations, in order that they should instruct the Prefects, the civil and military authorities, and all officials connected with the studies, reverently to observe the same and spread it abroad. Moreover, the ruling officers, the nobility and the people were instructed to promote by their initiative the reprinting of that document, in order that it might flow as a large stream over the provinces, and officials of high and low degree might, of their own accord and with determination, follow its instructions with respect and zeal¹.

"But I fear that, as many days have since passed, this document is looked upon as a dead letter; how now to use it for making the hearts orthodox, and good manners and customs abundant? Whereas the rebels of clubs and religious communities in the various provinces are not yet reduced to order, it must speedily be used for bringing about such a reformation for good on a large scale, and for warning the ignorant and the unlearned. Therefore, in every province and every military government, the Viceroy or Governor, in respectful obedience to the declared will of My deceased Father, shall, with regard to that rhythmic version printed at the time, instruct all officials to hold public discourses upon it in the institutions and colleges for study, with observation of the true sense and meaning of it; and they shall further select different graduates of lower degree to go to the market-streets in the cities, to villages and gar-

1 前因粵匪藉教滋事、以致鄉曲愚民惑於異說、自罹法網、我皇考大行皇帝憫念顛愚罔知覺悟、特親書皇祖宣宗成皇帝欽定四書韻文、命武英殿勒石攝印、頒發天下各直省將軍督撫府尹學政、督飭地方文武官員及各學教官欽遵宣布、並令官紳士庶摹勒刊刻、以廣流傳直省、大小官吏自必敬謹奉行。

CORRECTIONS AND ADDITIONS

Page 17, line 5, for identification *read* assimilation.

" 22, note, line 1, for 吏 *read* 史.

" 25, " " 4, " 低 " 依.

" 27, the latter half, ought to be amended in so far as Loh-yang was not the residence of the Wei emperors until A. D. 493, half a century after Wu Tsung had promulgated his orders to persecute Buddhism.

" 27, line 28, *read* Yang Hsien-chi 楊街之

" 35. instead of note 3, *read* Chapter 38 fol. 18 of the *Fuhsu tung ki* 佛祖統紀, "General Record of the Patriarchs of Buddhism", a church-history in 54 chapters written by the monk Chi-p'an 志磐, who lived in the second half of the thirteenth century.

" 43, line 7, for 750 *read* 650.

" 45, " 6, omit "of the Ts'i dynasty, consort of Wu-ch'ing". She was the consort of Shi Tsung 世宗 of the Northern Wei dynasty, and the mother of Suh Tsung 肅宗 (516—527). In 528, when 'Rh-chu Yung 爾朱榮 crossed the Hwangho with an army to attack the Court, she ordered the ladies of the six harems to embrace religious life, and she cut off her own hair, but she was captured by 'Rh-chu Yung and drowned. See *Wei shu*, chap. 13, folio 18.

" 55, line 21, for p. 39 *read* p. 45, note 2.

" 60, " 12, " that nationality *read* whatever class.
for lines 21 and 22 *read* settlements of the Uigurs, and, in the two capitals, all the ruling officers wearing the cap and girdle should sequesterate

Page 66, for lines 18--22 read the Controllers of the male and female clergy of the Buddhists, as also the Bureau for the Reception and Entertainment of Foreigners, who expound foreign religions, shall compel the 3000 and more Ta-ts'in and Muh-hu-pat to adopt secular life; . . .

69, at the foot, add: This last statement occurs in the Old Books of the T'ang Dynasty in the following terms: "In the eleventh month of the fifth year of the Hwui 'ch'ang period (845) the emperor ordained, with regard to the fields for charitable purposes and the wards for the sustenance of the sick, that, whereas the Buddhist clergy of both sexes had returned to secular life and therefore no one superintended those fields any longer, — lest the infirm and the sick should no more derive any revenue therefrom, fields of convents were to be measured out for their sustenance in the two capitals; and in the districts abroad from seven to ten k'ing should be assigned for the same purpose. And every mandarin in his jurisdiction should select a person from among the elders, to administer (those fields) and provide those wards with grain" 會昌五年十一月勅悲田養病坊緣僧尼還俗、無人主持、恐殘疾無以取給、兩京量給寺田賑濟、諸州府七頃至十頃、各於本管選耆壽一人勾當、以充粥料. Chap. 18A, fol. 23.

100, line 27, for Shi Tsung read Shing Tsu.

148, " 2, " betray their co-religionists read report themselves to the authorities,

Pages 150, and 162 and foll. Since the publication of Volume I, Mr. Paul Pelliot, the learned professor in the Ecole française d'Extrême Orient has greatly increased our knowledge of the White Cloud sect and the White Lotus sect by a treatise, inserted in the "Bulletin de l'Ecole d'Extrême Orient" III, page 304, which I warmly recommend to the reader, also calling attention to the remarkable proofs it affords, that persecution of religious communities was in vogue in China as early as the twelfth century.

Page 164, lines 4—6, read In concert with the prince of Sün, named Chang Teh-siang, and other sages, he formed a White Lotus community,

174, for Guildhall read Goldhall.

- Page 197. The name Lung-hwa or Dragon-flower may represent the sanscrit term Nagapushpa, the tree under which Maitreya, the Buddha of the future, will sit and turn the wheel of the Law. See Chavannes, "Les Religieux Eminents", page 25.
- 216, last line, *omit that.*
- 217, lines 2—9 demand correction. The six precepts of the Sage Edict, to which they refer and which we mention on pages 211—212, are those of a *Shing yü* or Sage Edict promulgated by T'ai Tsu, the founder of the Ming dynasty. Professor Chavannes had the kindness to draw my attention to this fact. He also sent me a fac-simile of an inscribed stone bearing the six prescriptions, each with an exhortative sermon of some ninety characters, composed by T'ai Tsu himself, and with another sermon of one hundred characters in metrical style, besides an illustrated exemplification of about the same size, drawn from history, appended by the statesman Chung Hwa-min 鍾化民, who flourished in the last part of the sixteenth century (see his biography in chap. 227 of the History of the Ming Dynasty). It is written on that stone that, thus commented, the Sage Edict was sent in 1587 to every district of the empire, to be printed and distributed all around in the towns and the country. It seems highly probable that T'ai Tsu's example suggested to Shing Tsu and Shi Tsung the idea of publishing a Sage Edict of their own for the education and civilisation of their people (comp. p. 243). The fact that those six precepts now occupy a place in the initiation-ritual of the Lung-hwa sect, tempts us to admit that this ritual, and thus the sect itself, existed under the Ming dynasty. It deserves notice that they contain no allusions whatever to heresy or persecution.
- 337, line 36, *for Hao read Hoh.*
- 341, *for lines 35—38 read* They halted and camped at a high hillock, five miles off, compelled the villagers to catch (the culprits) and deliver them up, and set fire to several hamlets of innocent people, in order to intimidate them.
- for line 41 read* darkness; the army was defeated, and the commanders and officials were killed.

Page 498. Yuen Yuen was the most famous man of letters of his time, a voluminous writer in classical, astronomical and other subjects, and the most generous patron of literature. Through his care and initiative, Chinese literature has been enriched with many valuable works and collections. As Viceroy of Kwangtung and Kwangsi he has rendered himself notorious by his conflicts with English ships and merchants.

GENERAL INDEX.

(The titles of Chinese works are in italics)

A.

- Abbots.** Pedigrees of Buddhist —, 279. — of Buddhist or Taoist convents punished for sheltering sectaries or heretics. 139.
Abd-el-Wahhâb, 314.
A-lan-jok or **Lan-jok**. 42.
Almanac. The object of the Imperial —, 459. Buddhist — of insurgents, 449, 458 ff.
Amazons among rebels, 380 f, 451.
Amita, 162, 200, 220, 222, 236 f. Reciting his name furthers Salvation and is highly meritorious, 229 ff, 233. 239 ff.
Ancestors. Their will and example followed by filial sons and emperors, 264, 267. — of Buddhism, patriarchs or apostles, 278 f. Their worship, 15, 17, 24, 49; a great support for Buddhism, 49, 62, 80, 134. Their soul-tablets presumably destroyed by certain sects, 563.
Antiquity has laid the base of the state-organisation and of religious persecution, 7, 11 ff.
Apex. The Grand —, see *T'ai-kin*. The — of Nothingness, see *Wu-kin*. The — of Imperialty, see *Hwang-kin*.
Apostasy. Of sectaries 477. 483 f. Of Christians, 477, 479, 484. 533.
Apostles of Buddhism, see *Patriarchs*.
Awalokitecwara, see *Kwan-yin*.
Associations, see *Societies*. Religious —, see *Sectarianism* and *Sects*.

B.

- Bark** of Wisdom and Mercy, a conveyance to Salvation, 222, 229 ff.
Bear. The Great —, 494.
Blood. Human — used to exorcise gûns with, 300.
Board of Rites, entrusted with the execution of the laws against heresy, 273.
Bodhidharma, 278 f.
Bodhisattwa. The dignity of —, attained in this life. 219.
Books. Heretical —, 10, 181, 390 ff, 473, etc.; see *Almanac*.
Boxers, 429 f.
Buddhas. *Shakyamuni*, 179 f, 200, 205, 220; he is the Universal Light, 217; worshipped in the same temples with Confucius and *Laotzâ*, 79, 108; the festival of his baptism or washing, 130, 198; a modern re-incarnation of —, 519. *Dipankara*, 179, 192. The thousand Buddhas, 223. The five *Dhyâni Buddhas*, 232; head-band bearing their portraits, 232.
See *Amita*, *Lo Hwai*, *Maitreya*.

Buddhism. Its era of glory, 27. *Laṅkāra* uncanonical, it naturally is an object for persecution, 16. Grievances of the State against it, 16, 27 ff, 33, 37 ff, 46 f, 48 ff, 54 ff, 61, 64, 72, 83. Its doctrines on future reward and punishment undermine the imperial authority, 38. Persecuted in the fifth cent., 27 ff; in the sixth, 34 ff, 36; in the seventh and the eighth, 65. Attacked by Fuh Yih, 36 ff; by Yao Ch'ung, 43 ff; by Han Yü, 53 ff. Measures taken against it by Wen Tsung and Wu Tsung, 59 ff, 69, 261; then re-established a little by Sün Tsung, 68 f. Measures taken against it in the twelfth century, 79 f; by the Ming dynasty, 81 ff. Inimical policy of the present dynasty, 92 ff; decree of Tai Tsung against Buddhism and Lamaism, 92 f. Restrictions on its monachism and ordination of clergy, 39, 42, 44, 52 f, 59, 71 ff, 77, 81 ff, 85 ff, 96 ff, 99, 109, 114 f, 128. Tolerated to some extent, 112, 379. Supported and favoured by emperors and grandees, 27, 30, 32 f, 35, 39, 43 ff, 50, 55, 68, 78, 81, 86, 128 ff; by the Yuen dynasty, 81, 83. Professed by the State, 106, 108, 128 f. Reasons for the tenacity of its existence, 49, 70 f, 123 f, 133 f. Its relation to ancestor-worship, 49, 62, 80, 128, 134. Its masses for the dead, 238 f, 241.

Syncretism, 79, 134. Strongly influenced by Taoism, 155. Fraternized with Confucianism and Taoism, 16. Sectarianism has principally sprung from it, 120 f, 134 f, 155 ff. Doctrines and practices of Salvation, 133, 156, 162, 217 ff; see *Amita*, *Bark*, *Sutras*, *Wishes*. Mahayanistic Salvation-practices outside conventual life, 120 ff, 134. chap. VII, 224 ff, 238 ff. It admits women into its pale, 51. Worship of relics, 53 ff, 58, 88. Paradise and Heavens, 162, 219, 231, 239 f. Commandments, 120, 201 f, 205, 207 ff, 218 f. Three Refuges, 205 ff. Roads of transmigration, 207.

Cruel measure against 1800 of the clergy in 1407, 84. A modern missionary from Hindostan, 258. Legislation of the Ming and the Ts'ing dynasty on the clergy and convents, 95, chap. III; other rescripts concerning the clergy, 113 ff. Official controllers of it, 52, 59, 74, 81, 98 f, 102 ff, 125 f. Census, 52, 62, 76, 132 f. Registration, 94, 110. Official diplomas, 52, 77, 82 f, 86 f, 109 ff, 113, 119, 219. Things forbidden to the clergy in the tenth century, 75. Marriage is forbidden by law, 123. Religious work in the streets and theatrical performances forbidden in Peking, 116 f, 564.

Religious names borne by the members of the clergy, 80, 84, 218. Honorary titles conferred on them by the Government, 131. Their ordination, 202, 215; connected with mutilation and cauterization, 54, 57, 75, 80, 110; altars for it, 74, 88, 98, 219. Their religious work at imperial funerals, and on behalf of the dynasty, 129 f. The clergy ordered by mandarins to conjure rain and locusts, 131. Its dhyana-caps and mosquito-whips, 232. The worldly clergy, 98 f, 120 ff, 126 f, 219.

Buddhist temples and objects of worship ejected from the court, 88, 130. Legislation of the Ming and the Ts'ing dynasty on the convents and the clergy, 95, chap. III. Other rescripts of the Ts'ing dynasty concerning convents and temples 107 ff. The connection of those buildings with Fung-shui, 70 f, 78, 107 f, 128, 131. Devoted also to the worship of Lao-tszé and Confucius, 79, 108.

See *Chu-Hi*, *Dharma*, *Dharmapala*, *Dhyana*, *Dhyani*, *Lamaism*, *Monachism*, *Monasteries*, *Sangha*, *San Pao*, *Sutras*, *Upāsaka*.

C.

Callery and Yvan, 555.

Ch'ai Ta-ki, 341 ff.

Ch'an-hou *ts'ien fuh ming king*, 223.

Chang Ching-mu, 358.

Chang Han-yü, 3.

Chang Hiao-yuen, 375.

Chang Hsi, 434.

Chang Ki-eh'ing, 303.

Chang Kien, 406.

- Chang Kin-shu, 491 f.
 Chang Kiu-ch'ing, 410, 454 f.
 Chang-kiu Tszé-t'a, 40.
 Chang Kwang-szè, 279, 282, 356.
 Chang Liang-ki, 564.
 Chang Men-lin, 515.
 Chang O-hwun, 320.
 Chang Pao-t'ai, 278 f, 282, 285, 296, 311.
 Chang Piao, 346.
 Chang Pin, 495.
 Chang Szé-shing, 411.
 Chang T'ai, 422, 426.
 Chang Tao-ling, 82.
 Chang Teh-siang, 568.
 Chang T'ien-tso, 407.
 Chang Ts'üen, 375.
 Chang Wan-hiao, 478 f.
 Chang Wen-khing, 321 f.
 Chang Ying-han, 158.
 Chang Yung, 411.
 Chao Jen-tsun, 541.
 Chao Kin-siu, 401 f.
 Chao Kwang-sui, 270.
 Chao Kwei-chen, 61.
 Chao Kwoh-lin, 111.
 Chao Lun, 432.
 Chao-t'i, 65.
 Chao Ting-cheu, 388.
 Chao Wen-kü, 483.
 Chao Yen, 168.
 Chaplet, 226.
 Chavannes, 60, 69, 568 f.
 Chen Hwoh or Chen Khin, 208.
 Ch'en Joh-wang, 387, 397.
 Ch'en Kin-yuh, 351.
 Ch'en Lwan, 531.
 Ch'en Mei, 303.
 Ch'en P'ei, 341.
 Ch'en Piu, 340.
 Ch'en shu, Historical Books of the Ch'en Dynasty, 36.
 Ch'en Shwang, 421 ff, 426.
 Ch'en Ting-kieh, 158.
 Ch'en Tszé-hieh, 287.
 Ch'en Wen-khwei, 421 ff.
 Ch'eu Yiu-hieh, 427.
 Ch'en Yü, 481.
 Cheu Ch'un-khi, 530.
 Cheu Hieh-kien, 281.
 Cheu Khai-ki, 502.
 Cheu Khing-shing, 479.
 Cheu kung, 12.
 Cheu kwan or Cheu ti, 13.
 Cheu Ping-teh, 388 f.
 Cheu Shi-luh, 293.

Cheu shu, Historical Books of the Cheu Dynasty, 35.

Cheu T'ien-fuh, 287.

Cheu T'ien-ming, 493.

Cheu T'ien-tsioh, 531 ff.

Cheu T'ing-shen, 430.

Cheu Tun-i, 178.

Cheu Yuen-li, 295, 299, 304.

Chi-p'an, 567.

Chih Chi-yuen, 338.

Ching Ki or Hing-i, 340.

Ching Tsu-oh'en, 545, 547.

Ch'ing Hwan-ts'ai, 505.

Ch'ing Khung-ku, 523.

Ch'ing Tsu-loh, 491.

Ch'ing Yuh-ts'ai, 490, 551.

Christianity in China, misjudged, and the reasons of its persecution misinterpreted, 1 f, 565. It naturally is an object of state-persecution, 18. Its early position, and the first state-measures taken against it, 271 f. Denounced by the Sage Edict, 246. Under protection of the Powers, and its position since, 534 f. The treaty of T'ien-tsin, 562.

Persecutions; general, 271 ff, 294, 329 ff, in Fuhkien, 271, 274, 280 f, 289 f; in Chehkiang, 272; at Peking, 277, 387 ff, 395, 525; in Honan and Kiangnan, 288 f; in Chihli, 310; in Shensi, 310, 329 ff; in Szé-ch'wen, 310, 478 ff, 484 ff; in Hukwang, 532 f; in Hupeh, 404, 477, 480, 486, 532; in Kweichow, 403; in Kwangtung, 398, 470 f; in Manchuria, 307. Decrees issued against Christianity in 1811, 399 ff. Its publications in Chinese searched for and criticized, 390 ff.

Among members of the Imperial family, 395 f, 525. Apostasy of Christians, 477, 479, 484, 533; put to the test by making them tread on a cross, 533. Christianity of the first leaders of the T'ai-p'ing rebellion, 553 f.

See *Laws*.

Chu Ch'ang-t'ai, 388.

Chu Ch'ing-lieh, 503, 523.

Chu Chung-lih, 540.

Chu Hi, 77, 80, 178, How he characterized Buddhism and Taoism, 245.

Chu Hung-t'ao, 353.

Chu Hsiun, 465.

Chu Ma-tszé, 489 ff, 497.

Chu Mao-li, 497 ff.

Chu Shih-ch'wen, 270.

Chu T'ien-shun or Chu T'ien-lung, 311.

Chu-tszé, see Chu Hi.

Chu Wei, 433.

Chu Yuen, 472.

Chu Yuen-chang, 165.

Chu Yun, 478.

Chuh Hai-khing, 463 f.

Chuh Hien, 463, 466, 477.

Chuh Sung-shan, 463 f.

Ch'un-ming mang yü luh, 88.

Ch'un ts'iu, one of the Classical Books, 10.

Ch'un-ts'iu wei shu, 188.

Chung Hwa-min, 569.

Chung-i, 305.

Chung Jen-kieh, 538 f.

Chung Luh, 422.

Chung Siang, 517.

Chung yung, one of the Classical Books, 10, 267.

Chwang Ta-t'ien, 349.

Chwang-tszé, 162, 188.

Chwang Yiu-kung, 288, 291.

Classical works. The base for the organisation of the State, 7; for the rules of social life, morals, manners and customs, 9 f, 216-415 f. The source of dogmatism and persecution of heresy, 10 ff. Their connection with Confucius, 10.

Code of Laws of the Ming dynasty, 95, 138; of the Ts'ing dynasty, 95. See **Laws**.
Colleges for Confucian study, 109.

Commandments, see **Buddhism**.

Confucianism, chap. I, 511. Its growth, 36, 51 f. Strong at the present time, 95. Its scholars and teachers, 13 f, 416.

Confucius, 244. His sermon on men of letters, 14. His connection with the Classics 10. A declared enemy of heresy, 11, 15, 302. A Taoist, 176. A Wu-wei-ist, 187. An incarnation of the Hwang-kib, 199, 242; of Maitreya, 242. His descendants in Shantung, 301, 432. His tomb, 301. Worshipped by the State, 301. Worshipped in the same temples with Lao-tszé and Buddha, 79, 108.

Congresses of clergy, 34 f, 78.

Constant Matters or Duties, four or five, 211, 216, 415, 417. See **Orthodoxy**.

Convents, see **Buddhism**, **Monasteries**, **Monachism**.

Cordier, 430, 555.

Corpses of rebels and their families, exhumed and destroyed by the Government, 302, 446 f, 451.

Cremation among Buddhists. 160, 240.

D.

Decrees. The *Shing hiun*, standard collection of imperial — of the present dynasty, 263 f, 275 f; its decrees about persecution, 274 f, etc.; what they teach us about religion, 276. See **Persecution**.

The Sage Edict of Shing Tsu and Shi Tsung, 144, 211, 217, 243 ff, 265, 267, 365, 445, 531, 561, 569. Its history and contents, 243. Its seventh sermon relating to heresy and persecution, 244 ff, 531. Its public readings promoting Sectarianism, 563.

The Sage Edict of the founder of the Ming dynasty, 211, 569.

Deluge Plan of the Shu, 38, 188, 245.

Devéria, 60, 69.

Dharma or Order of the Universe, 183, 185-206, 212 ff, 217. Assimilated with the Tao, 186.

Dharmapala, 200.

Dhyana, a means to attain to Buddhahip, 232. — school, 279. — cap, 232.

Dhyani-Buddhas, see **Buddhas**.

Dhyaniists, 129 f. — of distinction, 131.

Diagrams or Kwa, 155, 177, 335. Sect of the eight —, see **Sects**.

Dipankara, 179, 192.

Divination, 148, 430. Divining-blocks, 226. Divining-rods, 265.

Dogs, used to exorcise guns with, 300.

Dragon, symbol of imperial dignity, 429.

Droughts. Religious ceremonies at —, 284.

E.

Edicts, see **Decrees**.

Edkins, 192 ff, 256 f.

Elements. Five —, 211, 216.

- Emperor.** The lord and master of the gods, 18. Rival emperors, or pretenders, 165, 168, 358, 357, 476, 498.
Eunuchs in the imperial palace, 421 ff, 427.
Examinations of the State, 14.
Exiles, see *Sectaries*.
Exorcism, see *Guns*.
Exorcists of the Mongols and Manchus, 115.

F.

- Fah Ling-o**, 309.
Fan Hing-chao, 159.
Fan Jen-kieh, 376.
Fan Niu, 407.
Fan Wei, 300.
Fan-yih ming i, 65.
Fang Sheu-ch'eu, 434, 450, 488.
Fang Shing-ying, 159.
Fang Wei-tien, 406.
Formosa. Rebellion in 1789, 341 ff; commemorative inscriptions by the imperial hand, 346.
Formula. Sacred — of the sect of the Eight Diagrams, 420, 492, 512, 529.
Forrest, 554.
Fowls, used to exorcise guns with, 300.
Franke, 258.
Fu Ming-ngan, 295.
Fu Pang-ning, 517.
Fu T'ien-jan, 505, 507.
Fu Tsi, 517.
Fu Tsun, 507.
Fuh Yih, 36 ff, 42.
Fuh-hi, 39, 177, 188.
Fuh Khang-ngsa. 324 ff, 340, 345 ff, 351 ff
Fuh Mien, 495.
Fuh Ning, 345, 353 ff, 360.
Fuh-tsu fung ki 35, 567.
Fung Ming-ku, 270.
Fung-shui, 70 f, 407, 128, 131. See *Buddhism*.
Fung-suh, see *Manners and Customs*.

G.

- Ghurkas** in Nepaul, subjected in 1792, 351.
Gods. Not always more powerful than men, 18. Set up and deposed by emperors, 18, 24. The worship of many is unclassical, and therefore unlawful, 17, 24 f, yet universally practised, 24. Gods of the State-religion, 15, 24 f.
 God of Heaven, 200, 220; see *Heaven*. God of Earth, 200. The Sun, 220, 448. The Moon, 220. Rulers of the three Worlds, 220. God of the Fire-place, 200. Gods of Land and Grain, 428. Lord of Hell, 220, 237. Gods of City-walls and Moats, 200. God of War, see *Kwanti*. Generals of Celestial Army, 200, 213. The Unbegotten Mother, 22, 529. The Unbegotten Father and Mother, 420, 492, 512. The five Wise Beings, 20. The Solitary Stone, 21.
Gordon, 554.
Graves of rebels and their families, destroyed by the Government, 302, 446 f, 451.
 Worshipped graves destroyed by Government, 528 ff, 530.
Guns exorcised with human blood, dogs and fowls, 300

H.

- Hai Lan-ch'ah**, 314, 321, 345 ff.
Hamburg's legend about the leader of the T'ai-p'ing rebellion, 551 ff.
Han Fu-ch'un, 562 f.
Han Ha-tai, 316.
Han Lin-'rh, 164.
Han Ngoh, 198.
Han Shan-tung, 164.
Han Ta-jü, 339.
Han Teh-ying, 285.
Han Wen-khi, 20.
Han Yü, 53 ff, 59.
Han Yung-kwang, 519.
Havret, 64, 67.
Heaven, the patron-divinity of the dynasty, 418, 425 f; the supreme power, 18 f.
Heng Ling, 425, 458.
Heresiarchs, always persecuted, 26. In Hing-hwa, 174. In Fuh-ts'ing, 200 f. In Ch'ang-li and Lwan, 295, 411, 473 ff, 493. See **Chang Pao-t'ai**, **Chu Chung-lih**, **Chu Matsu**, **Chu Mao-li**, **Li San-wen**, **Li Yih-yuen**, **Ma Wu-ch'ing**, **Mih Tib**, **Wan Yun-lung**, **Wang Chung-shun**, **Wang Shen**, **Wu Kwang-han**, **Yang Chu**, **Yin Lao-sü**.
Heresy. Classical and official definition, 8 f, 12, 245. Heresy and Sectarianism identified by the State with opposition and rebellion, 21 ff, 254, 264. 275, 293. Denounced by the Sage Edict, 246 f. The laws against Heresy and Sects, see **Law**. Manifesto of three emperors against Heresy, 560 f.
Hervieu, 67.
Heterodoxy, see **Heresy** and **Orthodoxy**.
Hsu Han shu, Books of History of the Later Han Dynasty, 185.
Hsu Wei-nan, 481.
Hia Kih, 178.
Hia Siu-sü, 458.
Hia T'ien-yiu, 277.
Hiao, filial devotion and submission, 51, 53, 121, 128, 248.
Hien-san, 462.
Hing Ming-chang, 489.
Hing Ngan, 85 f.
Hing Shang, 374.
Hiung Hieh-p'eng, 291.
Hiung Tszë-lung, 310.
Ho Ch'ung, 43.
Ho Hieh-lin, 403.
Ho-mo-luh-hu, 316.
Ho Teh-han, 432.
Ho T'ing-pang, 304.
Ho Wei, 295, 305.
Hoh Jun-ch'ing, 337.
Hoh Shih, 159.
Hoh Teh-lai, 478.
Hoh T'ien-siang, 308.
Hu I-kwang, 553.
Hu Khoh-kia, 434.
Hu Li-chen, 552.
Hu-mi pien society, 429.

Hu Ping-yao, 498. °
 Hu-t'u-li, 402.
 Hung Siu-ts'üen, 552 ff.
 Hwah city, centre of rebellion in 1813, 429; besieged and taken, 435, 447 ff.
 Hwang, an ancient emperor, 177, 188.
 Hwang Chung-kieh, 470.
 Hwang Khi-ning, 532.
 Hwang-kih, Apex of Imperialty, 188 f, 199, 242, 473.
 Hwang Kwoh, 308.
 Hwang Ming-kieh, 501.
 Hwang Nien-shang, 35.
 Hwang Shi-kien, 343, 346.
 Hwang Siu-wen, 295.
 Hwang T'ing-kwei, 287.
 Hwang Tsioh-tsze, 22, 528.
 Hwo-kü, Taoist clergy living among the laity, see Taoism.
 Hwui-kiao, 185.
 Hwui-lin, 46.
 Hwui Ling, 376.
 Hwui-ngan, 163.
 Hwui-yuen, 162.

I.

I-hwo-khüen society, 429.
 I Mien, 361.
 Inactivity, see Wu-wei.
 Insurrections, see Rebellions.
 Intolerance, see Tolerance and Persecution.
 Islam, see Moslems.
 I-yin, 18.

J.

Jen Ch'ing-ngen, 343, 346.
 Jen Tsung. His accession, 355. His death, 487.
 Jen Wen-ch'eu, 362.
 Jesuits. Their first position in China, 271.
 Jü or literati, 13 f, 416.

K.

Kagyapa, 278.
 Kai-wu, 28.
 Kan Kia-pin, 399.
 Kao Ch'ing-kieh, 363.
 Kao Khi, 374, 434 ff.
 Kao Kiün-teh, 361, 363.
 Kao Kwan-hien, 375.
 Kao Kwang-fuh, 422.
 Kao 'Rh, 338.
 Kao sang ch'wen, 185.
 Kao-she, 33.
 Kao Sheng-weng, 460.
 Kao Tan chao, 460.
 Kao Teh-ming, 461 f.
 Kao Tsung. His abdication and death, 355.

- Kao wang Kwan-shi-yin king*, 228.
 Khan Hi-ling, 512.
 Khang Yang-min, 151.
 Khen Khien-ohi, 28.
 Khi Shen, 492 ff, 508, 514 f, 517 f, 521.
 Khiang Khoh-tsieh, 431, 465.
 Khing Fuh, 278, 282.
 Khing Pao, 482 f, 484.
 Khing Siang, 481.
 Khia T'ien-tseh, 498.
 Khoh-leh-ting-pao, 368, 375 ff.
 Khoh 'rh kih-shen, 286 f, 288.
 Khong-khong, hierarch of the Lung-hwa sect, 200, 296.
 Khwei Lin-ting, 346.
 Khwei-min, 395 f.
 Ki lioh, 448.
 Ki San-poh, 509.
 Ki Shan, 282.
 Ki Ying, 543.
 Kia li, 80.
 Kiai Khien, 515.
 Kien Heng, 388.
 Kin-ch'wen. The conquest of —, 356.
 King, 10; see *Classical Works*.
King-Ch'ü sui-shi ki, Annual Customs and Feasts in King and Ch'ü, 198.
 King Ngan, 360.
 King Ngho-pu, 21, 513, 527 f.
Kiu Tang shu, the Old Books or the Tang Dynasty, 41.
Kiu wu tai shi, Old Historical Books of the Five Dynasties, 71.
 Ko T'ien-fuh, 389.
 Koh Tu kheng, 300.
Ku kin t'ü shu tsih ch'ing, 84, 303.
Ku wen yen kien ching tsih, 67.
 Kumarajiva, 43 f.
 Kwa, see *Diagrams*.
 Kwan I-wu, 13.
 Kwanti, the God of War, protector of the dynasty; miracles wrought by him, 423, 428, 456.
 Kwan-tss8, 13.
 Kwan-yin, 200, 203 f, 220, 222, 225, 228, 232, 236 f, 240.
 Kwei Liang, 22, 549.
 Kwoh Sin, 338.
 Kwoh T'ai, 318.
 Kwoh Tsun, 338.
 Kwo Yang-oh'ing, 293.

L.

- Lah-wang-tao 'rh-tsi, 299, 424.
 Lai Tah-chung, 386.
 Lamaism. Under the Yuen dynasty, 81. Persecuted in the fifteenth century, 86 f. Favoured under the Ming dynasty, 87 f. Restrained by the present dynasty, 93 f, 118 ff; rescripts regarding it, 118 ff. Lamas travelling to the Cheu-shan Archipelago, 119. Lamas performing funeral rites and religious work for the dynasty, 129 f.
 Lan Ching-tsun, 522 f.

- Lan I, 419.
 Lan-jok or A-lan-jok, 62.
 Lan Yueh-wang, 480.
 Lan Yuen-khwang, 522.
 Laotse. Worshipped in the same temples with Confucius and Buddha, 79, 108.
 Represented as a Buddha, 179, 242. Supposed author of the *Tao teh king*, 187.
 Laws. On convents and religious life, 96 ff, 107 ff. Against heresy and sects, 17, 95, 135, chap. IV, 149, 154, 457 ff, 195, 250 ff, 256, 263, 284, 385, 405, 536; was of force against Christianity, 135, 478, 480, 484, 535. Against heresy of mandarins, 25. Against associations and plotting of mutiny, 253 f. Against rebellion and serious resistance, 254 f. On the Li, or rules for social life, ceremonies, rites, 253. Penal laws, 253. The object of laws, 250. Divided into *luh* and *li*, 95, 138.
 See Code.
 Leboucq, 102.
 Leh Pao, 326, 354, 360, 365, 375 ff.
 Leh 'rh-kin, 308, 312.
 Lei Teh-pen, 396.
 Lei Tsai-
 Li, rules for private and social life, 8 ff, 250, 253, 273, 511.
 Li Ch'ao-sien, 484 f.
 Li Chu, 472.
 Li Chung-ts'iu, 455.
 Li Fuh-lin, 519.
 Li Fung-oh'en, 19.
 Li Hien, 85.
 Li Hu-tsz, 323.
 Li Hung-chang, 128, 355.
 Li I-sung, 487.
 Li Jü, 397.
 Li Kho-fan, 470.
 Li Kho-hieh, 495.
 Li ki, one of the Classical Books, 10, 14.
 Li Kieh, 381.
 Li King, 454 f.
 Li Kwoh-yung, 167.
 Li Ling-khwei, 386.
 Li Ming-teh, 523.
 Li P'an-liu, 525.
 Li pu, see Board of Rites.
 Li pu tseh li, 104.
 Li San-wen, 548.
 Li Shang-lin, 513.
 Li Shi-khwei, 547.
 Li Shi-ming, 496.
 Li Shi-teh, 543.
 Li Shi-yao, 315 ff, 344 ff.
 Li S'ing-yuen, 539.
 Li T'ien-chen, 483.
 Li Tsz'ch'ing, 377.
 Li Wen-ch'ing, 170, 201.
 Li Wen-ch'ing, 420 f, 429 ff, 436 f, 440.
 Li Yih-yuen, 539.
 Li Yü-hwo, 530.
 Li Yuen-fah, 544 f.

- Liang A-fah, 553.
 Liang Hung, 209.
 Liang Kien-chung, 457.
 Liang Kong-fa, 553.
 Liang Yuen-fah, 286.
 Liao Kan-chen, 386.
 Lieh-tszä, 178.
 Lien Fang-ch'ing, 491.
Lien-shé kao hien ch'wen, 162.
 Lin Chi-hwa, 358.
 Lin Shwang-wen, 341 ff.
 Lin Ts'ing, 419 ff, 424, 426, 430, 449. The fate of his clan, 511, and of his wives and sister, 452 f, 465.
 Lin-ts'ing city in 1774, 297 ff. Plot to surprise it, 494.
 Lin Tszë-kwei, 411.
 Ling T'ien-luh, 361, 363.
 Literati, the Confucian caste of orthodoxy and officialdom, and persecutors of heresy, 13 f, 511.
 Liu Chao-khwei, 347.
 Liu Ch'ao-tung, 388.
 Liu Chi-hieh, 354 ff, 366 ff, 372, 374, 380 f.
 Liu Ch'ing-chang, 491.
 Liu Ch'ing-khi, 482.
 Liu Ch'ing-lin, 482.
 Liu Ch'ing siang, 420.
 Liu Fuh-t'ung, 164.
 Liu-hia Hwui, 208.
 Liu Hing-kwoh, 420.
 Liu H'ien-tsing, 61, 68.
 Liu Hung, 336.
 Liu I, 404.
 Liu I, 514.
 Liu I-shun, 564.
 Liu Kin, 421, 426.
 Liu Kwoh-ming, 409, 436 ff.
 Liu Lin, 420.
 Liu Ngo, 331, 336.
 Liu Pen-t'ung, 181 f.
 Liu Pin, 431.
 Liu Shu-fang, 349.
 Liu Sung, 354, 356, 367, 372, 380.
 Liu Szë 'rh, 355, 367.
 Liu Teh-ts'ai, 421 ff, 426.
 Liu Tsin-t'ing, 426.
 Liu Ts'ing, 493.
 Liu Tso-chen, 481.
 Liu Tsung-lin, 457.
 Liu Wen-hwan, 476.
 Liu Wen-ts'an, 476.
 Liu Wen-khwei, 476.
 Liu Yuen-shen, 481.
 Lo Hwai, founder of sects, 147, 180 ff, 197, 199, 220, 285 f, 501. His life, 181 ff, 193.
 An in arnate Buddha, 180.
 Lo K'hi ts'ing, 362 f.

Loopets conjured, 131.
 Lo 'au, 193. See Lo Hwai.
 Loh-yang, its monasteries in the sixth century, 27.
Loh-yang kia-lan ki, 27.
 Lotus religions, see Sects.
 Lu Chao-shang, 491.
 Lu Shing-hwui, 498.
 Luh Fei-ts'üen, 539.
 Luh Khang, 394.
Lun yü, one of the Classical Books, 10 f, 24.
 Lung-hwa religion, see Sects. — monastery, 197, 258.

M.

Ma Hsü-tszs, 323.
 Ma Hwui-yü, 158, 374, 404, 472.
 Ma Kang, 524.
 Malin, 401 f.
 Ma Ming-sin, 312 ff, 390.
 Ma Ssü-kwei, 321.
 Ma Tsin-chung, 494.
 Ma Wu-ch'ing, 548.
 Ma Wu-yih, 323.
 Ma Yiu-ch'ing, 327.
 Magians or Magupat, see Muh-hu.
 Magic or withcraft, forbidden by law, 148.
 Maitreya, the Messiah of Buddhistic Sectarism, 90, 137, 149, 155, 198, 237, 252, 568.
 His incarnations, 164 f, 242, 351, 353, 367, 386, 406, 472, 519. His three religions, 421.
 Man Pao, 273.
 Manchu. Their conquest of the empire, 92. Punished for cowardice, 303. Sectarism in their garrisons, 532.
 Manichæism, 60.
 Manners and customs, a state-concern, 264, 267 f, 417.
 Marquart, 60.
 Meadows, 554 f.
 Medical art, connected with religion, 140.
 Meditation, see Dhyana.
 Mediums or pagan priestesses, 20, 137.
 Mencius, 10, 148, 216. Preached persecution, 11 f, 15.
 Meng Ch'ang-shün, 515.
 Meng Khiao-fang, 270.
 Meng Kwang, 209.
 Meng T'uan, 300.
 Miao-tszs insurrections, 356 f, 360, 537, 549, 555.
 Mien-chi, 423.
 Mien-khai, 423.
 Mien-kho, 463 f.
 M'ih Tih, an ancient heresiarch, 11 f, 148, 329.
 Mi-lah-yin or Mi-tszs-yin, 270.
 Ming Hing, 331, 336 ff.
 Ming Liang, 314, 360, 376.
Ming ta ching ki, 85.
Ming tung ki, 84.
 Miracles, see Kwanti.
 Missionaries. Expelled in 1616 and 1617, 271; about 1665, 272; in 1724, 273; in

- 1746, 281; in 1784, 329 ff; in 1811, 400. In Government employ, 387, 397, 400 f. Adeodato, 387, 389, 394, 397. Baldus, 534. Brosson, 394 f. Capellas, 271. Chang, 288. Chaneau, 281. Clet, 486. Da Rocha, 290. De Athemis, 282. De Mailla, 274. De Triora, 480. Dufresse, 334, 480. Forgeot, 282. Gaubil, 273. Henriquez, 282. Intorcetta, 272. Jo-o-king, 397. Lamatthe, 290. Lamiot, 486. Mangin, 430. Ma-noh, 329 ff. Muh-tao-yuen, 534. Ni-ma Francesco, 329 ff. Parennin, 395. Perboys, 532, 534. Rameaux, 534. Ricci, 271. Sanz, 281. Schaal, 271. Ventavon, 294. Verbiest, 271. Ying, 332, 335.
- Mohammedans**, see **Moslems**.
- Monachism**. A special object for state-persecution, 26 ff, 127 f. Legislation, 96 ff. Fallen to a low level, 132. An official census, 132. See **Buddhism**, **Taoism**, **Monasteries**.
- Monasteries**. Buddhist — round Peking, belonging to the State, 71, 107, 131. In Loh-yang, 27. See **Monachism**.
- Mo-ni**, 60 f, 150.
- Morality** or *teh*, 8.
- Moslems**, 309, 345 f. War waged against them in Kansuh in 1648, 269 f, 311 ff. Shi Tsung's polity, 269, 311. Wahhabee movement in Kansuh, 311 ff, 327 ff. Polity in 1781, 315 ff, 322 ff, 327 f. Salar Moslems, 311 ff. Moslems in Shantung and Chihli, 318, 546. A natural object for state-persecution, 16. Persecution, 315 ff, 320 ff.
- Mosquito-whip** of the Buddhist clergy, 232.
- Muh-hu** or **Muh-hu-pat** religion, Magians or Magupat, 61, 63 f, 66, 69.
- Muh Tsung's** accession, 559.

N.

- Na Yen-oh'ing**, 363, 365 f, 434 ff, 453, 473 ff, 496, 500.
- Names**. Clerical — born by sectaries and Buddhists, 218.
- Nestorianism**, 63.
- Ngan-tat**, 428.
- Ngeu Lang**, 472.
- Ngeu-yang Heu-khiün**, 471.
- Ngeu-yang Yiu**, 77.
- Ngeh Shun-ngan**, 517, 530, 540.
- Ngeh Yung-ngan**, 288.
- Nieh Kieh-jen**, 358.
- Nirwāṇa**, 179. Identified with Wu-wei, 185 f, or with the Wu-kih, 486, 186, 199, 239. Assimilation with — by meditation, 232.
- Niu Liang-chen**, 420, 431, 448 f, 457.
- Niu-pah**, 351, 353 f, 367 f, 476 f, 484.
- Noh-rh-king-ngoh**, 493, 502, 508, 521 ff, 538, 540 f, 551.
- Novurh-hochib** or **Nurhachu**, 264, 462.

O.

- Office** for dynastic historiography, 270.
- O Kwei**, 315, 321 ff, 356.
- O Lin-shon**, 488.
- O Szé-hoh**, 293, 299.
- Optum War**, 534, 543.
- Orthodoxy**. Definition, 8 ff, 415 f. Consists in cultivation of the Constant Matters, and observation of the human relations, 216, 415 f. See **Heterodoxy**, **Religion**, **Tao**.

P.

- Pagodas** for Buddhist relics, 197.
- Palace** in Peking, attacked by sectaries, 419 ff.
- Verhand. Kon. Akad. v. Wetensch. (Afd. Letterk.) N. E. Dl IV.

Pan-ku, 179.

P'an Ming-teh, 522.

Pantheon. Of the State-religion, 15. Of Taoism, 17.

Pao Hing, 525.

Paper mock money and other things, not burned by sectaries for the gods or the dead, 233, 235.

Patriarchs or prophets of Buddhism, 278 f.

Peh shi, 197.

Pei-wen yun fu, 127.

Pei Sih-fu, 338 f.

Peking, taken by the Manchus, 264.

Pelliot, 568.

Pen-jü, 163.

P'eng I-fah, 540.

P'eng-tsu, 46.

Persecution of heresy and sects. Fundamental principles, 7 ff, 369 ff, 378 f. Based on and necessitated by classical precedent, 7 ff, 11 ff, 15, 511. An imperious state-duty, 15, 263. Who are the persecutors, and who their victims, 14 f, 250 ff. Direct causes which call it forth, 250. Circumstances tempering it, 251. Laws prescribing and regulating it, 95, 135 f, chap. IV. Special decrees relating to it, 145, 264, 369 ff, 445, 481, 509 ff, 519; 525; see Decrees. Other dynastic rescripts, 153, 265 f. Zealous persecutors officially rewarded, 142, 144. Sluggish persecutors officially punished, 141 ff, 511, 515, 519, 521. Persecution to be opened by every Prefect on his installation, 145. Rules for judicial prosecution of heretics, 145, 147, 519. A manual for —, 443.

Of foreign religions under the T'ang dynasty, 60 f, 64, 66. Under the Yuen dynasty, 164. Under the Ming dynasty, 122, 166, 263. Under T'ai Tsung, 150 f, 267. Under Shing Tsu, 265 f. Under Shi Tsung, 266 ff, 274. Of Buddhism, Lamaism, Taoism, Christianity, and Moslems, see under these words. General persecutions, 481, 539 f, 556, 563. Persecutions among the crew of the tribute-rice fleet, 292 f, 500 ff. Of religionists in Manchu garrisons, 532, 540. On the charge of tail-cutting, 292 ff.

In Chihli, 23, 307, 335 ff, 409, 411 ff, 454 f, 456 f, 461, 473 ff, 483, 488, 492, 495 f, 500, 505, 510, 512, 514 f, 520 f, 530, 532, 541, 551. In Chihli and other provinces, 294 ff, 440 ff.

In Shantung, 21, 23, 482, 491 ff, 494, 518 f, 523 f, 526 f, 530 f.

In Honan, 22, 293, 295, 304 f, 353, 384, 491 f, 497, 504, 507 ff, 513, 529, 532.

In Shansi, 520.

In Kiangnan, 508; in Kiangsu, 20, 277, 291 ff, 561 ff; in Kiangsi, 267, 417, 470, 498 f, 505, 541 f, 543; in Nganhwui, 497 ff, 499, 504.

In Shensi, 326, 354, 405, 504, 556.

In Kansuh, 308, 326, 354.

In Hukwang, 551; in Hupeh, 353 ff, 472, 531 f. In Hunan, 471 f, 522 f, 538 f, 541, 552.

In Kweichow, 417, 564.

In Sze-ch'wen, 278 ff, 287, 290, 353 ff, 504, 532, 539. In Sze-ch'wen and other provinces, 282 ff, 408.

In Yunnan, 278 ff.

In Chehkiang, 291 ff.

In Fuhkien, 284 ff, 340, 417, 472.

In Kwangtung and Kwangsi, 417, 470, 548.

In Formosa, 341, 346.

In Manchuria, 307, 512, 525.

In Mongolia, 477 f.

In Turkestan, 347 ff, 482 f.

See Menolus, Monachism, Sectarianism.

Pih Teng-ch'ou, 310.

- Pih Yuen, 329, 335 f, 353, 358.
 Pilgrimages forbidden, 145, 383, 514 f.
 Ping Hloh-li, 449.
 Ping Khoh-ch'ang, 431.
 Ping Khoh-kung, 431.
 Ping Khoh-shen, 421, 429, 434 f, 457.
 Ping Siang-lin, 431.
 Ping Ta-t'ien, 288 ff.
 Ping Teh-hing, 544 f.
 Ping ting kiao-fei ki lioh, 418.
 Ping Wen-tsz, 288 ff.
 Ping Yun-shan, 553 f.
 Poh Ling, 434, 472, 475 f.
 Porter, 196.
 Pradjna-ship, see *Bark of Wisdom and Mercy*.
 Pretenders or rival emperors, 164 f, 168, 353, 357, 476, 498.
 Princes. Punished for professing Christianity, 395 f, 525. Involved in a case of rebellion, 462 ff.
 Prophets of religions invariably persecuted by the State, 26. See *Patriarchs*.
 Pu Tsi-t'ung, 21, 526.
 Pu Wen-pin, 349.

R.

- Rainfall. Religious practices to stop or to produce —, 131, 284.
 Rebellions. Heresy and Sectarianism are rebellion, 253 ff, 264, 275, 293. Rebellion in Shensi in 1813, 418, 453 f.
 Rebellions of sects, 89 ff, 150, 161, 165 ff, 295, 305. In Chihli, 336, 557 f. In Shantung, 296 ff, 429, 524. In Honan, Chihli and Shantung. chap. XIV; sources for the knowledge of it, 418 f. In Shansi, 517 ff. In Nganhwui, 407, 489, 497. In the western provinces, chap. XII; 521 f, 531, 552. In Kiangsi, 386; a plot discovered in time, 498 f. In Fuhkien, 285 f, 548. In Formosa, 340 ff. In Hunan, 521 ff, 538 ff, 542 ff. In Hupeh, 537, 563. In Kweichow, 549. In Kwangsi 544 ff. In Kwangtung 545 ff. The Tai-ping rebellion, its origin and causes, chap. XVII, 552; its first symptoms, 521 ff; European armies fighting it, 554 f, 559; its principal chiefs were heretics, 553; their alleged Christianity, 553 f. See *Miao-tsz*.
 Registration of sectaries, 419, 477, 483.
 Relations. Five — of mankind, 216, 244, 415. See *Orthodoxy*.
 Religion of the State, alone true and orthodox, 253; its Pantheon, 15; its Canon of sacrificial worship, 19, 25, 416.
 Religious life prevented by persecution from developing, 252. Unclassical religious practices are forbidden, 17 ff, 26, 137 ff, 145 f, 153, 284.
 Religions, see *Sects*.
 Repentance for sins, 223.
 Revolts, see *Rebellions*.
 Rh-chu Yung, 567.
 Roberts, 553.
 Rosary, 226.

S.

- Sacrifices. Heretical —, see *Yin-sz*.
 Sālār Moslems, 311 ff.
 Salvation, the high ideal of Sectarianism, 156, 174, 562. See *Amita*, *Bark*, *Buddhism*, *Sutras*, *Wishes*.
 San Kih, the three Apexes, 189.

San Pao, the Triratna, 189, 205 f.

Sangha, the Buddhist clergy or community, 206 f.

Schlegel, 340.

Scholars, see *Literati*.

Sectarianism. A product of heresy, and therefore forbidden and persecuted, see *Heresy*.

Identified by the State with opposition and rebellion, 21 ff, 254, 264, 275, 293.

Falsely ranked by foreigners with seditious clubs and secret societies, 252 f. Denounced by the Sage Edict, 246. Legislation on the subject. see *Laws*.

Not destroyed by persecution, but its development hampered, 252. Solidarity, fraternization and mutual help fostered by persecution, 251 f. Prevails among victors and servants of the mandarinates 385, 517 f, 519, 546, 548; and in Manchu garrisons, 532; and among the crew of the tribute-rice fleet, 293, 500 ff.

Particulars to be gleaned from decrees relating to persecution, 276. Little has been written on Sectarianism 161 Publications of Edkins, 192 ff, 256 f. Persecuted in 1887 in T'üen-cheu, 170 ff and then studied by the author with the help of manuscripts, 173. Principally rooted in Buddhism 121 134 f 155 ff, 174, 216, 242, 256. Partly built up of Taoism, 155, 242, 256, and of Confucianism, 216, 242, 256. Sects have many names, but are much the same, 155 f, 174. Salvation is their common object, 156, 174. Syncretism, 155 f, 162, 175, 181, 216 f, 220 f, 242, 256, 565. Fasting, abstinence, vegetarianism, 191, 200, 207, 210 f, 257. Presumably destroying soul-tablets, 562 f. Organisation of sects in Hunan during the Tai-p'ing rebellion, 549 f.

Sects, or religious communities:

Ch'ing-kung hwui Meritorious Work society 305.

Fen-hiang kiao or Shao-hiang kiao, religion of Incense Burners, 153, 483.

Fu-mu hwui, Father and Mother society, 472.

Hung-lien kiao, Red Lotus religion, 472.

Hung-yang kiao, Red Yang religion, 146, 152, 155, 307, 442 f, 495, 505, 507, 525.

Probably identical with the Hwun-yuen sect, 308, and with the Red Ocean and the Pah-kwa religion, 443, 448.

Hung-yang kiao, sect of the All-submerging Yang, 153 155.

Hung-yang kiao, Red Ocean religion, 421. Identical with the Red Yang religion, 443.

Hwang-lien kiao, Yellow Lotus religion, 541.

Hwun-yuen kiao, sect of the Original Condition of Chaos, 153, 155, 307, 507. Identical with the Red Yang religion, 308.

Kin-tan kiao, sect of the Golden Medical Elixir, 543.

Kin-t'ang kiao or Gold Hall sect, 170, 174.

Kwun-tan hwui, the Belling Papers society, 527 f.

Lao-mu kiao, Mother sect, 386.

Lao-ngan sect, 501 f.

Ling-pao religion, 82, 121.

Lo Hwai sects, 147, 152, 180 ff, 285 f, 287, 293, 354, 408.

Lung-hwa kiao, the Nagapushpa religion, 160, 170, 174, chap. VII, 351, 353. Its founder, 197. Name and history, 197 ff, 568. Ritualistic character, 191, 197, 199. Related with the Peh-lien religion, 198. Probably identical with the Hung-yang, the Peh-yang, the T'ing-yang, and the Pah-kwa religion, 448. Divinities, 199 f, 290. Chapels and parishes, 200, 203. Titles of leaders and members, 200 ff. Propagandism, 203. Initiation-ritual, 204 ff, 569. Days of common worship and sutra-reading, 204, 220 ff. Commandments and virtues, 205, 207 ff, 218 f. Syncretism, 216 f, 220 f, 565. Clerical names of its members, 218. Certificates of membership, 218. Religious work at home, 224. Sutra-reading, 224 ff. Disposal of the dead, 231 f.

Lung-yuen kiao, sect of the Origin of the Dragon, 153.

Maitreya religion, 291.

Ming-tsun religion, 136, 149.

Niu-pah religion, see *Niu-pah*. It is the Peh-lien religion, 483.

- Pah-kwa kiao, religion of the Eight Diagrams, 146, 152, 155, 335 n, 347 f, 429. Identical with the Hung-yang, the Peh-yang, the Tsing-yang, and the Lung-hwa religion, 443, 448, 509. Also called T'ien-li kiao or religion of the Rules of Heaven or of the Laws of Nature, 419 f, 448, 541. Sacred formula, 420 f.
- Pan-nan sect, 501 f.
- Peh-lien kiao, the White Lotus religion, 82, 146, 149 f, 152 f, 155, 279, 323, 325, 472, 490, 563, 568. The principal and most notorious of sects, 162. It embraces several sects, 152. Identical with the Peh-yang and the Wen-hiang sects, 296. Related with the Lung-hwa religion, 198. Its history, 162 ff. The part it has played in the downfall of the Yuen dynasty, 90, 164 f, 353. Rebellion in 1566; its part in the fall of the Ming dynasty, 89 ff.
- Peh-lung hwui, White Dragon society, 507.
- Peh-yang kiao, White Yang religion, 146, 152, 155, 295, 442 f, 509. Identity with the Peh-lien and the Wen-hiang religions, 296, and with that of the White Ocean and the Pah-kwa, 443, 448.
- Peh-yang kiao, White Ocean religion, 421. Identical with the White Yang religion, 443.
- Peh-yun tsung, White Cloud school, 136, 150, 164, 508.
- P'u-tu kiao, religion of Universal Salvation, 563.
- San-hieh hwui, society of Three in One, 470.
- Shen-yiu kiao, religion of Friends of Virtue, 82, 139, 150 ff, 155, 267.
- Sheu-yuen sect, 285, 507.
- Sien-tien kiao, the Pre-celestial religion, or Wu-wei religion, 170, 174, chap. VI, 515 f. Meaning of its name, 176, 185 ff. Its founder, see *Lo Hwai*. Deities and saints, 189. Aristocratic character, 190. Meetings, 190. Religious work, 189 ff. Its sympathies with Christianity, 192. Essay by Edkins, 192 ff.
- Sin-ngan sect, 501.
- Sin-sin kiao, sect of Innovation and Renovation, 563 f.
- Ta-shing kiao, Mahayana religion, 153, 155, 282 ff, 285 ff, 292, 454 f, 472 f, 484, 509 f. Identical with the Peh-lien, the Wen-hiang, the Peh-yang, and the Tsing-ch'a religion, 475.
- Tieh-ch'wen kiao, Iron Ship sect, 282.
- T'ien-chuh kiao, religion of Celestial Bamboo, 513.
- T'ien-li kiao, see Pah-kwa kiao.
- T'ien-men kiao, religion of the Growing School? 530.
- T'ien-ti hwui, society of Increase of Novices, 470.
- T'ien-ti hwui, Heaven and Earth society, 169, 340, 346, 470, 543.
- Ts'iao-ts'iao sect, 326, 405.
- Tsing-khung hwui, society of the Silent Void, 483, 507.
- Tsing-ch'a men, Pure Tea school, 472, 483. Identical with the Peh-lien and the Wen-hiang religions, 474 f.
- Tsing-lien kiao, Blue Lotus religion, 472, 504, 539.
- Tsing-shui kiao, Pure Water sect, 297.
- Tsing-yang kiao, Blue Ocean religion, 421.
- Wen-hiang kiao, Smelling Incense or Incense-Smelling religion, 153, 166, 246, 474. Identical with the Peh-lien and the Peh-yang religions, 154, 166, 296.
- Wu-wei sects, 153, 292, 408, 462. See Sien-tien kiao.
- Yih-chu-hiang kiao, sect of One Incense-stick, 462, 483, 494.
- Yih-chu-hiang-jü-i hwui, society of One Incense-stick and the Sceptre, 307, 512. Probably identical with the Pah-kwa religion, 512.
- Yih-chu-hiang-wu-hwu kiao, sect of One Incense-stick and Five Forbidden Eatables, 530.
- Yuen-tun sect, 461.
- Yuen-tung kiao, religion of Perfect Intelligence, 153, 155, 461.
See Persecution, Rebellions.

Sectaries. Exiled — keeping up intercourse and correspondence with those at home, 347 ff, 354, 476, 481 ff; pardoned, but re-condemned for not returning home, 512.
Exiled — treated with special cruelty, 445, 467 f, 482. Apostasy of — 147 f: 477, 483 f.

See **Registration.**

Shang Ch'ing, 344 f.

Shang Fuh, 390.

Shang Ming, 402, 408, 478.

Shang Tan-khwei, 357.

Shang Yung-kwei, 423.

Shao Ta-tain, 491 f.

Shen Hieh-lien, 483.

Shen Lao-sü, 507 f.

Shen-nung, 39, 177, 188.

Shen Ts'i-i, 297, 303.

Shen tsung ki, 127.

Shi, teachers of Confucianism, 14, 416.

Shi, one of the Classical Books, 10.

Shi li, see *Ta T'ing hwui tien shi h.*

Shi Nai-yen, 551.

Shi Tsu, 264.

Shi Tsung, 243, 266.

Shih Chung-sin, 308.

Shih-fuh khu, the Stone Buddha village, seat of a heresiarch, 167, 295, 473 ff, 493.

Shih Ming, 407.

Shih Sheng-yuh, 539.

Shih Tsz'ê, 407.

Shing hiun, 19, 264, 275. Those of the reigning emperor are not published, 564.

Shing Pao, 557.

Shing Tsu, 243, 265; his soul-tablets worshipped by the people, 408.

Shing wu ki, 270.

Shing yü kwang hiun, 243.

Ship of Wisdom and Mercy, see **Bark.**

Shu, 10; see **Classical Works.**

Shu, one of the Classics, 10 f.

Shu Hoh-teh, 299 ff.

Shui hu ch'wen, 551.

Shun, 187 f.

Siao Lao-yiu, 509.

Siao-yin, 182.

Sié kiao shwuh, Imperial Discourse on Heretical Religions, 372, 378 ff.

Sié Ling-yun, 163.

Sié Lung, 286.

Sié T'ien-siu, 351.

Sié Tsz'ê-hwa, 542.

Sih Kwang, 117.

Sin Chu, 312.

Sin Tang shu, the New Books of the T'ang Dynasty, 27.

Sing ming kwei chi, 551.

Smith, 257.

Societies. Worship patron divinities, 253. Are altogether forbidden and prosecuted, 254, 257 ff, 259.

Hu-mi-pien or Tiger-tail Whips, 429.

Hung-ch'wen sié or Red Brick society, 429.

I-hwo-khuen or Fists of Righteousness and Concord, 429 f. (Boxers).

Shun-tao hwui or society of Swords of Obedience, 429.

Shing-hing khii-fung or Perfect Conduct and Salary, 546.

Shing-hing tsai li or Internal Perfect Conduct, 546.

Religious —, see *Sectarianism*, and *Sects*.

Stanton, 340.

Staunton, 391.

Stone-worship, 21, 527.

Su-nu, 395.

Su 'rh Shen, 433.

Su Ssá shih-san, 312, 316.

Su Tai-yuep, 328.

Sü Chen-ping, 291.

Sü Hin, 504.

Sü Hing-fang, 512.

Sü Hieh-khwan, 436.

Sü Hung-jü, 167 f.

Sü Khoh-chen, 336, 339.

Sü Kwoh-t'ai, 293.

Sü Ngan-kwoh, 435, 448 f, 457.

Sü P'ei-shen, 510.

Sü Tien-teh, 363, 376, 380.

Sü Tseh-shun, 551.

Sü Tsih, 299.

Sü Yun, 291.

Süen Tsung. His accession, 487. His death, 548.

Sui hwa ki li, 198.

Sun Hien-fu, 294.

Sun P'eng, 414.

Sun 'rh-chun, 490.

Sun Shi fung, 361.

Sun Ta-fung, 494.

Sun Tan kan, 406.

Sun Wei-kien, 409, 414, 509.

Sun Wen-chi, 403.

Sun Yuh-t'ing, 20, 489.

Sung Chao-lun, 290.

Sung Chi-ts'ing, 354, 356, 372, 380.

Sung Kiang, 551.

Sung King-yao, 420.

Sung Ning, 432 f.

Sung shi, History of the Sung Dynasty, 77.

Sung shu, Historical Books of the Sung Dynasty, 34.

Sung Yuen-ch'ing, 451.

Sutras and Winayas. Their significance for Salvation, and method of reading them, 224 ff; chaplets and other things used therewith, 226 ff; sutra-pagodas, 226. Read on various occasions, 224 f, 229. Printing them is meritorious, 229. Sutra of Brahma's Net, 219, 224. Sutra of Kwanyin, 228.

Szê-ch'wen fung chi, 378.

Szê tien. State Canon of Sacrificial Worship, 19, 25, 416.

Szê-chai. Garnage at — in 1813, 436 f.

T.

To hieh one of the Classical Books, 10.

Ta Ming hwai tien, 83, 100.

- Ta Ming luh li*, 95.
Ta-ts'in religion, 61, 63 f, 66, 69.
Ta Ts'ing hwui tien, 100.
Ta Ts'ing hwui tien shi ki, 101, 266. Rescripts relating to persecution, 153, 265 f.
Ta Ts'ing luh li, 25, 95.
 Tai I, 513.
 T'ai-kiah, 18.
T'ai-kih ên shwoh, 178.
 T'ai-kih or Grand Apex, the creator of the Tao, 177 ff.
 T'ai-p'ing. See *Rebellions*.
 T'ai-shan, a mountain in Shantung, the tribunal of hell, 236, 240.
 Tai Tsu, 264.
 Tai Tsung, 267.
 Tail-cutting panics, 291 ff.
 Tan Piao, 33.
 Tan Sü-heng, 544.
 Tan Ting-siang, 556, 558.
 Tang, founder of the Shang dynasty, 18, 178.
 Tang Ching-fung, 478.
 Tang Hing, 496.
 Tang Kwang-lin, 479.
 Tang Pah, 509.
 Tantrani, 225.
 Tao, the Course of the Universe. the base of all good and orthodoxy, 8 ff, 17, 38, 216, 379, 416 f, 459. Consists of the Yang and the Yin, 155, 177. Created by the T'ai-kih, 177. Connection with the Wu-kih and with Wu-wei, 186, 188. Connection with the Dharma, 186.
 Taoism. Fraternized with Confucianism and Buddhism, 16. Strongly influenced by Buddhism, 155. Its monachism merging into Buddhism, 78; it has almost entirely disappeared, 132; census taken of it, 52, 132 f.
 Amalgamated with the State-religion, 17. Tolerated by the State, 112. Favoured by emperors and grandees, 78, 128. Its clergy perform religious work at imperial funerals, and on behalf of the dynasty, 129 f. Persecuted by the State, 16 ff, 26 f, 82. Restrictions imposed on its monachism and clergy, 42, 52 f, 96 ff, 99. Official controllers, 59, 81, 98 f, 102 ff, 125 f. Certificates issued to the clergy by the State, 77, 109 ff, 113, 119. Legislation of the Ming and the Ts'ing dynasty, chap. III. Other rescripts of the Ts'ing dynasty, 107 ff, 113 ff. Rescripts on the adoption of pupils by the clergy, 98 f, 109, 114 f. Religious work forbidden in the streets of Peking, 116. Clergy forbidden to marry, 123. Clergy living among the laity, 82, 99, 109, 121 ff. Pontiff in the Kwei-ki district, 386. Pantheon, 17.
 See *Chu Hi*.
 Tao-kheu, 430. Battle at —, 434. Carnage in —, 435.
Tao-tek king, 187.
 Tao-tch, 462.
 Tao Wen, 564.
 Tao Chu, 508.
 Teh, morality, 8.
 Teh Leng-t'ai, 361, 363, 365 f, 375 ff.
 Temples dedicated to faithful state-servants, 465 f. Of heretics, destroyed by Government, 19 f, 21 ff, 293, 527 ff.
 See *Confucius*, *Buddhism*, *Women*.
 Teng Ting-ohing, 499, 504, 512.
 Teng Yuen-ki, 61.
 T'ien religion, 69.

- T'ien K'hi -khi, 455.
 T'ien Wu, 320 ff.
 Ting Kwoh-tung, 270.
 Titles. Bearing religious — is rebellion, 333, 348 f.
 Toba dynasty, 27.
 T'oh-hwun-pu, 531.
 T'oh-tsin, 422, 424, 434.
 Tolerance or liberty in point of religion is inconsistent with the polity and organization of the State, 1 ff. See *Persecutions*.
 Tombs, see *Graves*.
 Transmigration-wheels, 94.
 Treaty of T'ien-tsin, and Christianity, 562.
 Triratna, 189, 200, 205 ff, 252, 458.
 Ts'ai Yung-t'ung, 389.
 Ts'ao Hwai-fu, 561 ff.
 Ts'ao Shun, 517 f.
 Tseng San-siv, 553.
 Ts'i Lin, 360.
 Ts'i Wang, 360 f.
 Ts'iang Liang-khi, 270.
 Ts'iang Fah-tau, 160.
 Ts'iang Yiu-sien, 471, 484, 493, 495 f, 504 f.
 Ts'iang Yü-p'u, 158.
 Ts'ien Fuh-oh'ang, 529.
 Ts'ien I-kih, 501.
 Tsin shu, Historical Books of the Tsin Dynasty, 43.
 Ts'in Ch'ing-ngen, 386.
 Ts'in Shun-lung, 160.
 Tsing nih ki, 419.
 Ts'ui Hao, 28.
 Ts'ui Kin-poh, 541.
 Ts'ui Shi-tsun, 432.
 Tsung Lin, 198.
 Ts'zê-hi and Ts'zê-ngan, imperial widows, 559.
 Tu Hing-o, 561.
 Tu King-shing, 494.
 T'u-khin, 395 f.
 T'u-min, 395 f.
 T'u-sah-pu, 341.
 T'u-shing-o, 525.
 T'u-szê, 525.
 Tung-hwa luk, 270.
 Tung Hwai-sin, 411, 414.
 Tung Kao, 425 ff, 428 ff.
 Tung Kiao-tseng, 471.
 Tung Kwoh-t'ai, 446 f.
 Tung Ping-sin, 530 f.
 Tung Szê-hai, 530.
 Tung T'ai, 411.
 Tung Tan, 530 f.
 Tung Wen-hooh, 533.
 Tung Ying-shan, 545.
 Tung Heng-shen, 388 f.
 Tung Ring, 410.

T'ung Ming, 389.

T'ung Ssü, 388.

Twan Wen-king, 336, 339.

U.

Uigurs, 60.

Universe. Its Tao or Course, *see* Tao.

Upāsaka, and Upāsika, 215 f.

V.

Vegetarianism, 191, 200, 257.

Vows made to saints, 225 f.

W.

Wahhabees in Kansuh, 311 ff, 327 ff. *See* Moslems.

Wan Ch'ao-hing, 300.

Wan Wu, 454, 461.

Wan Yun-lung, 550.

Wang Chen-khwei, 351.

Wang Ch'ing-kin, 542.

Wang Chung-shun, 295.

Wang Fah-ohung, 507 ff, 511.

Wang Fah-sheng, 356 f, 375.

Wang Fuh-lin, 406.

Wang Fuh-luh, 422, 426.

Wang Hau-kiu, 295.

Wang Hao-hien, 167 f.

Wang Hwa-cheu, 407.

Wang Kien-kung, 557.

Wang King-lung, 300.

Wang King-tseng, 472.

Wang Ko, 482.

Wang Kü, 482 f.

Wang Lao-t'ou-tszü, 507 ff, 511.

Wang Lun, 297 ff, 429.

Wang Meu-teh, 388 f.

Wang P'oh, 300, 302.

Wang San-hwai, 361, 363, 380.

Wang San Pao, 476.

Wang Shao-lan, 472.

Wang Shen, 166 f, 169, 295.

Wang Sheu-yung, 541.

Wang Shü-fuh, 501.

Wang Shi-ning, 389.

Wang Shi-t'ing, 461 f.

Wang Shu-hiun, 157 f, 220.

Wang Shui-chung, 386.

Wang Siang-hi, 367, 476, 482 f.

Wang Sin-ohing, 410.

Wang Tien-khwei, 473.

Wang T'ien-tsu, 386.

Wang Ting-ohai, 376.

- Wang T'ing-hwa, 496.
 Wang T'ing-siin, 492.
 Wang T'ing-tsan, 312.
 Wang Tsin-oh'ao, 461.
 Wang Tszë-chung, 347.
 Wang T'ung-lin, 513.
 Wang Wang, 476, 482.
 Wang Wei-khing, 509.
 Wang Wu-pao, 489.
 Wang Yiu-ming, 523.
 Wang Yuen-hing, 513.
 Wang Yuh-lien, 540.
 Weda-deva or Indra, 222.
 Wei Ching, 553 f.
Wei shu, Historical Books of the Wei Dynasty, 28.
 Wei Yih, 299 f.
 Wei Yuen, 270.
 Wen Ch'ing-hwui, 409, 434.
 Wen-kwang, 525.
 Wen Tsung. His accession, 545, 548. His death, 559.
 Weng Yuen-khi, 480.
 Williams, 554.
 Wishes promote Salvation, 239.
 Witchcraft or magic, forbidden by Law, 148.
 Wo-shih-pu, 395 f.
 Women. Admitted in the Buddhist Church and in the sects, 51, 170 f, 173; the position there, 191 f, 249; their duties, 209, 249. Forbidden to attend religious service or to visit temples, 113, 116 f. Fighting in the ranks of religious rebels, 360 f, 481.
 Worship of heretical divinities, see Yin-ssë.
 Wu, emperor of the Liang dynasty, 39, 45, 55.
 Wu Hsiung-kwang, 374, 376.
 Wu I-hi, 532.
 Wu Kiai, 432.
 Wu-kih, Apex of Nothingness or Non-existence, 177 ff, 199, 235. Identified with Nirwana, 186, 188, 199, 239.
 Wu Kwang-han, 548.
 Wu Kwang-yueh, 505.
Wu pu luh ch'eh, 181, 194.
 Wu 'rh-kung-ngoh, 503.
 Wu Shi-tai, 160, 219.
 Wu Si-man, 389.
 Wu Yung-kwang, 522.
 Wu-wei, systematic Inactivity, 66, 183 ff, 199, 250. Preached by Lao-tszë and Confucius, 187. See Tao.
 Wu Wen-yung, 541.

Y.

- Ya 'rh-hon-shen, 288.
 Yang and Yin constitute the Tao, 155, 177.
 Yang Ch'ao-fah, 517.
 Yang Chu, 11 f, 148.
 Yang Ch'un, 401.
 Yang Fang, 495 ff, 453 f.
 Yang Hsiung, 188.

- Yang Hsien-chi, 27.
 Yang Kien, 491.
 Yang Kwoh-ching, 504, 508.
 Yang Lao-wu, 338.
 Yang Ming-kuh, 181 f.
 Yang Ming-yuen, 495.
 Yang Shou-yih, 504.
 Yang Shi-ki, 312.
 Yang Siu-ts'ing, 553.
 Yang Ta-p'eng, 539.
 Yang T'an, 518 f.
 Yang T'ing-liang, 517.
 Yang Tsin-chung, 422, 426.
 Yang Wei-chung, 291.
 Yang Wen-ching, 563.
 Yang Yih, 498.
 Yang Yü-ch'un, 378, 434 ff, 453 f.
 Yang Yü-shan, 460.
 Yao aborigines, 522, 538. Their participation in the T'ai-p'ing rebellion, 538, 542.
 Yao Chi-fu, 360 f, 381.
 Yao Ch'ung, 43 ff.
 Yao Khing-yuen, 510.
 Yao Kwoh-chen, 432.
 Yao Lih-teh, 299.
 Yeh Pei-sun, 443.
 Yeh Shao-khwei, 415, 443.
 Yeh T'ien, 171.
 Yeh Tsun-jen, 290.
 Yen Kien, 492.
 Yen Lao-teh, 507.
 Yen Tain-hi, 422, 428.
 Yen Yiu-hwui, 287.
 Yih, one of the Classical Books, 10, 12, 473.
 Yih King-ts'ing, 519.
 Yin, see Yang.
 Yin Lao-sü, 508 ff. 511, 518.
 Yin Ming-jen, 508 f.
 Yin-sü, heretical sacrifices, 17, 20 ff, 24 ff, 36.
 Yin Ssü-king, 389.
 Yin Tai-t'u, 300.
 Yin Tssü-yuen, 508 ff, 511, 518.
 Ying-fu, secular Buddhist clergy, 126 f. See Buddhism.
 Ying Hwo, 422, 424.
 Ying Shen, 360.
 Yogism persecuted under the Ming dynasty, 82, 122, 127, 150.
 Yü the Great, 11 f, 15, 38, 416.
 Yü-fung, 462 ff.
 Yü Hung-chi, 167 f.
 Yü Khch-king, 449.
 Yü Lien, 407.
 Yü T'ai, 539, 545, 548.
 Yü Wang-yuh, 414.
 Yuen Chi-khien, 504.
 Yuen Tung-i, 476, 482 f.

Yuen Hung Han ki, 185.

Yuen Kung-p'u, 302.

Yuen Shou-t'ung, 318.

Yuen shi, the History of the Yuen Dynasty, 150.

Yuen Wu-khi, 504.

Yuen Yuen, 498 f.

Yung Chu, 305.

Yung-sih, 463.

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A PAGE IN THE HISTORY OF RELIGIONS

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